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THE TWO CROWNS.

By W. S. HUNT, M.A.

In one of the public galleries in London (the Tate Gallery, I think) is a picture by Frank Dicksee called 'The Two Crowns.' It represents the triumphal entry of a young king into his capital. Evidently he is the ruler of some Italian kingdom of the Renaissance, and the picture is aglow with the colour and sumptuousness we associate with that period. The king is handsome as well as young; he rides upon a white horse richly caparisoned, and wears golden armour and a gold and jewelled crown. Maidens strew flowers before him, and banners and festoons glorify the street through which he is passing. At the moment depicted, the king, raising his head to acknowledge the acclamations of his subjects, has suddenly caught sight of a crucifix outside a church; and the skill of the artist enables you to see the gratified smile arrested and a startled and awed look come into the king's eyes as the sombre image of the Christ confronts them. There is the sacred figure, carved in dark wood, the only touches of colour being the crimson stains in the hands and feet and side and on the forehead wounded by the crown of thorns. The 'Two Crowns' are the golden crown and the crown of thorns; and it is easy to understand the idea that is to be conveyed by contrasting them—under the golden crown vitality and victory, under the thorny crown death and defeat; under the one joy and wealth and dominion, under the other a Man of sorrows, homeless, wounded, crucified—*but* the conqueror of death, the 'King of kings and Lord of lords.'

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Now a visitor from this land, looking at the picture, would almost certainly find in it an allegory of East and West, the golden-crowned monarch typifying the materialistic West, with its love of wealth and search for satisfaction of the senses, and the thorn-crowned sufferer the East, with its quest of the spiritual and its ideal of self-renunciation. This is, in fact, the conventional view of the East—or, at any rate, of India. Hindus are accustomed nowadays to claim our Lord as typical of the spirit of India and, indeed, of Hinduism, and we are no longer startled when we hear them do so. If they thus allow the wearer of the crown of thorns to be the 'crown of Hinduism' it is because they see in Him the embodiment of self-renunciation. And self-renunciation has always been to Hinduism the *summum bonum*. The extreme opposite of self-renunciation is regarded as the ideal of the West.

If I have called this the conventional view of the East of its own spirit and of that of the West I do not intend to imply that it is a superficial view, or *merely* superficial. It is true that Western civilisation has, on the whole, made for the exaltation of material welfare, and true that the genius of India has tended to the sublimation of the non-material. John Bull is, perhaps, out of date (even the John Bull of Mr. Bernard Partridge and other cartoonists of to-day), but the West—at any rate, the pre-war British West—may very well be represented by a neatly-dressed comfortable person with his bank-book, daily paper and golf-clubs, or some other more emphatic sign of pleasure-lovingness. The East, of course, will be personified by the *Sanniyasi* lost in contemplation. This, I say, is broadly speaking a correct generalisation, though, like all generalisations, it needs qualifying. For there are large sections of the Eastern —the Indian—peoples who are as materialistic and as commercial and as pleasure-loving as any Westerners, and it is true, as has been frequently remarked, that no words salute our ears oftener in India than 'rupees, annas and pies.' And, on the other hand, it would be absurd to pretend that material comfort, and the getting of wealth to secure material comfort, are the only aims of Western peoples, or that the highest non-materialistic good does not attract them. Still, the view that the exaltation of the material is the trend of the West and the

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exaltation of the non-material is the trend of the East—or perhaps, rather, of England and of India, which stand for the West and the East in this connection—has some warrant.

Nevertheless I am going to demur to our Indian visitor's application of the allegory of the 'Two Crowns.' I am going, on the contrary, to see the West, typified in the wearer of the crown of thorns and I am not sure that I shall not also see in the wearer of the other crown something typical of the spirit of the East.

What is, really, the contrast that the artist seeks to present in his picture? There is the outward contrast between the transient glitter of the earthly and the eternal glory of the heavenly, the way to which is through suffering and the self-sacrifice of the cross. The cross and the thorn-crowned sufferer stand for self-sacrifice. The young king, wearer of the other crown, stands for self-gratification, for the opposite of sacrifice. This is the inward aspect of the contrast.

The point of the contrast in the picture is, then, self-sacrifice as against the opposite of self-sacrifice. This we may call self-gratification, or self-glory, or self-service, though none of these words fully expresses the idea. Now the point about self-sacrifice is that it is for the good of others. But the point of self-renunciation is that it is for one's own good. Others are not considered at all. It is true that the reason for renouncing self is that the self may eventually attain extinction, being lost in the ocean of the divine; but, of course, such extinction is just exactly the boon desired. It is a boon obtained for oneself, not for others—unless others are benefitted by one's extinction. Self-renunciation, having regard to the end in view, cannot, I think, escape the charge of being selfish; it is of the nature of self-service, even of self-gratification and self-glory, of a very subtle kind because achieved by great temporary harshness to the external part of the self. But, to return to our contrast, the impulse in self-sacrifice is to save others, in self-renunciation it is to save self from the round of re-births. The self-renouncing East, which is to say the Hindu East, sits and meditates and gradually achieves the conviction that it has no individuality; where self-sacrifice is a guiding principle, philanthropy and active heroism are seen. I have not arrogated to the West the

attribute 'self-sacrificing.' I am not so blind as to be oblivious to the self-sacrifices of Eastern peoples. But self-renunciation is the ideal of Hindu India rather than self-sacrifice, while the West 'has no use for' either unless they are going to do some good to somebody or to some cause. And every one admits that the West is ablaze with self-sacrifice to-day. However feeble the light of Christianity in the West may be, however materialistic the West may be, it is so saturated with the Christian tradition that it cannot help being Christian in action. For self-sacrifice must needs be the outcome of the religion of the thorn-crowned, crucified Christ. 'He saved others, Himself He cannot save,' because He saves by sacrificing Himself. So it is no mere Western prejudice that makes me maintain that, in the Christian West, self-sacrifice is as truly a characteristic as self-renunciation is of the Hindu East. Self-gratification, in one or other of its thousand forms, is common to both.

The war has not *made* the West self-sacrificing. The spirit of self-sacrifice was there before. The war has made it assume heroic proportions. Even before the war, in what we used to call normal times, there was much self-sacrifice in private and in public life. It was not often noted, it never advertised itself; but it made democratic institutions possible. I do not see how democratic institutions are to work without it. And now that India is to have democratic institutions, avowedly modelled on those of the West, I am sure she must cultivate this same spirit. The spirit of self-sacrifice resulting from centuries of Christianity is so ingrained in the West that it naturally evolved democratic institutions. I think of the number in my own circle who have exhibited this spirit in what may be called the humbler walks of public life, and who would protest against any so high a word as self-sacrifice being applied to them. I recall near relations who for years (in one case more than forty) filled such offices as members of town councils and Boards of Guardians and acted as Justices of the Peace and the like. Every one of these offices was an honorary one; not even praise came, as a rule, to those who held them, nor would they have desired it. They received no public recognition, except sometimes in the way of criticism. But week by week they were in their places on the board, or in the council-room,

or on the bench, quietly filling the small, but by no means despicable, part in the public life of the places in which they lived, taking their little share in making the machine move. And the motive that impelled them and the thousands of others like them up and down the land was to benefit others—the public weal. I dare say they had a liking for the work, a keen interest in it, indeed. But not one of them had an axe to grind, or sought any kind of personal advantage. Most of them were not well-to-do; it was a real sacrifice to give up the time demanded by such public work. Much of that work was mere routine drudgery, as dull (to me) as ditchwater. But it was cheerfully undertaken, in all seasons and weathers, in sickness and in health, for the public good.

It is this altruistic instinct, this readiness to serve others without any thought of benefitting oneself, this disinterested zeal for the good of the community, born of the spirit of Christianity, that has produced democratic institutions and makes them work. And India needs this spirit if she is to realise her present ambition and to justify the hopes her friends entertain for her. I am one of these, and therefore I write this because I know that this altruistic spirit has not yet become an instinct here. A student said to me once, after a lecture on Social Service, 'Sir, if I were to do that sort of thing, working without looking for any advantage to myself, I should be considered either a new kind of fool or a very cunning person, expecting some big personal benefit in some indirect way.' Of course, one does not stress such statements. It was his idea, and it may or may not be a representative one, of the way in which he expected society to regard altruistic efforts. But the spirit of self-sacrifice—altruism, working for others' good and not one's own, except in so far as one is a member of the community benefitted by one's efforts, disinterestedness, probity, self-effacing humility, absence of self-seeking or self-advertisement—this spirit must be strong enough and widely diffused enough to break down the mutual distrust between individuals and sections of the community now so common, and the almost equally common inability to look beyond individual or communal gain, if democratic institutions are to 'work' in India. The ideal of self-sacrifice must supersede the ideal of

self-renunciation. There must be readiness to accept, if need be, the crown of thorns and not to work for the crown of gold —either for oneself or for one's own folk.

THE TRADITIONS OF THE SANTALS.*

By A. Campbell, D.D.

The traditional lore of the Santāls has been handed down orally from generation to generation, and, as was inevitable in the absence of written documents, there are often several versions of the same event; but it is remarkable that the main features are always present, whether the story be told on the banks of the Ganges, in the North, or in the jungles of Orissa, in the South. The following account of their traditions, which deal with the creation of the world, and the migrations, etc., of the Santāls, is the result of the collation of their traditions as delivered by several Santāl sages, and the order observed in the sequence of the narrative is that supported by a majority of the most intelligent of them.

In the beginning was Thākur Jiu. There was no land visible, all was covered with water. Then Thākur Jiu's servants said to him, 'How shall we create human beings?' He replied, 'If it be so desired, we can create them.' They then said, 'If you give us a blessing (or the gift), we shall be able to do so.' Thākur Jiu then said, 'Go, call Malin Budhi. She is to be found in a rock cave under the water.' When she came she received the order to form two human beings. Some say she made them of a kind of froth which proceeded from a supernatural being who had his residence at the bottom of the sea, but others that she made them of a stiff clay. Thākur Jiu was a spectator of what was being done. At length Malin Budhi made the bodies of two human beings, and laid them out to dry. In the meantime Singh Sādom (Day-horse) passed that way and, trampling them under foot, destroyed them. After an interval Thākur Jiu demanded of Malin Budhi if she had prepared them.

* This is the first of a series of articles on the life and customs of the Santāls, by the Hon'ble the Rev. Dr. Campbell. They have hitherto appeared only in the *Journal of the Bihar and Orissa Research Society*, and are here reprinted with Dr. Campbell's permission.

She replied, 'I made them, but I have many enemies.' Thākur Jiu enquired who they were, and she replied, 'Who, but Singh Sādom?' Thākur Jiu then said, 'Kick the pieces into the Sōrā Nāi and the Samūd Nāi.' (Here the following is sung by the reciter,

'Oh! The Day-horse, Oh! The Day-horse,
The Day-horse has gone to the river Gāng,
The Day-horse has floated to the Sōrā sea,
Oh! The Day-horse.')

Thākur Jiu then said to Malin Budhi, 'I again give you a blessing, go make two human beings.' Having prepared them she went to Thākur Jiu, who said, 'Well, have you got them ready?' She replied, 'They are ready, give them the gift of life.' He said, 'Above the door frame is the life (or spirit) of birds, do not bring that; upon the *sanga* (cross beam) is the life of human beings, bring it.' So she went, but being of low stature she could not reach the *sanga*, so she brought the birds' life from above the door, and no sooner had she given it to them than they flew up into the heavens, where they continued to course about, whether for twelve years or twelve months is doubtful. The names of the birds were Hās and Hāsin. At length the desire to breed came upon them, and they went to Thākur Jiu and said, 'You gave us being, but we cannot find a place on which to rest.' He replied, 'I will prepare a place for you.'

Living in the water were Sōle Hākō (Sole fish), Kātkōm (Crab), Lendet Kuār (Prince Earth-worm), and Lendom Kuār. Thākur Jiu having called them ordered them to raise the earth above the water. Sōle Hākō said, 'I will raise the earth above the water,' but after repeated trials he was obliged to own his inability to do so. Then Kātkōm came, and said, 'I will do it,' but he also failed. Lendet Kuār then came and undertook to accomplish it. He put his head under the water, and swallowed earth which passing through him fell upon the surface of the water, but immediately sank to the bottom again. Then Lendom Kuār said, 'Within the water resides Kāchim Kuār (Prince Tortoise); if we fasten him at the four corners with chains, and then raise the earth on his back it will remain, and not fall into the water again.' Having secured Kāchim Kuār with chains Lendet Kuār raised the earth on his back, and in a

short time there was an island in the middle of the waters. Thākur Jiu then caused a Karam tree * to spring up, and at the foot of the Karam tree he caused Sirōm grass † to grow. He then caused Dhōbi grass ‡ to spring up, after which he covered the earth with all kinds of trees and herbs. In this manner the earth became firm and stable.

Then the birds Hās and Hāsin came and alighted on the Karam tree, and afterwards made their nest among the Sirōm grass at its foot. Here the female laid two eggs, and Raghop Buār came and ate them. Again she laid other two eggs, and again Raghop Buār came and devoured them. Then Hās and Hāsin went to Thākur Jiu and informed him that Raghop Buār had twice eaten their eggs. On hearing this Thākur Jiu said, 'I shall send some one to guard your eggs.' So calling Jahererā, he committed the eggs of the birds Hās and Hāsin to her care. So well did she perform her task that the female was allowed to hatch her eggs from which emerged two human beings, a male and a female, whose names were Pilchu Hāṛām and Pilchu Budhi. Thākur Jiu constituted Marāng Buru (Great Spirit?) their guardian. (Here the reciter sings,

'Hāe, hāe, two human beings,
Hāe, hāe, are born in the water.
Hāe, hāe, how can I bring them up?
Hāe, hāe, where can I place them?'

'My mother gave me birth among the Sirōm grass,
My father had his dwelling at the Karam tree foot.')

Here they resided subsisting upon the grain of the grasses *Suntu bukuc* § and *Sama*,‖ and Marāng Buru came to visit them daily. When they had grown up Thākur Jiu created the Kapil cow. She had two bull-calves, and on their attaining full age, Marāng Buru one day said to Pilchu Hāṛām, 'Make a plough.' He replied, 'I do not know how to make a plough.' Marāng Buru then said to Pilchu Budhi, 'Granddaughter, you remain at home, we are going to the forest to cut timber.' On reaching the forest Marāng Buru shewed how to cut the trees, and which to cut for the separate pieces of the plough. Having accomplished this they brought the wood home. Marāng Buru

* Adina cordifolia, Hook f. Benth. † Andropogon muricatus. Retz. ‡ Cynodon Dactylon, Pers. § Eleusine Ægyptiaca, Pers. ‖ Panicum colonum, Linn.

then said, 'Grandson, shape the different pieces of the plough, for I must leave you.' The day following he came and said, 'Have you completed the plough?' 'Yes,' he replied, 'it is now finished.' Marāng Buru then said, 'Yoke the cattle to the plough,' and when he had done so, he said, 'Now plough. I must leave you again, but shall return to-morrow.' Next day when he came he said, 'Have you finished ploughing?' Pilchu Hāṛām replied, 'Yes.' Then said Marāng Buru, 'We shall sow to-day.' Pilchu Hāṛām said, 'What shall we sow?' Marāng Buru said, 'We shall sow *Iri* * and *Gundli*.†' After these had been sown they asked, 'What shall we sow now?' He replied, 'Rice.' So they sowed rice in the Gangi Jabani field. When the rice had grown somewhat Marāng Buru ordered them to weed it, which they did. The rice grew and ripened. Then Marāng Buru inquired, 'Are the *iri* and *gundli* ripe?' They replied, 'They are.' 'Is the rice ripe?' They replied, 'The rice is also ripe.' Marāng Buru addressing the girl said, 'Clean the house with cowdung: to-morrow we shall offer the first-fruits of the *iri*, *gundli*, and rice.' He then left them, as was his wont. On the morrow when he came he inquired if his orders had been carried out, and being answered in the affirmative, he said to Pilchu Hāṛām, 'Come, my grandson, let us go to bathe.' After having bathed they reaped *iri* and *gundli*. They prepared an offering of a few ears of each, and milk from the Kapil cow. Pilchu Hāṛām then inquired, 'To whom shall I offer it?' Marāng Buru replied, 'I know, I shall show you.' So facing the East he presented the offering along with a suitable prayer.

After having performed this ceremony Marāng Buru said to Pilchu Hāṛām and Pilchu Budhi, 'Reap it all, and separate the grain from the straw and chaff.' When he returned next day he inquired if all had been reaped, threshed, and winnowed as he had directed. On knowing that it was so, he said to Pilchu Budhi, 'Oh! Granddaughter, boil this rice, and then spread it out to dry, after which husk it.' On his arrival next day he said, 'Well, Granddaughter, have you husked the rice?' She replied, 'I have done according to your orders.' He then said, 'Granddaughter, wash the floor with cowdung, and put some rice in water, and when sufficiently steeped take it out, and the Grand-

* Panicum frumentaceum, Linn. † Panicum miliare, Lamk.

son and myself will go to the forest to bring *Ranu ran.*'* On reaching the forest Marāng Buru pointed out to Pilchu Hāṛām the plants to dig. When they had secured sufficient for their purpose they returned.

They then washed the roots they had brought in water, and placed them in a new basket. Marāng Buru then ordered them to bring a leafy branch of the Sōsō tree † with which to cover the basket. He then said to the girl, 'Oh! Granddaughter, take the rice out of the water, and put it into a basket to strain the water off, and then place it in the sun.' Marāng Buru then ordered her to make the rice into flour, and to Pilchu Hāṛām he said, 'Take the *ranu ran* and grind it very fine.' When this had been done it was put into a new earthen pot with water, and afterwards the liquid was poured off into another vessel, and the *ranu ran* thrown away. Marāng Buru then directed them to make the flour into a paste with the water in which the *ranu ran* had been. When this was done he ordered them to make the paste into balls, and put them into a basket with straw. He then left them, but returned in three days.

He then said to Pilchu Budhi, 'Well, Granddaughter, what is the *ranu* like now?' She replied, 'It is dry.' He then said, 'Take the *ranu* out from the basket, and put it into an earthen pot; I will come again to-morrow, and you, Granddaughter, in the mean time prepare some rice.' When he came next day he found rice husked as he had ordered. He then said, 'Boil some rice, and having washed a part of the floor with cowdung, empty the rice out on it to dry.'

The following morning he found the rice dry, and told the girl to bring the *ranu* balls which were in the earthen pot, and having bruised them with the wooden measure, to mix them up with the boiled rice, and then to return all again to the earthen pot, and after sprinkling a little water over it to cover

* The root generally employed for the purpose of producing fermentation in the grain in the manufacture of rice beer is that of Ruellia suffruticosa, Roxb., which is known to the Santāls as Chaulia. The root of another plant of the species Plectranthus, Nat. Order Labiatæ, is also used for the same purpose. It is said that when an extra strong brew is desired the root of Clerodendron serratum, Spreng, is added. This plant is known to the Santāls by the name of Saram lutur, or the Sambur's ear, from the resemblance the leaf bears in shape to the ear of that animal.

† Semicarpus anacardium, L. f.

the mouth of the vessel. He then left them, saying he would return in three days.

When he returned, he said, 'Oh! Granddaughter, is the *handi** ready?' She replied, 'Oh! Grandfather, the *handi* smells strongly.' Marāng Buru then said, 'Heat some water and pour it on the *handi*, and having done so wash the floor with cowdung while we two go to bathe.' On their return from bathing Marāng Buru said to Pilchu Budhi, 'Bring some of the *handi*, the Grandson and I will offer a libation.' When the *handi* was brought he poured out a libation, and then turning to Pilchu Hāṛām and Pilchu Budhi, he said, 'Drink the *handi*, drink it all up.' He then left them, and they, finding the liquor to their taste, drank deeply, and becoming intoxicated forgot they were brother and sister. They confessed to Marāng Buru when he visited them next day, but he assured them they had been guilty of no offence. They afterwards made themselves a rude covering from the leaves of the Bare tree.†

In course of time seven sons and seven daughters were born to them. They remained here in Hihiri Pipihri till their children grew up. About this time, some say, Pilchu Hāṛām and Pilchu Budhi quarrelled and separated, others say the separation was by Marāng Buru's orders. However it came about they separated, and Pilchu Hāṛām took the sons with him and settled in Suipur, and Pilchu Budhi took the daughters with her and went to Puipur. The young men were great hunters, killing deer, peacocks, tigers, etc. The girls were in the habit of going to the forest to gather potherbs. The two old people, knowing the direction each had taken, warned their charges against going where it was probable the one party might meet the other.

One day the seven sons went to the Surukuc' forest to hunt, the girls also came to the same place to gather potherbs. Having collected their herbs, the girls were amusing themselves, singing and swinging on the branches of a Chapakia Bare tree.‡ The young men hearing singing said among themselves, 'There are human beings near.' Attracted by the sound they drew near, and saw the girls under the Chapakia Bare tree. When the girls became aware of the presence of the young men they left off swinging, and began to dance a Dahar dance, and to sing.

* The name given by Santāls to the liquor prepared from rice or other grain.

† Ficus bengalensis, Linn.

‡ Ficus tomentosa, L.

'The ants are swarming, Mother,
On the branches of the Chapakia Bare tree,
They are swarming, Mother.'

The young men then drew near to where they were dancing, and the girls invited them to join them. They accepted the invitation, and the two parties uniting began a Lagre dance. They paired according to their ages, the eldest son with the eldest daughter, and so on, down to the youngest. During the dance they sang the following :—

'Underneath the Chapakia Bare,
Mother, see the young Boibindi deer.'

Becoming tired of dancing, they went off by their pairs to the forest. As her daughters did not return as usual in the evening Pilchu Budhi was distressed and began to weep. On hearing her weeping Marāng Buru came and inquired why she was troubled. She informed him that her daughters had gone off with some young men, and had not returned. He said, 'Do not distress yourself, I shall bring your old man to you.' After a short time he did so, and the old people met again after many years' separation. After this they removed to the Sui forest, where they all resided together.

From here they went to Haṛadata, and then moved on to Khōjkāman, where they were divided into the following groups or tribes in the order of the birth of the males: (1) Kisku, (2) Murmu, (3) Hembrōm, (4) Sōren, (5) Hāsdāk, (6) Mārndi, (7) Tudu. Afterwards other five groups or tribes were added. They are (8) Bāske, (9) Besrā, (10) Pauriā, (11) Core; the twelfth, however, has been lost. (At this part of the narrative the following is sung by the reciter to a Dong air :—

In Hihiri, Mother, I was born,
In Pipihri, Mother, I saw the light,
In Haradata, Mother, I grew up,
In Khōjkāman, Mother, I was sought for.)

From Khōjkāman they went to Chāe, and thence to Chāmpa, where they resided many years. Here their social distinctions or divisions were instituted. Kisku became the royal tribe under the cognomen of Kisku Rāj. The Murmus became the princely tribe, and were named Murmu Thākur. Hembrōm was ennobled, and known as Hembrōm Kuār. The

Sōren became the Soldier tribe, and were named Sōren Sipahi. The Mārndis were appointed the king's treasurers and stewards, and named Mārndi Kipisār. The Tudus took to music, and received the title of Tudu Mandariya. There is no record of the offices conferred upon the other tribes preserved in the appellations they bear at the present day, although tradition records that the Bāske group or tribe were merchants or traders.

Here Fort Kōendā was built, and was the residence of the Royal House of Kisku. Fort Chāmpa belonged to the Princely House of Murmu, and Fort Badodi to the Mārndi Kipisār. There were other forts, such as Fort Khairā, but tradition is less decided as to the tribes in whose possession they were.

About this time a great calamity overtook the race. It was almost utterly destroyed by fire from heaven. There are several versions of the tradition regarding it. Some say it occurred in Hihiri Pipihri, almost immediately after the creation of Pilchu Hāṛām and Pilchu Budhi. Others assign it to a later period, and mention different localities as the scene of the catastrophe. Various reasons are also given as to why the race was thus visited. Some say it was sent by the Deity as a punishment for the sins of the people; others that two discontented members of the Mārndi tribe invoked the vengeance of Thākur upon those who had offended them. The account which places it immediately after the creation simply states the fact and avoids all reference to the causes which operated to bring it about.

The version which places this fire-flood at the earliest period is as follows :—

When Pilchu Hāṛām and Pilchu Budhi had reached adolescence it rained fire-rain for seven days and seven nights. They sought refuge from the burning liquid in a cave in a rock, from which, when the flood was over, they emerged unscathed. Jāher-erā then came and interrogated them as to where they had been. They replied, 'We were underneath a rock.' The following verse completes the description :—

Seven days and seven nights it rained fire-rain;
Where were you, ye two human beings,
Where did you pass the time?

Another variant is as follows :—

At the time the different social distinctions and duties were assigned to the various tribes, it is said the Mārndis were

overlooked. Two members of this tribe, by name, Ambir Singh and Bir Singh, who had their residence on Mount Hērō, learning that they and their co-tribesmen had been slighted, became incensed against those who had been more fortunate, and prayed for fire from heaven to descend and destroy them. Their prayer was answered, and one-half of the country was destroyed, and half of the population perished.

The house in which Ambir Singh and Bir Singh lived was of stone, with a door of the same material. It therefore resisted the fire which was devastating the country far and wide, and the inhabitants escaped unhurt. (At this point in the recital the following is sung to a Bāhā air:—

Thou art shut in with a stone door,
Ambir Singh, thou art shut in with a stone door,
Ambir Singh, the country is burning,
Ambir Singh, the country is burnt up.)

When Kisku Rāj heard of what had happened, he inquired who had done it. He was informed that it was the work of Ambir Singh and Bir Singh. He at once ordered them into his presence and inquired why they had brought such a disaster upon the people. They replied, 'In the distribution of distinctions and offices all were considered but ourselves.' To this Kisku Rāj replied, 'Yes, yes, do not act thus, and you also shall receive an office.' They then caused the fire to be extinguished. Kisku Rāj then addressing them, said, 'I appoint you treasurers and stewards over all the property and possessions of all kings, princes, and nobles. All the *dhan** and rice will be under your charge. From your hands will all the servants and dependants receive their daily portion.' From that time the Mārndi tribe became Mārndi Kipisār. Another variant has it that while at Khōjkāman the iniquity of the people reached such a height that Thākur Jiu punished them by sending fire-rain upon the earth. Two individuals alone of the whole race escaped destruction by hiding in a cave in Mount Haradata.

About this time the chief of the house of Kisku took to himself a concubine named Sabnāerā, said to belong to the Birhor † tribe. She had a son whose name was Mādho Singh.

* Unhusked rice.

† Literally jungle men. Birhōrs are a wandering tribe of Kolarian origin who earn a precarious livelihood by the sale of ropes, etc., made from the fibre of Bauhinia Vahlii, eked out by jungle fruits, roots, etc.

On Mādho Singh's reaching man's estate he was employed in collecting revenue. One day two persons, named Bhāt and Purhut, said to him, 'Why do you work so hard, seeing you have only yourself to provide for? Why do you not get married?' Mādho Singh replied, 'I am not of the same caste as they are, and no one will give me his daughter to wife.' They said, 'We will introduce the subject to the king and try to arrange the affair for you.' They, therefore, on the first opportunity broached Mādho Singh's marriage to several members of the house of Kisku, but they rejected the proposal with scorn, and roughly handled the two for having dared to suggest a marriage between Mādho Singh and a daughter of the house of Kisku. They were greatly incensed at the treatment they had been subjected to and vowed to have their revenge. So on meeting Mādho Singh they said to him, 'It was on your account we were beaten and disgraced. They would not listen to us, so we advise you to *itut** one of their maidens.'

When it became known that Mādho Singh intended to wed one of their daughters by force, they held a consultation to decide as to what should be done. They said, 'We are one people, and Mādho Singh belongs to another people; we cannot give him one of our daughters. Come let us flee the country altogether.' So they made carts having the axles all of one width, and taking as much of their household goods with them as they could they left during the night. But some of them preferred their property to their caste. So they said, 'Our lives will not be taken, only our caste will be broken, and what is that when compared with all this wealth we are leaving behind?' So they remained and received the designation of Bedyā.

Those who fled went to Airē Kāindē, where they remained many years. From Airē Kāindē they again moved on, but the Sang river which was in flood barred their way. (Here the following is sung to a Dong air:—

The Sang river is in flood,
The Aser overflows its banks.)

Those who were leading crossed the Sang river without supernatural aid, but those in the rear solicited aid from the

* A form of marriage among the Santāls in which a man forcibly weds a woman by simply marking her on the forehead with red-lead, or *sindur*.

bongas * to enable them to reach the other side in safety. Beyond the Saug river they came to the Singh door and the Bahi door, which they found closed against them. Here they encountered two persons; the name of the one was Ulum Paikā, and that of the other Julum Paikā. Ulum Paikā and Julum Paikā addressing them said, 'Call upon the bongas and we shall burst open the door and allow you to pass through.' They acted upon the advice thus given and Ulum Paikā and Julum Paikā breaking the doors they proceeded on their way to Bhelwā ghāt.

No legend is so widely known and popular among the Santāls as the one with which the name of Mādho Singh is connected, as it is so intimately associated with what may be aptly styled the central event in their chequered history—that of their flight from Chāmpa. Up till then they had been ruled by one of themselves, and it is to this period that the imagination of the Santāl reverts when he feels himself trammelled by forest and rent laws, or by the thousand and one restrictions which follow in the wake of civilised government.

As the flight from Chāmpa occupies such a prominent place in the annals of the Santāls, we may be excused for giving another version of the tradition regarding it.

It is said that in the service of the Royal House of Kisku were a number of Birhōrs, whose duty it was to provide ropes to tether the elephants and cattle. On a certain day they failed to deliver the usual supply, with the result that the elephants and cattle broke loose during the night and destroyed several fields of grain belonging to the king. In the morning when the Birhōrs knew what had occurred, they dreaded the king's anger, and packing up their goods and chattels they fled from the place. When the Santāl king was informed of the damage done to his crops, and the disappearance of the Birhōrs, he ordered an immediate pursuit, and himself took command of the party. During the flight a Birhōr woman gave birth to a child, but such was the fear which inspired the runaways that lest it should impede their movements it was simply covered with a few large leaves, and left on the roadside to its fate.

The pursuers on coming up heard its cries, and rescued it from certain death. The king having given up hope of being able to overtake the fugitives gave up the pursuit, and returned

* The deities worshipped by the Santāls.

home bringing the foundling with him. The child was reared in the king's house, and received the name of Mādho Singh.

Mādho Singh on growing up showed such talent that he eventually became collector of the king's revenue, and carried a golden umbrella when moving about the country. One day he petitioned the king to give him a Santāl maiden to wife, at the same time threatening that if his request was not complied with he would *itut* one of their daughters. At the darbar which was called to consider this matter, it was decided that as Mādho Singh was a Birhōr he could not be allowed to intermarry with themselves. To avoid the disgrace of having one of their daughters forcibly wedded by a Birhōr, at the suggestion of the Mārndi tribe, they fled during the night, and left Mādho Singh in possession of the kingdom. A few, who preferred their worldly goods to honour, remained behind, and were known in future as Bedyā Santāls.

The first obstruction to their flight which the fugitives encountered was the Singh door. It was of solid stone, and as they could neither force it open, nor break it, they began to weep. While thus engaged they were accosted by Julum Paikā and Kāpi Karan, who said, 'Call upon the bongas, and we will soon break open the stone door with our bows, and clear a passage for you.' Being in great straits they were compelled to call upon these strange gods, and Julum Paikā and Kāpi Karan each struck the massive stone door with the sharp end of his bow, and shivered it to a thousand pieces. They passed through, and in a short time reached the Bahi door, which was also of stone. As with the Singh door, so with this, they could neither force it open nor break it. Here they were met by Ulum Paikā and Bhalwai Bijai, who said, 'Call upon the bongas, and we will make a way for you.' It was easier a second time to look for deliverance to strange gods, so they did as they were advised, and Ulum Paikā and Bhalwai Bijai struck the Bahi door with their bows with such force as to break it to pieces. They were here taught by Ulum Paikā and Bhalwai Bijai to offer sacrifices to the bongas. They sacrificed a black fowl to Marāng Buru, and a brown one to Jāher-erā, and cut ox-hides into strips, which they hung on the bushes along their line of march. They also marked the stones with *sindur* as they proceeded.

Mādho Singh was very wroth when he knew the Santāls

had decamped, and seizing his battle-axe and taking his sword under his arm went in pursuit. Passing through the Singh door and the Bahi door he saw the strips of ox-hide on the bushes, and the signs of bonga worship in the *sindur* on the stones by the wayside. He then said, 'These people have apostatised: I shall leave them to themselves and return home.'

From Bhelwā ghāt they advanced to the plain of Chitri Hatup. They remained many years here and enjoyed peace and prosperity. The elders passed their time in legislating for the good of the community. The young men were employed in breaking cattle for the plough, and the maidens were to be seen dancing the Dahar dance.

The festivals sanctioned by their religion were duly observed at the proper seasons, and all social institutions, such as marriage, funeral rites, etc., were held in reverence, and all obligations connected therewith cheerfully discharged.

The water of the Sōnāe Sōkrā and the Kērē Spring having failed, they were under the necessity of moving on again. Turi pōkhōri and Bāhā bāndelā * lay in the way and had to be crossed. This was done by spreading lotus leaves on the surface of the water, on which they passed over without wetting the soles of their feet. They then reached Murup godā. From Murup godā they once more moved on and came to Amber. Leaving Amber they encountered the jungle of Kaker, which was so dense that they with great difficulty made their way through it. Some of the people, it is said, crept through on their hands and knees. Beyond this lay the forest of Bare-bārāngon, through which they passed, trampling down the undergrowth until a path was made. They then came to Kadmā bedā, from whence they passed on to Belāonjā, and afterwards to Sir and Sikhar. They then spread over the parganas of Pālganjo, Tundi and Pāndrā, and adjoining districts. A portion went south and settled in the Midnāpur jungles. From Pālganjo, Tundi and Pāndrā they crossed the Barākar river, and spread over the Santāl Parganās.

The leaders tried to prevent the people crossing the Barākar river, but the bad name they gave to the country beyond, as well as the punishment which was to overtake those who disobeyed, failed to restrain them. After crossing the Barākar river they pressed on to the banks of the Adjaē river, which they also

* Turi and Flower tanks.

crossed, and possessed the country on the north bank also. Finding themselves cramped in the Santāl Parganās they began to cross the Ganges, and clear homesteads for themselves in the Pundua jungle.

THE ECONOMIC ASPECT OF CITY-SURVEYS.

By S. Subbarama Aiyar, B.A. (Hons.)

Economically, politically and socially the city has exerted an enormous influence upon the course of human history in the past; and it has assumed a peculiar rôle and importance in the West at the present time. It has left its indelible impress upon Western peoples in such words as 'citizens,' 'civilisation,' and 'politics.' The 'civilisation' of the West, observes a keen observer of men and things, is nurtured within the city-walls. The histories of Greece, of Rome, of mediaeval Europe, from which the western nations derive their inspiration to-day and from which their history is a logical continuation and a result, bear ample evidence to the truth of this statement. Athens and Sparta, Rome, Florence and Geneva, Venice and a host of cities, ancient and modern, each with a distinct character of its own, exerted a deep and abiding influence upon the course of human history in the West; indeed, though dead, they still live in the spirit and institutions of those peoples who are now considered to be in some respects the most advanced in the world. Every student of history knows that the distinctive features, merits and demerits, of western 'civilisation' are a direct outcome of city-life and the 'city-wall habit of mind.' It is not too much to say that the city reigns supreme in the endeavours and achievements of the western peoples at the present day. It is substantially true that in the matter of politics, for example, London, Paris, Berlin are the controlling agents in England, France and Germany, respectively. The vast network of railways has given an impetus to such centralised control and management, though lately a cry has been raised for bringing about some kind of 'decentralisation' in those countries.

In England, for example, nearly 77 per cent. of the population live in towns. Now this has been partly the result and partly the cause of those economic forces which ushered in the industrial era or revolution in that country. Indeed since the 'revolution' there has been an enormous increase in the number of towns and city-dwellers during the past century and-a-half. Some of those natural advantages which made England a predominantly manufacturing country during the last century also gave an impetus to the rise and development of towns and cities. It behoves us, therefore, to note briefly some of those economic tendencies in the industrial system of England which conferred a marked individuality on her cities and gave an impetus to their development.

We noted that England is pre-eminently a manufacturing country. The factory-system of industries is regarded as the pre-eminently modern one in manufactures and it is followed to a great extent in that country. The characteristic feature of this is the use of mechanical power. Indeed it began with the application of steam to industry at the end of the eighteenth century. The use of machinery and power gave an impetus to large-scale production and along with it, 'the crowding together of ever-increasing masses of workers in one spot, night labour, quasi-military discipline, the employment of women and children.' It also produced a class of huge capitalists, business-men and share-holders, whose interests often clashed with those of their wage-earners and this led to all sorts of difficulties and troubles in the industrial field. 'The causes of the growth of large-scale production,' says Taussig, 'can be found mainly in the revolutionary changes in the arts during the last century and-a-half. Underlying them all is the increasing division of labour and the increasing use of machinery. A necessary condition has been the widening of the market under the influence of the opened transportation.' It also presupposes the existence of large capital in single hands. As Mill says, 'in the countries in which there are the largest markets, the widest diffusion of commercial confidence and enterprise, the greatest annual increase of capital, and the greatest number of large capitals owned by individuals, there is a tendency to substitute more and more, in one branch of industry after another, large establishments for small ones.' The economies that can be derived by a large-scale producer—economy of skill, of machinery, and of materials—have given an impetus to this movement in those industries where such economies can be had. Thus the large size of the business-concerns using a great amount of capital, the concentration of labour in a single business and in a single locality working as wage-earners for an *entrepreneur* or capitalist, the use of machinery and power on an increasing scale, the tendency for one industry to confine itself more and more to one branch of production, an enormous widening of the markets for some articles, the increasing tendency for individual establishments to combine among themselves and to form all sorts of monopolistic combinations in order to escape from the evil effects of cut-throat competition and to reap the benefits of monopolistic holdings—these are some of the chief features of large-scale production as practised in the industries of England and other countries of the West.

Professor Geddes expressively called the present age a mechanical, financial, imperial age; *mechanical*, because of the increasing use of machinery in manufactures and its ultimate effects upon the working classes and on the people generally, and because of the rise of certain methods of business management such as the joint-stock company, which is fitly described as an association of money-bags rather than of persons, and the consequent elimination of personality from business-management and the social and moral evils attendant thereon; *financial*, because of the increasing influence of big financiers and capitalists and banking firms in industrial matters and economic welfare; *imperial*, because of the mad spirit of exploitation that led the peoples of western countries to the farthest corners of the earth in order to fill their purses and vindicate their 'power,' cries for 'places in the sun,' commercial zones, freedom of the seas, the rights of capitalists, the benefits of exploitation—these have culminated in a war on an unprecedented scale among nations.

Now it is obvious that in all these developments the city plays a very important part. Concentration of capital and labour, such as we witness to-day in the western industrial system, would have been impossible but for the growth of cities. Hence

we find England predominantly urban, with the characteristic virtues and vices of city-life and city-civilisation. Well may Professor Geddes say that 'all our activities—industrial and commercial, hygiénic and educational, legal and political, cultural and what not—become seen in relation to one another, as so many aspects and analyses of the city's life.' Under these circumstances it is of great importance for the economist to analyse and comment upon the economic features of city-life, if his science is not to lose touch with the actual facts and problems of everyday life.

The necessity for real 'surveys' in the study of economic problems has been well recognised recently, and a set of economic inquirers has sprung up in all advanced countries where the importance of the study of economics has been recognised at all. Charles Booth in his 'survey' of London and Mr. Seebohm Rowntree in his rural surveys have been the pioneers in this respect; one has demonstrated the method and incidentally the importance of city-surveys in general and the other of the survey of rural areas in the economic ordering of western society. But Professor Geddes has done well to emphasise the inadequacy of isolated surveys of the present for getting a correct synoptic vision of the whole, on which, of course, must be based all economic principles and theories. For one thing the past has to be taken into account in order that its true link with the present may be noticed and also the future has to be turned up in imagination in order that the theories and facts may be as near to truth as possible; for it is obvious that a survey of the present with complete isolation from the past (of which the present is the fruit) and also from the future (in which the forces of the present will bear their fruit) will not yield a correct and complete conception of the real life of the people, economic or otherwise.

Even from very early times it has been well recognised that there exists a kind of division of labour between the city and the village. The village was generally an agricultural area more or less self-sufficing and isolated from the rest. The city was generally the centre of attraction for a group of villages whose produce could find a ready market in the central city. The city in its turn supplied the villages those necessaries, com-

forts and luxuries which concentrated groups of workmen in their guilds or other kinds of association combined to produce. There will, perhaps, be some annual occasion in a city (the usual religious festival, if an Indian city) to which thousands will be attracted from the countryside. This was also made an occasion for the exchange of produce on both sides. If the town is a sea-port, there may be exchange of merchandise between one country and another.

This kind of division of labour is the principal factor that we have to take into account in our survey of cities, ancient and modern. But owing to the adoption of a differentsy stem of industrial organization, whose chief features have already been outlined, and owing to the introduction of cheap and rapid means of communication which link village and village and city and city, and as it were annihilate distance, some remarkable changes and with them novel problems have emerged in the Western industrial system. It has fundamentally altered the social and economic relations of the different classes. The existence at one end of the scale of the rich and monied classes and of the poorest at the other, all the troubles and problems connected with Labour and Capital, the enormous increase in the city-population, to which, of course, the marvellous development in manufacturing industries gave an impetus, the consequent rise in land values in cities and, with it the increased amount that has to be spent by all, including the working classes, in the shape of house-rent and therefore the decreased amount that is left for spending on other necessaries and comforts of life, the complete inadequacy of houses and the consequent crowding together of houses and streets and their effects on the physique and *moral* of the population, the enormous extension of the markets for commodities and the consequent action of the force of competition on a very wide area—all these have materially affected the economic arrangement of communities and classes in different parts of the world. There has been a breaking away from the past, so to speak; and frantic efforts are being made to heal the sores of disorganization by combinations and associations of various novel types whose permanence is still being weighed in the balance. In India, for example, the hereditary caste system is declared to be quite inadequate to meet

the modern requirements even from an economic point of view; and other less flexible types of association such as Joint Stock Companies and Co-operative Societies which will embrace various castes and creeds casually joined together for a common purpose are recommended as useful lines of future development.

In India, however, economic research should be based on village-surveys. India is a continent of villages and this fact determines her economic conditions. In former days towns were deliberately created by ruling chiefs on some definite plan for the purpose of defending themselves against their neighbours' attacks. There grew up incidentally within the city various arts and crafts which were liberally patronised by the chiefs and which flourished by ministering to the needs of the village population. Clever workers and artisans migrated to such cities and certain industries were localized in that way whose tradition has come down even to the present day. But since the establishment of British rule there have sprung up certain cities which are the result of the operation of the modern western tendencies working in this country. Bombay, Calcutta, Karachi and Cawnpore are striking instances of such growth. There have grown up in these cities certain manufacturing industries which are conducted along western lines; indeed many of them are financed by Europeans and managed by their agents. These cities, which are joined together by a network of railways, play a peculiar rôle in the economic and intellectual development of modern India. But city-surveys in India are not to be confined to these few modern cities or Presidency towns, but should rather take into account those indigenous towns and cities which have grown up as a result of those natural tendencies which were, and are, working in our midst. Indeed the city is often the expression of the ideals of the people who inhabit it; and therefore, in any useful study of the past or in prophecy about the future with regard to the economic possibilities of this country, it is essential to make a survey of these ancient cities. This is very important, since all right growth is regarded as an evolution which has its root in the past and looks forward for its fruit to the future.

Thus in the first place for any useful study of practical economic problems, it is important to discuss them with reference to local conditions and circumstances; in fact they should be based on real surveys of cities and villages, of peoples and institutions. The study is thus no doubt complicated by the bewildering variety of problems that arise in different communities living under different circumstances; but it is not the less useful or less interesting for that reason. Secondly, it is not the city that plays the more important part in Indian economic problems: the village is the real centre of economic life in India. And village conditions, and along with them agricultural problems, should be given a prominent place in the discussion of economic problems pertaining to India. But even here such of the cities as we possess should not be left out of account. Some of the cities are the expression of the people's ideals and are deeply rooted in the past and in their affections, and hence are full of interest and instruction for the economic inquirer. Besides, these cities play an important part in determining the economic, moral and political future of India. Moreover it is recognised that in the Indian economic order of the future there ought to be a due co-ordination of city-industries and village agriculture, so that the pressure of population on the soil may be relieved and India may become economically efficient by manufacturing articles from those raw materials which she is mostly exporting to foreign countries at the present day. Thus the survey of city-life is an indispensable contribution to the study of Indian Economics; it also assumes a peculiar interest and importance at the present time, when India is said to be in a stage of transition in more than one department of her national life.

(To be continued.)

NOTES OF THE MONTH.

THE Madras City Municipal Bill, which has been for some considerable time before the public, was, at the recent session, brought before the Legislative Council and referred to a Select Committee. There is one item in it which greatly concerns educational institutions in the City, and which should not be allowed to pass without protest. In the draft bill prepared by the Government, educational buildings were exempt from taxation, along with other charitable buildings, such as

hospitals. In the amended bill, however, submitted to the Legislative Council, educational buildings do not appear in the list of exemptions. Why this change was made does not appear. The only argument urged for their taxation known to us is that the Municipality must have money. No one will question this most clamant need. But there are legitimate methods as well as illegitimate methods of securing funds, and we hold that educational buildings, equally with hospitals, should be free from taxation. We grant at once that if educational institutions were money-making institutions they should bear their share of the City's needs, but so far are they from that happy ideal that in most cases they have to be largely subsidised from private sources. The Corporation of Madras, according to this bill, is prepared to exempt the Port Trust while it imposes a tax on institutions that at considerable private cost are seeking to educate its youth. It has the proud privilege of being the only Municipality in the Presidency that does so. In the Municipal Bill of 1904 (we speak under correction) the decision, if our memory serves us aright, to tax educational buildings was carried by one vote. We trust that, on the present occasion, this proposal will be rejected by a large majority.

THE counter-offensive of the Allies to which we referred in our *Notes* in last month's issue proved, as was hoped, to be only the beginning of things. The Germans, by their offensive in the end of June, had succeeded in forming a large salient which reached the Marne at Chateau Thierry. In the middle of July they attempted to push across the Marne but were defeated by the Franco-American Armies on the 18th July. As a result the Germans were forced to abandon most of the salient and to retire to the line of the Vesle, the small river on which Rheims stands. After severe fighting the Allies succeeded in recapturing Soissons, and in securing the important high ground known as the Lassigny *Massif*. Thus on the Aisne sector of the front the Germans have been pushed back nearly to where they were in 1916, and it remains to be seen whether they will not have to abandon shortly the territory between the Vesle and the Aisne and return to the line of the Chemin des Dames on the top of the plateau to the north of the Aisne.

THIS successful counter-offensive was soon followed by blows struck at various sectors all along the front and this process is still going on successfully. The power of taking the initiative seems at last to have passed into the hands of the Allies, and the Germans are being harried and pushed back almost all along the line between Ypres

and Soissons. The danger to Amiens has been removed, Albert has been retaken, and already the Allies have in several places pushed beyond the positions they held prior to the Somme offensive of 1916. In their retreat the Germans have lost heavily both in men and guns, and enormous quantities of war material have been captured by the Allies. The great offensive which was to bring about a 'German peace' has failed disastrously and General Foch has justified the confidence that was placed in him.

IT is too soon yet to speculate on what will be the result of the victories of the Allies, but one thing we may confidently expect will soon happen if the successes of the Allies continue. There will be a recrudescence of peace talk. Clausewitz, whose book on War is the German military Bible, advocates the use of two weapons—violence and cunning. The Germans throughout this war have by their 'frightfulness' shown their ability to use the weapon of 'violence,' but many people till lately have been unwilling to believe that the Germans systematically adopted 'cunning' also as their weapon. They are hampered in their use of it no doubt by their innate incapacity to understand the psychology of other people. We have seen it stated by a German that the reason why German lies are such poor ones is because the Germans are naturally truthful. If so they have done their best to overcome that handicap and sometimes they have done so successfully. But the nemesis of the liar comes when he is found out. This commonplace has been well elaborated by Frederick the Great in his answer to Machiavelli's Prince. 'It is bad policy,' he says, 'in Princes to abuse and deceive the world, for they can do it but once; and after that nobody will put any confidence in them. Princes sometimes set forth the motives of their proceedings in a manifesto, and presently after act in direct contradiction to their declarations; but such bold strokes as these soon put an end to all trust and dependence; and the earlier they happen, the sooner their prevarication appears.' Some people, weary of the war, seemed almost to have forgotten the full significance of the unprovoked attack on Belgium four years ago—an attack made two days after the German Ambassador in Brussels had stated that Germany would observe the neutrality treaty. But no one has yet forgotten Brest Litovsk, and the successes gained in Russia by unscrupulous cunning. 'It is bad policy in Princes to abuse and deceive the world, for they can do it but once.'

THE Oxford University Press, which is doing useful war work by bringing out a series of war pamphlets, has recently issued a small

pamphlet entitled *Where Money is made*. This is not, as some may hope, a guide as to how to grow rich quickly, but is a short illustrated account of the Mint in Bombay. We confess that until we learnt it from this pamphlet we were ignorant of the fact that 'The Bombay Mint is the second largest Mint in the world, Calcutta being the largest and that the two Indian Mints together turn out more coin than all the other Mints in the Empire.' An interesting account is given of the minting processes, and of the great care that is taken to ensure that all the coins issued are of the correct weight and fineness. As apparently some people are hoarding rupees for fear lest these coins should grow scarce, now that we have paper rupees also, it is worth while quoting the following sentences. 'From the middle of the present month (June) up to the end of July silver representing more than 5 crores of rupees will have been received by ship from various quarters of the world and the rate of consignment is more likely to increase than to diminish. As for coinage, well over 1,000 tons or 8 crores of rupees have been coined to date, in addition to silver coin for the Straits Settlements and 30 million nickel coins representing a value of over 20 lakhs of rupees. The output of Calcutta Mint has similarly been enormous.' The rise in general prices implies an increased demand for money, and those who hoard rupees make it necessary for Government to buy more silver from abroad. As silver is much dearer and as freights are very much higher this involves an expenditure of the wealth of India which would be unnecessary if people were patriotic enough to put their hoarded rupees into the war loan thereby benefiting both their own pockets and the national resources.

THE course of Ordinary University Lectures which Mr. Raju is delivering on the philosophical proofs for the being of God has been the subject of an unusual amount of attention. In so far as this is due simply to the intrinsic interest of the subject, and the popularity and recognised ability of the lecturer, it is a healthy symptom and calls for no remark. But the interest awakened has not all been of this easily intelligible type. In the daily press there has been ventilated the strange idea that the institution by the University of this course of lectures is an interesting experiment, introducing into the Indian educational system an entirely new feature. The members of the Board of Studies in Mental and Moral Science, which was the body responsible for recommending this particular course of University Lectures, must have rubbed their eyes on finding such a construction put upon a recommendation which for them was a matter of ordinary routine. Their innocence of any revolutionary

intention does not, of course, by itself suffice to prove the suggested construction mistaken, for decisions involving important new principles are sometimes made in complete unconsciousness of the wider issues which they implicitly determine. But in this particular case the suggested construction is, in point of fact, entirely fanciful. The institution of the present course of lectures is not an experiment, and it introduces no new principle into the Indian educational system.

The grounds alleged in support of the interpretation which we are criticizing are that it is impossible to expound philosophical proofs of the existence of God which are not based on some existing religious system, and that consequently the public is witnessing the interesting novel experiment of an Indian University attempting religious instruction! Now in the first place the impossibility here asserted is stated wrongly. It may perhaps be impossible to expound philosophical proofs for the existence of God which have not been *used in support of* some existing religious system. But, just in so far as the proofs are philosophical, and are philosophically expounded, they cannot be *based on* any religious system. The distinction is important; for it is nothing less than the difference between dogmatically taking a religion for granted in order to build upon it an argument, and undogmatically presenting for critical consideration an argument in which it happens that theologians have thought to find support for a particular religious system. Certainly it is impossible to discuss, even in a philosophical spirit, proofs for the existence of God without suggesting theoretical positions which appear either to support or to challenge particular religious beliefs. But to do this cannot, without a stretch of language, be described as imparting religious instruction; and even if such a description be allowed to pass muster, the teaching so described is no novelty in the University.

Take the case of a student whose ancestral religion teaches him that God is impersonal. If such a student has presented for his consideration, at a University Lecture, an argument for the existence of God which may seem to lend support to a theistic rather than to an impersonal conception of the Divine nature, is there any more of what can be called 'religious instruction' in this teaching than there is in a geography lesson in which a school-boy is taught a view of the configuration of India or the world which contradicts the religious mythology in which he has been brought up? For our part we should not only deny that there is more of what can be called 'religious instruction' in the former case than in the latter, but we should even affirm that there is less. For the geography lesson is taught dogmatically as established truth, while philosophical proofs are always presented undogmatically as subject to criticism.

However, we are under no necessity of pressing the question whether such teaching is or is not to be called 'religious instruction.' Whichever answer is preferred, the fact remains that no new feature whatever is introduced into the Indian educational system by the institution of a course of University Lectures on the proofs for the existence of God. For there is hardly a single philosophical discipline that can be expounded without the presentation of arguments which either lend countenance to, or militate against, some existing form of religious belief. The impossibility of avoiding such arguments is no greater in the case of a discussion of the proofs of the existence of God than in the case of a course of lectures in Epistemology, Ethics, Metaphysics or the History of Philosophy. Yet not only have aspects of the history of Indian philosophy already formed the subject of University Lectures, at which attendance is optional, but all the topics mentioned have formed the subject of compulsory lecture courses in colleges affiliated to the University, and in particular at the Presidency College which, being a Government institution, is prohibited from providing any teaching that can be called, without unfair stretching of language, 'religious instruction.' It is therefore perfectly clear that the institution of the particular course of University Lectures under discussion, besides being no conscious experiment but a simple matter of routine, introduces no novelty whatever into the Indian educational system.

LITERARY NOTICES AND NOTES.

Comrades in Arms: A War Book for India. Edited by John Travers (Mrs. G. H. Bell). Bombay, Madras; Oxford University Press; 1918. Price Re. 1.

THIS admirable little book should be in the hands of every English-reading man, woman and child in India. It begins with a history of the Indian Army, in which the glorious comradeship of East and West, from the time of the Company, through the dark days of the Mutiny, and on to the eve of the War, is movingly portrayed. There follows a narrative of the first three years of the War, in which the part played by Indian troops in the different theatres of war is appropriately emphasised.

Three chapters are devoted to the special topics of the work of the Navy, fighting in the Air, and Red Cross work. Another gives an account of 'Armies and their Commanders,' with special reference to

the relations of officers and men in the Indian Army, while the last recounts some of the 'Gallant Deeds of Indian Soldiers.'

The book is clearly and vigorously written, and includes some useful maps. Mrs. Bell has secured the co-operation of several specially qualified writers, and has turned out a book worthy of a vast circulation. The Oxford University Press has done its work well. We urge every reader to buy the book, and then to 'read, mark, learn and inwardly digest' it. None of us really doubts the justice and glory of our cause. *Comrades in Arms* may help to feed our faith and to hearten us to further efforts for victory.

The Granta Shakespeare. King Richard II. Edited by J. H. Lobban. Cambridge; at the University Press; 1918. (Price not given.)

IT is refreshing to find Shakespeare treated frankly as a poet and dramatist, and not as a 'subject' or 'text.' An Introduction, dealing with the origin and substance of the play, a few pages of notes and a glossary at the end, are all the editor has added. The book is neat, well-printed, and conveniently portable—a model pocket edition. We commend it to all who care to read Shakespeare for his own sake.

L'Anglais Parlé et Écrit pour Classes Avancées. By G. Brackenbury, M. A. London; Macmillan and Co., Ltd. Price 2*s.* 6*d.*

THE idea of this book is excellent. The rules of English usage are explained, reading exercises appended, and practical tests propounded such as framing questions and answers, or filling in idiomatically the blanks in incomplete sentences. The whole (except the exercise matter) is in French, the language of the students for whom the book is designed.

But the book is vitiated by a glaring fault: the pronunciation given throughout is bad. The student is told to ignore his r's and drop his h's; and the phonetic transcripts match these precepts. We are surprised that a firm of the repute of Macmillans should lend themselves to the attempt to standardise Cockney English.

The Writers' and Artists' Year-Book, 1918. London; A. and C. Black, Ltd. Price, 2*s.* nett.

THIS is a practical little guide for the benefit of the 'freelance contributor' who wishes to find a market for his literary or artistic work in the wide field of journals and magazines of all types. Edi-

torial address, price, date and period of publication are noted against each periodical, with a hint as to the kind of work accepted and the prospects of remuneration. But we would warn the reader against the seductive advertisements interspersed to catch the aspiring author. They seem to be based on the principle, 'He who can, does: he who can't, teaches.'

Ancient History. By E. Nixon and H. R. Steel. London; G. Bell and Sons, Ltd.

A USEFUL account of the Ancient World, in the sense of the lands linked to the history of the Mediterranean Sea, which will serve admirably to introduce either the student or the general reader to the study of that fascinating past in which the foundations of our own civilisation were laid.

LITERARY NOTES.

SHAKESPEARE students should note the papers on the poet's versification recently contributed to the *Times Literary Supplement* by the Rev. M. A. Bayfield. They do not carry conviction: but they provoke thought. There are two main ideas—(1) resolved feet, (2) a trochaic basis. As to the first, resolution can be applied to iambic as freely as to trochaic verse, as may be seen in the Attic drama. For the second, the whole genius of English verse is against it.

ANY readers interested in Anthropology should note *The Megalithic Culture of Indonesia* (W. J. Perry; Manchester University Press; 12*s.* 6*d.* nett), reviewed in the *Times Literary Supplement* of 24th May. Mr. Perry is a disciple of Professor G. Elliott Smith, and his conclusions are highly disputable. But he has made a valuable survey of material, and if the matters in dispute are to be settled one way or the other, India must surely come into the account. Who will attempt for this country what Mr. Perry has done for Indonesia?

SCIENCE NOTES.

IN a recent letter to the *Times* the Duke of Montrose pleads for moderation in the destruction of the rook because from his own personal examination of thirty gizzards of birds shot between 1st April and 1st June, 20 contained worms and grubs, 6 grain, 1 beetles and

worms and 1 horse manure and grit. From this enumeration it would seem that the rook is entirely beneficial in its destruction of worms and grubs. The fallacy however lies in examining the contents of gizzards of birds shot only during one period of the year. For a correct estimate of the value of the bird in question, the gizzard contents must be examined throughout the whole year and also for several years in succession. This has already been done for the rook, during a period exceeding four years, and experience thus gained shows that the bird needs to be kept down in numbers. In all, over 2,000 rooks were dealt with and the food per annum on the average means per cent. 35·1 cereals; 13·4 potatoes and roots; 6·1 miscellaneous vegetable matter; 4·4 weed seeds; 23·9 injurious insects; 3·5 beneficial insects; 4·6 neutral insects; 3·2 slugs and snails; 4·4 earth worms; 1·4 eggs, mice, etc. To sum up, 52 per cent. of the rooks' feeding is harmful, 19·5 per cent. neutral and 28·5 per cent. beneficial. Thus the bird does much more harm than good and the farmer knows now what to do to save his crops.

NOTWITHSTANDING the growing demand in Great Britain for the adoption of the Metric System of weights and measures and a decimal system of coinage, the Committee on Commercial and Industrial Policy after the War has reported against the introduction of both these overdue reforms. For over twenty years it has been permitted by law in the British Isles to use the Metric System but it was seldom if ever employed, simply because most people were quite content to jog along with the British system. Business people and manufacturers could not be expected to run the two systems together and so nothing was done. It was too much to expect shopkeepers, for example, to keep two sets of weights and measures in daily use.

THERE is everything to be said in favour of the Metric System being introduced and made compulsory by law whenever the war is over. The French system (metric) if adopted would do away with a whole year's drudgery at school in learning and working the cumbersome British tables. By adopting the system for measures and for coinage we should at once put ourselves in line with the Latin Union of nations, greatly to our advantage. At the present time Russia and ourselves are the only European nations not using the Metric System for everything in the daily life of the people. It is to be hoped, when the whole question comes up again for consideration, as it must do in the ordinary course of events, that insular prejudices will give way to sound common sense and that at long last Great Britain will link up with America and the rest of the world.

ting the only possible international system of weights, measures and coinage.

THE Permissive Act of 1897 having proved a dead letter, further legislation is long overdue. Just as in the case of the daylight-saving scheme the community as a whole will not enjoy the benefits of the Metric System until its use is established by law. Much has been made of the difficulty of manufacturing spare parts of machines, etc., if the change from British to Metric units be adopted. Here there is no reason why the change should not be made. For many years engineers have made machine parts working to a mil. (or a 'thou.' as the men call it), *i.e.*, one-thousandth (0·001) of an inch. Under the new scheme parts would be made to 0·01 mm. with the saving of one figure in written dimensions. In any case 0·1 mm. = 0·004 inch would be fine enough for most work.

By the adoption of the Metric System Great Britain would realise the value of a universal language of quantity and if she desires to develop a world-wide trade, upon which her existence really depends, she cannot lag behind the rest of the nations. At a Colonial Conference in 1902 a resolution in favour of the introduction of the Metric System throughout the British Empire was carried. Is Great Britain to remain still behind her own colonies? The great commodity which we export to the Colonies is coal, an item representing 'fully three-quarters of the total weight of our exports of all kinds.' Surely coal can be exported just as readily in metric tons as in imperial tons?

U. S. A. remain anti-metric just as long as Great Britain does: whichever changes first the other is bound to follow at once.

So far as coinage is concerned the familiar heading *£. s. d.* will be replaced by *£. f. m.* because the shilling will be replaced by the florin (0·1 of the pound) and the penny by the mil (0·001 of the pound). Instead of '12 pence one shilling and 20 shillings one pound,' children at school will learn '100 mils 1 florin, 10 florins one pound.'

RECENT PERIODICAL LITERATURE.

FROM THE QUARTERLIES.

THE *Hibbert Journal* for April offers an embarrassing choice of interesting articles, but perhaps the one which has the strongest claim to the attention of a College Magazine, and particularly to that of Indian students, is that by Dr. Charles F. Thwing, President of an American University, on *The Prospects of Liberal Education after the War*. He

explains that education is called liberal, because it is a liberator. It brings freedom: it frees the mind from narrow parochialism, and thus helps to create the international mind. The writer well says that the knowledge that comes of liberal education, 'is a sense of appreciation rather than a weighing of simple facts.' In every branch of study the relation of facts is as important as their accuracy. It is very interesting and gratifying to find an American professor pleading for a liberal education as against an education for efficiency. That the most materially progressive democracy in the world should see the need of liberal education should carry weight with the Indian mind of to-day. Dr. Thwing says emphatically that an education of efficiency, though it may result in a high material civilisation, is not in itself a liberal education. It does not free the human mind nor establish relationships. Liberal education is more than mere intellectual training; it affects the whole spirit of man and all his relations to humanity. It gives a man insight and sympathy, a quick understanding, ethical appreciation, with the will and the ability to make true choices: it makes a man a *gentleman*.

German education has failed because professors and students have failed or refused to see that a liberal education is more than merely intellectual. The German mind has collected facts with methodical precision and devotion; it has taken care to weigh and relate them. But it has ignored the ethical and religious relations of knowledge and made no humane application of intellectual truth; it has starved and corrupted the heart and the spirit of the nation. Dr. Thwing makes one especially striking point. He says this liberal education is particularly hard to maintain in a new society. 'For in a new society the elemental material forces and facts have a place rather primary.' There is so much to be done in ordering, controlling and using these forces that energy and opportunity for liberal education are slight. (In this respect, the greatest honour is due to the men who, within a score of years after landing in Massachusetts Bay, founded Harvard College.) Our modern world is a new world; to such an extent have physical, chemical, electrical forces been discovered and applied, that we live in a new world compared with, that of a hundred years ago. Even during our own lifetime we have found ourselves presented with a new world. And the inevitable result has been that liberal education has suffered. We have been so concerned with new facts that we have been apt to neglect to relate them, to see their meaning and their relation to our duty. At the close of the War the difficulties and opposition that liberal education will have to encounter will be greater than ever; with a world in the melting-pot it will have to fight for its very existence. One thing that may tend

to discredit it is the notion that, as it has failed so notably, produced such a monster, in Germany, we will have none of it. The reply of course is that the content of German education was all right; only its nature and purpose were wrong. Purify the purpose and find the true interpretation, and you will avoid the German disaster.

It seems to us that many on the other hand will object to liberal education on the ground that German education has been scientific and for efficiency, and that we must go in more for this kind if we are to keep our place in the world when Germany gets to work again. But liberal education does not seek to eliminate science and efficiency, it only pleads for something that reaches wider and goes deeper. And chief among the subjects that must occupy a constant and pre-eminent position in our system of education are history, literature, philosophy and religion. Any standard of education that does not put these in the forefront will prove itself to be disastrously narrow and false.

THE CONTEMPORARY REVIEW.

THE May number opens with a short article on 'Man-Power and the New Military Service Act,' by Sir Donald Maclean. In spite of the fact that Great Britain has raised five million soldiers for the war, it is, nevertheless, fundamentally true that her most important contribution to the Allied cause rests on her command of the sea, and on her financial and economic resources; and the main purpose of this article is to consider the effect of the latest Military Service Act on such resources. Already the heavy drain on men for the needs of the Army and the Navy has caused very great disturbance to the nation's trade, credit, and economic position generally; and while the civilian portion of the nation has borne its burdens cheerfully and will continue to bear whatever further burdens may be necessary, it ought to have a reasonable assurance that the existing man-power in the Army is being sensibly used, and that the unfit and the really indispensable are not being thrust into khaki. Sir Donald does not profess to be in a position to express an authoritative opinion in general on the misuse of man-power in the Army, but he is of opinion that there has been a serious misuse of the powers of men who are unfit either for the fighting line or for heavy physical work, and that army life is breaking down men of weak physique who would otherwise be performing most useful work for the prosecution of the war in civil life. With regard to the men who have been rendered liable to military service by the latest Act, it is suggested that the number of fit men likely

to be obtained is not more than about half that expected by the authorities. That is, of course, on the supposition that the medical standard is not lowered. Experience as Chairman of the London Appeal Tribunal shows that unless great care is taken there is serious danger that most of the men between forty-one and fifty-one who are taken will break down under the strain of Army conditions. There is not much public confidence in the discretion of those responsible for the calling up of men under previous Military Service Acts, and the responsibility of Tribunals in the exercise of their discretion in the interests of the Army, civil life, and the individual will be greater than ever.

After a very long silence Colonel F. N. Maude has something encouraging to say to those who have been taking a gloomy view of things since the offensive on the West began. The title of his article is 'Pessimism in the Press and its Causes.' He points out that official communications from both British and French Headquarters had given due warning of a possible retreat of thirty miles or so, but that neither the Press nor the public had paid much heed to this. When, therefore, the retreat began, the public was unduly depressed, and the Press followed rather than led the public. Field Marshal Joffre carried out to a successful issue, and under much greater difficulties than those which confront General Foch, his plan on the Marne; and Foch may be trusted to put his own plan into execution when he thinks the moment for doing so has arrived.

'Indian Ideals and Present-day Realities' is the title of an article in which Dr. Nicol Macnicol endeavours to throw some light on the perplexities of a patriotic Hindu proud of his national history and achievements as he looks upon the mighty conflict that is being fought out among the nations of the West. For one thing, the Hindu, apt to look upon the struggles of Western nations as the result of covetousness or ambition, is the more ready to admire and pursue the ancient oriental ideal of calm and contemplation. He is inclined to rest content with a wealth that is dearth, as some of India's own seers have recognised. Dr. Macnicol makes some wise and suggestive remarks on Indian sensitiveness and suspicion towards foreigners, even those who are sincere friends of India and are prepared to spend their lives on her behalf.

Among other articles may be mentioned 'Labour from an Employer's Point of View,' by Mr. E. D. Simon; 'Police work as a profession for Women,' by D. O. G. Peto; 'Irish Rights and British Honour,' by Mr. J. G. Swift Macneill; and 'Intellectual Activity in France during the War,' by the Count de Soissons. There are the usual reviews of books.

THE FORTNIGHTLY REVIEW.

Politicus catalogues 'Germany's Natural Wealth' according to figures submitted to the Geological Congress at Ottawa in 1913. Germany has more coal than all the rest of Europe, and of that remainder Britain has more than half. In iron ore according to 1910 figures, Germany and France have a quarter each of 'actual reserves,' Sweden one-sixth, Great Britain one-tenth, Russia and Spain rather less. (In 'potential reserves,' which seems to mean ore too poor to be worth working at present, Britain is put down as having nine-tenths of the European supply.) But of what is immediately available in Germany three-fourths is in the Lorraine-Luxemburg field, so one can guess what the retrocession of Lorraine and the association of the Duchy with Belgium rather than Germany will mean in the economic equilibrium of Europe. In fact, of the iron ore used in Germany in 1910, three-sevenths came from Alsace-Lorraine, one-sixth from Luxemburg, rather less from all other German sources, and one-quarter from abroad. The Lorraine-Luxemburg ores are rich in phosphorus, and this demands special treatment with lime; the resulting slag is the well-known manure, basic slag.

It is a familiar fact that the world is almost entirely dependent on Germany for potash. 'At first it was believed that these salts occurred only about Stassfurt and Halle in the centre of Germany. However, potash has been found in vast quantities also in Thuringia, in the Grand Duchy of Saxony, in Hesse, in Hanover, in Mecklenburg, near Bremen and Hamburg, and in Alsace north of Mulhouse. It is believed by many that almost the whole of the North German plain and part of South Germany rest on salt deposits so gigantic that they almost defy measurement. Bore-holes have been sunk through 6,000 feet of solid but soluble salts of all kinds without coming to the end, and nobody knows how much deeper one has to go to find their foundation.' Potash is valuable as a manure and in various chemical and semi-chemical industries.

The plains of Germany are admirably suited for agriculture and railway transport, and her rivers are splendid water-ways. 'No other country possesses similarly favourable conditions for the development of inland transport by land, and especially by water.' Its central position is as valuable for trade as it has proved for war.

The moral of the article is: 'The figures given indicate that Germany's natural riches are far greater than is believed by those who tell us that Germany's national wealth comes only to £15,000,000,000, that the country will be ruined if defeated and that she cannot pay a war-indemnity, and certainly not an adequate one, even if the Allies should gain a complete victory.'

Mr. Archibald Hurd tells us about 'Zeebrugge and Ostend—and After.' The tone of the article is of the 'Not guilty but don't do it again' description; apparently sea-power is too valuable to be risked. At the beginning of the article he speaks of the moral effect; at the end, 'The men who hazarded their all and made the great sacrifice have left to the nation a rich legacy; the men who survive will live in the glory of those few fierce hours;' but throughout this is forgotten. Nor is it so certain that the material damage is useless; our seaplanes have done their best to prevent repair and if we can make it a little more difficult for submarines to emerge from these ports it may be well worth while.

Again, one has the feeling when one reads the accounts that the thing was a dress rehearsal. The losses were largely due to the gangways being shot away too soon; no doubt we should do that better another time. What is the other time? Well, there is Heligoland and there are the islands off the Frisian coast; and the time may come when a diversion, even, may be worth while; say when the Allies are about to force the Rhine. And it is against some such plan, probably, that Mr. Hurd is trying to warn us. But what it all amounts to is that such landings require to be even more carefully worked out beforehand than is a forward movement on land, with the special difficulty that there can be no reserves.

Y announces 'Holland's Inevitable Decision.' We do not feel his arguments at all convincing, and we hope that British propaganda in Holland is conducted with greater wisdom; to be told one must do a thing immediately sets one thinking how the opposite can be managed. That Holland has submitted to a good deal of bullying by Germany is true, but that is no argument for her abandoning her neutrality at any particular moment, and we should doubt whether she has much to gain. If she is to be won to our side, it must be by referring to the foremost position she has occupied in the past in the upholding of liberty and the setting forth of International law: and the plain speaking of some recent British notes is the reverse side of this.

COLLEGE NOTES.

THE College re-opened after the summer vacation on 1st July. Promotion from the Junior to the Senior Intermediate and B.A. classes and admission to the Junior classes having been completed, there was work enough for a staff which turned out in nearly full strength, the only Professors absent being Mr. Crawford and Mr.

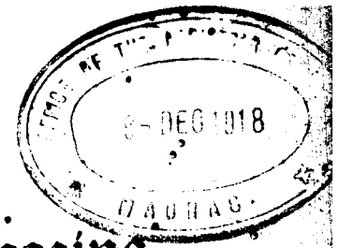
Henderson. Mr. Crawford is enjoying his furlough partly in England, partly in Ireland, if in these days of strenuous war, when everyone is serving or suffering, there can be any joy except such as springs from doing one's best to help in bringing about the defeat of unrighteousness. In Madras Mr. Crawford was something of a scholar soldier, serving in the Indian Defence Force while discharging his duties as Professor of Philology. His ambition was to be 'a Student in Arms,' and one should not be surprised to learn that Mr. Crawford's sentiments are those of Lovelace in his oft-quoted lines to Lucasta, 'On Going to the Wars.' Mr. Crawford was married at Witney, on 9th May, to Miss Mary Early, who is Mrs. Corley's first cousin.

MR. CRAWFORD'S work in the College is being done by Mr. Arthur Jeffery, M.A., who has come out from Australia. His record at the University of Melbourne is as follows:—Senior Scholar of Queen's College, First Class Honours each year of Philosophy course and Final Honours Exhibitioner in Philosophy, Honours in the Science of Language, 1916, Exhibitioner in Ancient History, 1915, and twice Wells Prizeman in Biblical Languages. This is the first time that the Christian College has got a professor from the Overseas Dominions, and it is quite in keeping with the spirit of recent events that it should be from the Land of the Southern Cross. The war has given Australia an opportunity of stretching forth her arms across the ocean. Australians have shown what stuff they are made of, in Gallipoli, France and Belgium, and in all these spheres of war they have had Indian soldiers as comrades. They have had opportunities of admiring and being admired by Indian soldiers.

> There is neither East, nor West, Border, nor Breed, nor Birth,
> When two strong men stand face to face though they come from the ends of the earth.

This mutual appreciation is finding a synchronous and sympathetic counterpart in the relations of teacher and students in the Christian College. Madras has special reason for welcoming a professor from Australia. Was it not the Australian War Ship, the *Sydney*, which gave the quietus to the mischievous activities of the *Emden*?

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JONAH.

BY DAVID REID, B.D.

THE message of the book of Jonah culminates in its closing verse: 'Should not I have pity on Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand, and also much cattle?' This is truly one of the largest and most striking revelations of the divine heart and the divine mind to be found in all the Bible. And yet many people who think they know the Bible have entirely missed this message, have stupidly shut their eyes to this gracious revelation.

Through a misunderstanding, which may almost be called tragic, the only item in the Book of Jonah that is popularly known and remembered is the extraordinary incident of a man's being swallowed by a whale! If an anti-Christian orator at the street corner, or a sceptic in polemical conversation, wants to score a hit at the expense of the Bible and to make the beliefs of Christians seem ridiculous he has only to make an allusion to what he considers the absurd and incredible story of Jonah and the whale. And thereby not a few young, fresh, ill-instructed minds have been led to think of the Scriptures as just a tissue of fables. Thereby the broadest-minded book in all the Old Testament has become a stumbling-block to the educated and the broad-minded. Not a few have said to themselves that if this strange miracle is the sort of fact that Christians are expected to believe, then they cannot see their way to become Christians.

All this is most unfortunate and most unnecessary. The truth is, as every first-rate Old Testament scholar now recognises,

that the strange incidents mentioned in the Book of Jonah are not really presented to us as actual facts at all. The swallowing and disgorging of a man by a fish, the offering of a poetically composed prayer from the fish's belly, the wholesale conversion to the God of Israel of a great proud heathen city like Nineveh, the penitence and humiliation of one of those haughty Assyrian monarchs whose fierce countenances and warlike doings are commemorated for us in ancient monuments—these startling incidents were never intended by the author of this book to be taken as literal, historical facts. The Book of Jonah is not one of the historical books. Neither is it, strictly speaking, one of the prophetical books, though it finds a place amongst these. The Book of Jonah is a parable, an allegory. Its author, like other writers and teachers of the Bible, is using similitudes and symbols. He follows the example set by prophets like Hosea, Jeremiah, Ezekiel, who occasionally employ the form of historical narration to describe things which intelligent readers of the Bible universally understand as symbolical. When, *e.g.*, Jeremiah tells us that according to God's word he purchased a linen girdle and went away to the banks of the Euphrates (which would have meant a journey of several months from Jerusalem) and hid it in a hole of a rock, or when he tells us that he took a cup of wine of the divine fury from God's hand, and made the princes of Jerusalem and the neighbouring countries drink of it; when Ezekiel tells us that according to God's command he lay three hundred and ninety days on his left side and then three hundred and ninety days on his right side bearing Judah's iniquity; we recognise that we are in the region not of actual historical fact but of symbol, of allegory, of parable. So it is with the Book of Jonah. Jonah, the disobedient, sulking prophet, is a symbol of the narrow-minded Jewish nation that would not discharge or recognise its stewardship as God's messenger and witness to the Gentiles. Nineveh, the great city, with its six-score thousand little children, is the symbol of the big, populous, heathen world. The great fish or large-mawed sea-monster (nowhere, by the by, throughout the book is it called a 'whale') is the symbol of the gigantic Babylonian power, which, after holding the Jewish nation in captivity for seventy years, is compelled to disgorge its prey. Jeremiah had already used this

symbol in his fifty-first chapter, when Israel is represented as saying: 'Nebuchadrezzar, the King of Babylon, hath devoured me, he hath crushed me, he hath swallowed me up like a dragon, he hath filled his maw.' To which Jehovah makes reply, 'I will do judgement upon Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up. . . . My people, go ye out of the midst of her and save yourselves.'

In the Book of Jonah one cannot but notice the omission of certain things which would naturally have been mentioned had it been intended as a narrative of an actual episode in the career of a Jewish prophet or of literal facts in the history of the Assyrian metropolis. There is, *e.g.*, no mention of the name of the Assyrian king, no mention of the particular sins of which Nineveh was pronounced guilty, no mention of whereabouts on the coast the prophet was cast up after his adventure in the deep, no explanation of how without companion or interpreter he made his way safely into the midst of the fierce Ninevites. The omission of these details is perplexing if the author was writing history, but perfectly intelligible if he was writing an allegory to convey moral and religious truth. Similarly the closing verse of the Book, quoted in the first paragraph, would form a singularly abrupt and strange conclusion to a historical or biographical narrative, but is an absolutely appropriate and convincing finish to a powerful symbolical homily on the great God's largeness of heart.

The great difficulty which hinders some Bible readers from accepting the Book of Jonah as allegorical rather than historical arises from Jesus Christ's reference to it. Jesus Christ speaks of the sign of Jonah as one that was to be given to the men of His generation and of the penitence of Nineveh as putting to shame the impenitence of Capernaum and Bethsaida. Does not this imply, it may be said, that Jesus believed the events recorded in the Book of Jonah to have actually happened? At first sight it may seem so, but on consideration one is led rather to conclude that our Lord had here no thought of confirming or not confirming the historic character of the story. 'His purpose,' as Dr. G. A. Smith says, 'was purely one of exhortation, and we feel the grounds of that exhortation to be just as strong, when we have proven the Book of Jonah to be a parable. Jesus

Christ is using an illustration: it surely matters not whether that illustration be drawn from the realms of fact or of poetry. Who would think of blaming or misunderstanding a preacher, if, as many an earnest and true-hearted preacher often does, he alludes to the characters of our Lord's parables, or the characters of Bunyan's great allegory, or the character of Shakespeare's famous dramas, as if they were real persons?

To judge by the number of Aramaic words which it contains and by various late grammatical forms, the Book of Jonah must be pronounced one of the latest of Old Testament books. It was probably written in the fourth century B.C. The Assyrian Empire had perished more than two hundred years previously: and its metropolis is spoken of in c. 3.3 as no longer existing: 'Nineveh *was* an exceeding great city.' Amongst the Jews of that fourth century B.C., despite their happy experience of the divine goodness in their deliverance from Babylon, there was growing up a very narrow and exclusive conception of God and of God's grace, and a very hard, intolerant, contemptuous way of regarding all other nations. Very early in Israel's history God had declared His wish and purpose that in Abraham's seed *all* nations of the earth should be blessed. And the great prophet of the Exile, who had a wonderful insight into the Chosen People's high calling, had plainly told them that God intended them to be 'a light to the Gentiles' and 'to be His salvation unto the ends of the earth.' But the great bulk of the nation shut their eyes to this high destiny and took no step to discharge their stewardship: 'Who is blind but My servant? or deaf, as My messenger that I send?' (Isa. 42. 19.) They did not even gratefully receive God's grace or heartily do His will themselves, far less bestir themselves to make known His grace and His will to other peoples. Instead of solemnising and softening them, their conquest and banishment at the hands of Babylon had only embittered and enraged them. A spirit of vengeance and hatred took possession of them which finds expression even in certain Psalms: 'O daughter of Babylon. . . . happy shall he be that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the rock' (Ps. 137. 9). After their return from exile the thought of God's goodness in delivering them and restoring them to Jerusalem bulked less largely in their mind than the vexatious opposition which they now met with from the Samaritans and other neighbouring tribes. This spiteful ill-will of adjacent nations they repaid with interest; and even those Jews who devoted themselves with enthusiasm to the study and practice of the Law, as Ezra the Scribe recodified and reinforced it, overlooked those precepts of the Law which enjoined humility and compassion. They thought of the Jewish race as alone enjoying the favour of Almighty God. They refused to believe that His pity and His grace extended to all mankind. They had no sympathy with His desire that all men everywhere should repent and turn trustfully and obediently unto Him. What they expected and longed for was rather a swift and overwhelming outpouring of divine wrath and judgement upon all foreigners and idolaters.

But despite the predominance of this hard and ugly national temper, there would seem to have been a few who quietly cherished a broader and kindlier spirit—a spirit more akin to that of the Christ Who was to be. And of these few the writer of the Book of Jonah was one. There is no book in all the Old Testament whose divine inspiration is more indubitable. Running directly counter as it does to the prevailing type of national thought and feeling, it could never have been written except under the influence of supernatural light and supernatural grace.

By a skilful use of allegory the writer endeavours to make his contemporaries see what an unlovely and unreasonable spirit theirs was, and to bring them to a better mind. He portrays their obstinate and uncharitable attitude in the character and conduct of an imaginary prophet Jonah, whose name, by the by, after the literary fashion of the age, is borrowed from a real historical personage who, as we learn from II Kings, lived and prophesied in the reign of Jeroboam. Jonah hears God's command to go and warn Nineveh; but he has no sympathy with the divine purpose, and he disobeys. He seeks to flee from the presence of the Lord. He takes ship in an exactly opposite direction, and sets out for the most distant western seaport to which vessels from Palestine ever sailed. But God is not so easily escaped. 'If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand control me, and

Thy right hand grasp me.' Scarcely has the ship got a day's sail away from Joppa when a storm of supernatural violence breaks upon it. And now mark the fine qualities displayed by that ship's crew—a skilful touch of the allegorist designed to show the Jews that all the virtue and all the religion in the world were not confined to their nation. That crew consisted of heathen sailors, who knew not Jehovah: nevertheless up to their light they were pious men. In the terror of the storm they 'cried every man unto his God,' and they appealed to Jonah to do the same. They began to suspect that it was for his sake the calamity had come upon them. Yet they gave him the benefit of the doubt. They let him have an equal chance with themselves. For the detection of the guilty person they cast lots. Even after the truth was known and Jonah had confessed and had proposed that they should throw him overboard, these kindly and fair-minded sailors were unwilling to take this step, except as a last resort. 'Nevertheless,' we read, 'the men rowed hard to get them back to the land.' All their efforts, however, were in vain, and finally with renewed prayer on the part of the mariners the disobedient prophet is cast overboard. After his miraculous escape from what seemed certain destruction one waits with interest to see if the mercy shown him will bring Jonah to a better mind. Alas! it does not. He is as little touched and bettered by his experience as most of the Jews were by their exile and captivity in Babylon and their amazing deliverance therefrom. Jonah now indeed makes the required journey to Nineveh, and proclaims the divine warning. But when his preaching is followed by the people's repentance and by God's willingness to pardon, Jonah is highly displeased. He falls into a fit of depression and petulance and anger and longs for death. It reminds one of Elijah under the juniper tree; but, as some one has remarked (G. A. Smith), 'the difference between the two prophets was this, that while Elijah was very jealous for Jehovah, Jonah was very jealous of Him. Jonah could not bear to see the love promised to Israel alone, and cherished by her, bestowed equally upon her heathen oppressors.' It may also have occurred to him as a good patriot that if Nineveh were destroyed, with all the imperial ambitions and unscrupulous militarism for which it

stood, Israel would be delivered from a great danger and enabled to live in greater security.

But just as the kindliness and fair-mindedness of the heathen sailors rebuked by contrast his hard and prejudiced spirit at the outset of the story, so now at the close the gentleness and forbearance and generosity and mercy of God more overwhelmingly rebuke him. 'Doest thou well to be angry?' says the still, small voice. Jonah as yet will not answer. He maintains a sulky silence, and goes out to a suburb and there makes a little booth for himself. But in Mesopotamia, as some of our soldiers know to their cost, a booth is all too feeble a protection against the fierce heat. So God mercifully prepares a gourd to give him adequate shade. And Jonah is exceedingly glad because of the gourd. Fit emblem of many an earthly comfort and of many a human hope, the gourd suddenly and swiftly withers away through the gnawing of a worm at its root. And then Jonah's ill-temper is worse than ever.

Once more the still small voice comes to him: 'Thou art filled with regret for the destruction of the gourd—the vegetable product of a few hours; the gourd for whose growth thou didst not labour; the gourd that has given thy poor little self a temporary little comfort. And can I regard unmoved the destruction of Nineveh, that great city, for whose age-long growth and development, despite all its vanities and crimes, I have laboured and cared, and whose human population, apart from the multitudes of poor dumb animal creatures, includes over 120,000 children who are as yet not deeply tainted by its pride and not responsible for its transgressions?'

In this Book of Jonah is there not a much-needed message for the British people? Perhaps we have never been so insular, so self-complacent, so exclusive, so filled with contempt and dislike for other races as were the Jews in that fourth century B.C. We Scots especially have found ourselves very much at home all the world over, and have been able to get along pleasantly with all sorts and conditions of human beings. Even against the Germans, who so closely resemble the ancient Assyrians in their rapacious ambitions and unscrupulous cruelty, although a hot and righteous indignation often rises within us, the bulk of our people and the best of our people do not cherish

a fiercely bitter and vengeful hatred or a Jonah-like desire for their utter extermination. We remember for one thing that there are hundreds of thousands of little children in Germany who are not responsible for their parents' and their rulers' wicked deeds. But though as a nation we are not lacking in thoughts of charity and works of helpfulness for other peoples, have we ever as a nation sufficiently realised that to us, as to the Jews of old, is committed a great stewardship? Our knowledge of God and of Christ and our experience of the divine goodness have not been granted us for our own selfish enjoyment. We have to pass them on. God grant that as soon as we find ourselves freed from the maw of the leviathan of war, we may take up this world-wide task with new vigour and earnestness and a more heartfelt sympathy with the divine purposes!

SANTAL LEGENDS.

By Rev. A. Campbell, D.D.

1. The Origin of Certain Festivals.

The legends of the Santāls published in the last number of the *Magazine* had reference more particularly to the alleged origin and migrations of the Santāls. The following is one of the accounts given of the institution of certain festivals. It is said that while residing in the forts mentioned on page 13 of the last number the population greatly increased and there was at that time no festival observed in the country. The Kiskūs who occupied the Kōendā fort raised an umbrella on a high pole and instituted the Chhātā pōrōb, or the Umbrella festival, with much pomp and ceremony. The Mārndi young men and maidens learning what was being enacted in the Kōendā fort set out with drums and flutes to take part in the festivities. On arriving at the river which flowed between them and the Kōendā fort they found it in flood and were unable to cross over. (At this point the following is sung by the narrator:—

The Gāng river is full,
The Sōrā river overflows.
Return, return, oh parrot!
On whose account shall I return?
My heart is with my comrade,
My breath is in my companion.)

As they could not ford the river they returned home and said among themselves, 'We went to see the sights; but found the river in flood; now what festival should we inaugurate?' So the young men assembled in the village street with their drum. They ordered the drummer to beat his drum, which he did, but no sound issued therefrom. Then the following distich issued involuntarily from the mouth of one of those present:—

'Sālō Mānjhi, Sālō Mānjhi, what like a man is he?
Sālō Mānjhi, Sālō Mānjhi, a tall young fellow he.'

The following lines are also said to have been sung for the first time then:—

'Down the street the drum beats,
The heart does not respond;
Up the street there's pleasure great.'

They decided to institute the Karam festival, and cutting a branch of the Karam tree (*Adina cordifolia, H. F. & B.*), they fixed it upright in the ground and danced round it all night. In the morning they pulled up the branch and carried it down to the river to throw it in. Growing in a garden on the river bank was a Mirū Bāhā, or Parokeet flower (*Abutilon Indicum, Don.*), and the hair of the youth in charge of the garden was twelve cubits long. A hair of this length was fixed in one of the Mirū flowers and both were enclosed in a Karam leaf twisted into the shape of a cone and committed to the stream. Lower down a number of maidens of the Kiskū sept were bathing in the river when they saw something coming floating towards them. When it had been secured it was found to contain a Mirū flower with hair passed through it. This hair was measured by the inquisitive girls and found to be twelve cubits long. The bathers having satisfied their curiosity and completed their ablutions returned to their respective homes. One of them, the daughter of the king, went and shut herself up in her apartment. Her mother thinking she was ill went to see her, and pressed her to take some food, but she refused saying, 'I will neither eat nor speak.' On being further questioned by the anxious mother she replied, 'If you can bring to me the youth with the hair twelve cubits long I will eat and drink.' The mother willing to do anything to meet the whim of her daughter said, 'We will find the youth for you.' It so happened that a begging Yōgi was there at the time and he was commissioned to make inquiries as

to where the man with the long hair resided. After some time he received information regarding him, that he lived in the Bādoli fort. The sulking girl was told that he had been found in the Bādoli fort, and food was again brought to her, but she pushed it away saying, 'Unless you bring me a token from him I will not eat.' There was in the house a tame *parrakeet* and it was ordered to go to the Bādoli fort and bring a token for its young mistress. The *parrakeet* undertook the commission and two small parcels of food were prepared for its use and one tied to each of its wings. It then flew straight to the Bādoli fort and found the object of its search in his garden drying his hair, as he had just bathed. On going near the *parrakeet* was driven away under the impression that its object was to destroy the flowers. Watching its chance the *parrakeet* was at length able to snip off a hair from the young man's head which it carried triumphantly to its home. The girl's sister-in-law took the precious hair and shewed it to her, and when it had been measured and found to be twelve cubits, she said 'Now I am convinced that the hair is his and that you have found him.' Her spirits now revived and she partook of food.

The begging Yōgi was engaged as go-between to arrange a marriage. He went to the Mārnḍis and told his errand, but they demurred saying, 'They are Kings, how can we intermarry with them?' The begging Yōgi, however, persisted and at last they agreed to the marriage and a date was selected for its celebration. The begging Yōgi returned with the welcome intelligence that he had succeeded in negotiating the marriage and the ceremony of interviewing the bridegroom elect was arranged for. On the day fixed the party set out and on arriving questioned some villagers as to where the young man was to be found. They replied that as he was to be inspected to-day he had left his garden and was in the house. They entered and found him sitting on a stool with his long hair hanging over his shoulders and busily engaged in spinning a straw rope. One leg up to the knee was buried in straw and on the thigh of the other he was twisting a rope. On seeing him the Kiskū men said 'The bridegroom is all right.' He, while he continued spinning his rope, said, 'Look at the rope and at the heap of straw.' The words he used were capable of two interpretations and the Kiskū men said, 'What does he say? We do not comprehend his meaning. However, we have seen the

bridegroom and he is all right.' They then inquired if he was pleased with the marriage proposal and he answered in the affirmative. The visitors were then invited to enter the house and the usual civilities were shewn to them. Their feet were washed, tooth brushes were given to them, oil to anoint themselves with was supplied, and they went to bathe. Having bathed they returned, and water was given them in which to wash their hands. They were then ushered into an apartment where mats were spread for them to sit on and curds, parched rice and raw sugar were set before them. Having partaken of this light refreshment they were conducted to a cowshed where seated on straw they chewed tobacco and lime. After some time a goat was produced and presented to the visitors, who accepted it and said, 'Come, sirs, let us gather pot-herbs.' A kāpi or battle-axe was lent them and with it they cut off the goat's head with one blow. The flesh they cooked and dined off it and rice. This over, they addressed themselves to the business of the day. The bridegroom elect came carrying a vessel of water which he set before the Kiskū men and saluted them. He was accompanied by another person who brought a pot of rice beer which he also presented to them and having done so saluted them. The liquor was soon disposed of, after which the Mārnḍi youth seated himself on the knees of one of the party and a *dhuti* cloth was bound turban-wise round his head. The ceremony of espousal was thus completed to the satisfaction of all. A feast followed and then the time came for the Kiskū men to return home. All the company assembled in the courtyard and the bridegroom elect saluted each in turn.

Then following the custom usually observed on such occasions, one of the Mārnḍi men said, 'You have selected this article (of earthenware) out of twelve kilns full; you tapped and sounded it before choosing. If it should turn out faulty or defective, the responsibility will rest with yourselves.' The Kiskūs replied, 'Yes, sirs, we have selected this article out of twelve kilns, and if it should be found faulty or defective or should meet with injury in the future we cannot refuse to take the article. It is ours.' The Mārnḍis then said, 'Take the property with you.' To which they replied, 'Allow it to remain here for a few days.'

The Kiskūs returned to Kōendā fort and the parents of the girl questioned them as to the appearance of the bridegroom. They replied that physically he was all that could be desired.

To the question as to how they had been treated by the Mārṇḍi people they replied that nothing was wanting in regard to the respect with which they were received and the hospitality with which they were entertained.

After a considerable interval the begging Yōgi was sent by the Mārṇḍis to the Kiskūs to request them to name the day for the marriage. The Kiskūs resented the interference of the Mārṇḍis in the matter, saying that it was the privilege of the bride to select a day for the marriage ceremony. When their preparations were complete the Kiskūs called the begging Yōgi and told him to tie seven knots on a string and take it to the Mārṇḍis. The seven knots represented days and the Mārṇḍis were thus informed that the marriage would take place in seven days. With this they were very well pleased.

When the time came the Mārṇḍis set out for Kōendā fort with a large and imposing marriage party. On arriving at the entrance to the street of the village they began to beat their drums and to dance. The Kiskūs on being apprised of their arrival went to meet them taking along with them a supply of drinking water which was gratefully accepted by the bridegroom and his company. After some little delay the party was conducted into the village and at each house they came to the bridegroom was given a little gūr or raw sugar to eat. At last they stood before the entrance to the bride's residence where the bridegroom was again treated to raw sugar. The bride being anxious to see the man of her choice at the earliest possible moment peered out of a small window opening and was horrified to find that he was afflicted with elephantiasis in one foot. The shock was so great that she refused to be consoled, although her girl companions did what they could to comfort her in the circumstances.

The ceremonies preliminary to the marriage were begun. Oil and turmeric were produced and the Kiskū maidens, whose office it was, prepared to anoint the bridegroom with oil. They spread a mat on the ground and the begging Yōgi brought the bridegroom and seated him thereon. The upper part of his person was anointed with oil and turmeric, after which he was requested to extend a foot so that it might be dealt with as was customary. This he did, but no entreaty could prevail on him to subject the other foot to the same operation. He said 'Let one be sufficient. For one foot so large a quantity of water has been used, where will you get enough for two?' So the

girls came to know that he had elephantiasis and they went and told the bride.

'Yes,' she replied, 'and for his sake I refused to eat.'

At this time the call came for *sindra dan*, or marking the bride on the forehead with red lead. They said, 'Bring out the bride,' and to execute the order several of the bridegroom's party went inside. The bride refused to step into the large flat basket which had been prepared for her and in which she should have been lifted shoulder high to receive the red mark on her forehead from the hand of the bridegroom. Her father pleadingly said to her, 'Now you are disgracing me in the eyes of our relatives. One day for his sake you refused food, why are you behaving thus to-day?' Her mother scolded her and said, 'Why will you not receive the *sindur*?' but she replied not. Her father's patience becoming exhausted he pushed her out of the house and forced her into the rude palanquin into which the bridegroom had entered, saying, 'We consign this person to your charge.' The carriers lifted the palanquin and brought it to the Mārṇḍi fort, but the bride sulked and refused to speak. There were feasting and rejoicing in Bādoli fort for three days at the end of which the Kiskūs returned to Kōendā fort. The bride wished to return to her father's house in their company, but they objected saying, 'Stay where you are, in five or six days we will return for you.' She was deaf to all entreaty and followed them home. After ten days the Mārṇḍi bridegroom came for his bride and was regally entertained three days. When he expressed his intention to return home, his mother-in-law said, 'Yes, you shall go to-morrow.' Clothes were washed and the bride informed that the next day she would be required to accompany her husband.

When the bridegroom and his companions were ready to leave, the girl was called, but she refused to quit her room. She was then forcibly brought out and her father addressing the bridegroom said, 'She belongs to you, take her away.' When he asked her to come with him she turned her head away and sulked. Her mother then said, 'Take her with you. If she will not go, drag her, or employ any other means which may seem best to you.' The bridegroom having received permission seized her and dragged her off. She caught at every branch and bush on the way, and he lopped them off one after the other with his kāpi or battle-axe. After they had proceeded a

considerable distance in this manner, his arm having become wearied, in attempting to cut off a branch which she had clutched he missed his stroke and chopped off one of her fingers. He bitterly lamented the mishap, and fearing the vengeance of her brothers when it became known he cut her down with his kāpi, and then cut his own throat with the same weapon.

2. *The manner in which the Santāls were taught Music and to Dance.*

In the beginning the Santāls worshipped no deities, and did not know the use of musical instruments and could not dance. Two of their number, one belonging to the Tūdū sept and the other to the Besrā, set out on an exploring expedition and penetrated deeply into the heart of the great forest. Towards evening they heard the sound of music and not knowing what it was they went to see from whence it proceeded. On nearing the place they became afraid, and in order to see over the brushwood they climbed up into a tree, and beheld Mōṛēko, Jāher-erā, Mārāng Būrū and Gōsaē-erā dancing. Suddenly one of the dancers stood still and said, 'There are human beings near; I smell them.' Jāher-erā said, 'Whether you smell men or beasts, do them no harm, but bring them here.' The two adventurers danced with the bōūgās all night, learning both to play and dance. In the morning they were given two drums and dismissed with the following injunction, 'Go and tell your people all about us. Tell them to venerate and respect us and annually to offer sacrifices to us. You must also instruct them to play music and to dance, and we order you to teach the people of twelve villages every night.' This, it is said, they accomplished, and in this manner the Santāls learned the use of musical instruments and the art of dancing.

3. *Legend of the Vulture.*

When the Santāls had increased and become families, they were in the habit of laying their infants outside in the courtyards of their houses to sleep. A vulture which had its nest somewhere near by carried off many babies who were lying exposed in the various courtyards of the houses. At length the Santāls were aroused to action. They said, 'This vulture if allowed to continue its depredations will in course of time make the country desolate; come let us go and search for it and destroy it.' So armed with their bows and arrows they set out, and

after traversing many leagues of hill and dale they found the vulture sitting upon her nest on a high Sohōdā (*Bombax Malabaricum*) tree in the Siri forest. The nest was so compactly constructed of materials impenetrable by an arrow that even a chink through which she could be shot was not apparent. On more careful inspection they observed that an ārgom * was built into the nest and it was decided to shoot her through the hole into which the shaft had been inserted. Two of the brothers Kāṛā and Gūjā, the best bowmen of the family, were selected to do the deed. To Kāṛā, the elder, was given the first opportunity, and so accurate was his aim that his arrow entering by the hole in the ārgom pierced the breast of the vulture as she sat over her young ones in the nest. She flew out but having received a deadly wound fell to the ground with such force as to cause a huge depression in the earth's surface which, filling with water, became a lake.

Having rid the country of the vulture they turned their steps homewards hunting as they went. A *mūrūm* deer (Nilgāi) fell to a well-aimed arrow, and a pole was cut on which the deer was slung to be carried home. On reaching the entrance to the village street they deposited their burden on the ground and sat down to rest. A knife was needed to flay and cut up the carcase and a man was sent to bring one.

The eldest of the seven brothers pulled up some khāsi (*Saccharum spontaneum*) grass and sat on it. The second brother pulled several handfuls of Mārṇḍi (*Ischaemum rugosum*) grass to sit on. The third brother was ordered to flay the deer and the fourth to cut it up. To the next in order of birth was assigned the duty of wrapping pieces of the venison in leaves to roast in ashes. He had just bathed and had laid his wet loincloth (*bhāgwā*) aside and by mistake he folded it up in leaves instead of a piece of venison and placed it in ashes to be baked. When it was thought the meat would be sufficiently cooked it was rescued from the ashes and the charred leaves stripped off when it was seen that it was a *bhāgwā* and not flesh. The others said to him, 'What have you done? We told you to wrap venison in leaves and bake it in hot ashes and you have baked your *bhāgwā* instead.' He replied, 'I laid the *bhāgwā* near the meat and thus made the mistake.'

* This is an implement drawn by two oxen and used by cultivators to crush clods.

It was at this time that several of the tribal divisions had their origin. The one who sat on the khāsi grass (*Saccharum spontaneum, Linn.*) became Kiskū. He who sat on the Mārndi grass became Mārndi. The slayer of the Mūrūm (*Portax pictu*) deer became Mūrūm Thākūr, and he who shot the vulture Chilbindhā (or vulture-piercer). The one who baked his *bhāpwā* in place of venison became Lāt Tūdū; one who ate *bāskē dākā* or stale rice in the morning was named Bāskē, and he who was sent to bring a knife and fire became Sōren.

4. *Legend of the Confusion of Tongues.*

In the early days of the world all the dwellers on it regarded themselves as belonging to one family and dwelt at peace among themselves. The god Marāng Būrū, for reasons best known to himself, wished to break them up into different castes or tribes, and with that end in view he caused large quantities of certain kinds of food to be prepared and placed on huge leaf-plates, which he caused to be deposited on a large level plain. Having gathered all the males together he pointed out to them the plates of food and ordered them to select whichever they liked best. There was an immediate rush in the direction indicated by Marāng Būrū and the first to arrive chose the plate of beef, and seizing it bore it off in triumph to the jungle. The next in order to arrive chose the plate of goat's flesh, the next who came chose the fish, and the last had perforce to take what all the others had rejected, a dish of milk and rice. The first party, strong in wind and limb, and not lacking in intelligence as their choice of the beef amply attested, became Santāls. Those who followed and took the goat's flesh became Mundās and those who took the fish became Bhūiās. The last of all who had to be content with rice and milk were the ancestors of the Brāhmans.

THE ECONOMIC ASPECT OF CITY-SURVEYS

(Continued).

By S. Subbarama Aiyar, B.A. (Hons.)

On what general principles should a real survey of the cities be conducted and what useful suggestions may be made as to the best lines of their future development? What is the relation of

the present to the past and how do the circumstances of the present bid fair to bear fruit in the future as regards the economic features and possibilities of city-life?

In the first place we should recognise that a city is eminently a human institution. Like an organism, it has its period of birth, of growth, and of decay. Various factors contribute to its growth at a particular period under certain favourable conditions. Like the human organism also it can be viewed from several points of view, some *material* and others *non-material*. We have already indicated the intellectual and moral functions that a city normally performs in the life of a nation. As economists however we are primarily, though not solely, concerned with the material rather than with the non-material aspects of a city's life. What, for example, are the material requisites of the population in the form of the necessaries, comforts and luxuries of life? What is the nature of the measures adopted by the different classes of the population for securing these ends, how far have they met with success under the existing circumstances and with what results? What prospects are there for their ultimate improvement? How far have the circumstances in the material sphere contributed to the growth and the present state of the city? How do these affect, and how are they affected by, the non-material activities of persons both in the city and in the surrounding country? These are some of the useful lines of investigation which an economist has constantly to bear in mind.

But in the detailed application of these general principles to the facts and problems as revealed by his survey, the economist may have to take advantage of the results of inquiry by specialists who have viewed the city and city-life, their past, present, and future together, from a different though allied point of view. Take for example the housing problem in a city. The economist is very much interested in the problem, since house-room is one of the necessaries of life which he is called upon to study. Is there adequate house-room in the city for the different classes of the population living within its borders? What part of the income of individuals is ordinarily spent on house-rent, *i.e.*, what proportion does it bear to their total income? Has there been any increase in recent years in house-

values or any decrease therein, and how do these re-act upon the material welfare of the different classes? Do the people who invest their money in house-property get an adequate return or the reverse? Does the house-room available suit the needs of the different classes for carrying on their particular kinds of occupation? How do these affect ultimately the health and strength of the population in general and of the industrial classes in particular? These are the chief aspects of the housing problem in which the economist and the social worker are equally interested. But the economist is not concerned with suggesting the particular means and measures to be adopted for securing these desirable ends. This problem is left for solution in the hands of expert town-planners and city-designers. The economist has merely to make use of the fruits of their labours for solving his particular problems.

Here as elsewhere in economic studies, the economist has to take into account the general conditions of folk, work and place and the action and interaction of forces arising out of their mutual influence. The economic aspect of city-surveys in fact should be viewed from the point of view of folk, work and place together. What are the natural advantages of the city? What are the circumstances and data of its situation and topography and the gifts of natural endowment that have made the city grow and enable it to keep its present position? We have already noted the close connection that subsists between the city and the surrounding region. The city may indeed be regarded as the crest set in a crown or diadem of rural areas, or even as the central core in the midst of the petals of a flower. Hence the natural situation and advantages of the city should be viewed in its relation to the surrounding country. Thus the geological data and climatic conditions of the city should be studied together with those of the surrounding country. A plentiful supply of water is also a natural gift, but it is usually converted into an 'economic good' for the purpose of free and full distribution within the city by means of reservoirs and pipes. Similarly the gifts of vegetation, animal life or mineral resources should also be considered along with those of the country round. We have, moreover, to make a survey of the laying out and distribution of streets, lanes and houses with a

view to ascertaining the condition of sanitation which vitally affects the health and strength of the population. The town-planner as well as the economist is equally interested in knowing whether there are public parks or garden villages within the city itself and how these are distributed among the different parts in order that the crowded population may breathe pure air and turn their eyes to the sight of vegetation and natural scenery and thus escape from the sea of houses with which they are surrounded.

In the topographical survey should also be included those natural and artificial means of communication that link the surrounding country with the town or the different parts of the town itself with one another. These natural and historical means of communication through land and water—roads, railways, canals and other waterways—have made possible the growth of the city on its industrial and economic side, and also keep up a kind of division of labour between the city and the country which is of advantage to both. Moreover the development of cheap and rapid means of transportation and communication within the city itself checks the crowding together of the population in business-centres and scatters them far and wide with immense advantage to health and sanitation. Our age which has seen so much of the evils of congregated city life with its slums and 'ant-heaps' has also seen the introduction of tramways and street-railways, which tend to distribute fairly the population in all parts of the city. Hence every movement that develops such means of transportation and communication should be encouraged with a view to increasing the material prosperity of the city and improving the health and strength of its population.

After a survey of the *place* in all these aspects, one should turn to the *work*, *i.e.*, the kinds and extent of the industries that support and enrich the different sections of the population. Agricultural occupation is out of the question within the city itself; the city is usually the centre of manufactures and of commerce; and some of those appurtenances of modern industries such as banks and the credit system thrive best in a city. Such manufactures and commercial undertakings should be considered in their relation not only to the demand or the necessities

of the city itself, but also to those of the surrounding regions or even to those of some foreign countries. As regards industries, the characteristics and sources of labour supply as well as the extent of capital, means and organizing ability should be noted.

Next as to the *work*, we should take up the survey of the people who subsist in these occupations. Indeed we have to take the *work* and the *people* together in any rational system of economic survey. The causes that give rise to the movement of population from the country to the town and the observed facts about its nature and ultimate results; the occupations of the different classes of the population and the influence of those upon their standard of living and their health; the fact of crowding together of certain classes in certain localities, its causes and its effects; the distribution of well-being among those different classes, not indeed judged by the average money-means that are often calculated by economists, but judged by the real benefits or utilities accruing to the individual family itself out of the earnings of its members and by the length to which those money-means can be or are actually made to go in the shape of providing for one's necessaries, comforts and luxuries of life; the existence of educational and cultural agencies that tend to add to the efficiency of the working classes and that train the intelligence and moral character of the leisured class on the one hand and of the working classes on the other—these are some of the subjects on which information should be gathered in a survey of the people and in tracing the logical effects of these upon the physical, intellectual, moral and economic condition of the city-population.

Apart from these general principles a few other facts should be noted when we apply general economic theories to the conditions obtaining in India. India is a land of diverse customs and different types of peoples. So great is the importance of this fact in the social and economic evolution of this country that what was once considered to be a peculiar merit or commendable virtue in the Indian peoples is now mostly regarded by some advanced thinkers as a weak point in their structure. India is admittedly an asylum for all religions; from the merest animist to the highly philosophical Hindu, the Christian, the Moslem, the Parsee, every religionist or for that matter every irreligionist

as well has found a safe asylum within her walls. Inspired by these different religions, different sections of the population have kept to their own peculiar social institutions and idiosyncrasies unhampered through the centuries. The right line of evolution or at least the most natural, if not the only feasible one, in these bewildering varieties of thought and action and the constant intercourse of peoples of different lands and of creeds was perhaps the development of a kind of *caste* or social union cemented by common sympathy and ties of blood. It is not necessary here to enter into any detailed discussion as to the origin or *rationale* of the system of caste as it obtains in this country, nor even to describe how, under the stress of modern conditions and the spread of modern ideas, the system is slowly undergoing a change at least on its economic side, though it is strong as ever as a socio-religious institution. But it may be noted in passing that under that system or rather want of system in the past the widest differences of opinion could be tolerated or the most alien peoples and religionists speaking different languages and following different customs could live together in peace and reasonable amity even in such close contact as within the walls of a city or a village. Thus in our economic survey of Indian towns and cities, no less than of the villages, we should carefully note the influence of these different social institutions and factors upon the economic order and material aspirations of the Indian peoples.

It is also to be borne in mind that the functions of cities and the nature of city-life have changed in different periods of Western history. As the city is a human institution, it is but natural that it should also partake of the features of the region in which it is situated and the characteristics of the peoples by whom it is inhabited. Cities, like men, are represented to be in evolution and therefore it is difficult to universalise about the features of cities in general. The ancient Greek city-state, for instance, was pre-eminently a political and military unit born of the physical features of Greece and the peculiar political and social ideas of those times. Even in those very early times, however, trade very often followed the flag and hence the commercial or industrial aspects of those city-states were by no means unimportant. In medieval times when there was a recru-

descence of the ancient ideals of Graeco-Roman polity in almost every country of Western Europe, the political independence of the city was cherished as a means of safeguarding its commercial relations and predominance. The city was then a compact little unit which everybody understood; its politics and its commerce brought wealth and self-respect to its inhabitants.

But with the rise of modern nationalities which soon outgrew these limited spheres of influence and activity, quite a different type of cities arose in the West; indeed in some cities the old plan and purpose had to adapt itself to the new conditions. The wall which used to form the military bulwark in ancient and medieval cities was no more a necessary adjunct of civic life or prosperity. The economic or industrial side as we have seen received quite a new recognition. Thanks to the practical application of scientific discoveries for the furtherance of industries and commerce, the industrial activities of the city were no more confined to supplying the needs of the surrounding regions as they used to be in ancient times, but were extended to meet the demand of the whole world. Thus, for example, Glasgow, Liverpool, or London, or New York, Bombay or Calcutta are not *English* or *American* or *Indian* cities merely, but are world-cities engaged in producing and exchanging commodities to the furthest corners of the globe. In this age of keen international commerce, any industrial or commercial disturbance in one part does not fail to affect the economic organization in another. This new rôle of cities and development of city-life must be clearly recognised as an important stage in the evolution of modern cities. The characteristic features of the modern industrial order with its exaggerated notions of competition and individualism, *laissez faire* and exploitation, are writ large in the cities of the new order.

Thoughtful observers in the West deplore the conditions of the modern industrial cities with their haphazard growth and insanitary slums, smoking chimneys and crowded workmen's quarters, high mortality and what not. Professor Geddes expressively calls them cities of the 'Palaeotechnic order' and he is confident that ere long they will give place to the 'Neotechnic order.' The Neotechnic order consists, on its

town-planning side, according to Professor Geddes, in the building of 'garden cities' which may be defined as 'towns surrounded by a zone of fields and open spaces upon which it is forbidden ever to build.' The modern development of cheap and ready means of communication will, it is believed, relieve the congestion in crowded cities and afford facilities for raising such ideal garden cities in Europe and elsewhere. Thoughtful people in the West are looking forward to such a complete remodelling of their cities on an ideal scale and this is included as part of the programme of post-war social reconstruction. What outward forms the cities may take in the future in order to render them fit for performing efficiently their moral and economic functions will of course depend upon the people's view of social reconstruction in all its aspects. It is obvious, however, that they are bound to be centres of industry or commerce to a greater or less extent. Whatever may be in store for the future it is certain that a study of the present condition of our cities will afford some clue as to how that future is to be reconstructed, and it is a hopeful sign of the times that thoughtful people are tackling the problem in right earnest in order that the present day evils may be removed, so far as human efforts can remove the evils of suffering humanity.

NOTES OF THE MONTH.

By the fighting that has taken place in France during the past few weeks the Germans have been driven back to the Hindenburg Line, from which they started when they began their great offensive in the latter part of March. The Hindenburg Line, it may be recalled, is the mass of defence works to which the Germans retreated in March of last year as the result of the Allied offensive on the Somme in 1916. Roughly speaking it runs south-eastwards from Lille past Douai and Cambrai to St. Quentin and La Fère. The name is now being given also to the continuation of the German front eastwards past Laon to the north of Rheims. Nearly all the territory that was captured by the Germans in their different offensives this spring and summer has been recaptured. The Allies have regained their old positions in most places and in some places have penetrated beyond them.

IT may be of interest to recall shortly the different stages in the flow and ebb of the wave of German invasion. It began on the 21st March, when by a surprise attack in overwhelming strength the British Army near St. Quentin was driven back. This ultimately led to the loss of all the ground gained in 1916 and 1917 and even more, and the Germans came dangerously near to Amiens. They failed, however, to carry out their plan of capturing that important city and the railway which runs through it from Paris to Calais and Boulogne. Another blow struck at the Allies further north though it succeeded in capturing some territory failed in achieving its object, for neither was Ypres taken nor did the German armies succeed in breaking through and reaching the coast ports. In the end of May another great offensive was launched. The Allies were pushed off the plateau to the north of the River Aisne, and were compelled to cross the Aisne, leaving Soissons in the hands of the enemy. So strong was this attack that they ultimately succeeded in reaching the river Marne at certain points. They were, however, unable to capture Rheims or to make progress on their right or western flank, and thus they held a bulge or salient between the Aisne and the Marne. On the 15th July they began what was called the 'Peace offensive.' The Marne was to be crossed and a great blow was to be struck which they hoped would open the road to Paris and compel the French to make peace. This great offensive made but slow progress, though the Germans had nearly 400,000 men in the fighting line, and as many more in reserve. Some managed to get across the Marne, but they had soon to retreat in hot haste. Marshal Foch suddenly struck at the west side of the salient between the Aisne and the Marne on a front of thirty miles. The immediate result was that the great 'Peace offensive' came to an abrupt end, and the Germans were soon in full retreat from the salient. It is estimated that in this great battle 'more than 1,000,000 German soldiers were defeated by the French, British, American and Italian troops, with a loss of 250,000 men, including 35,000 prisoners, 500 guns, and immense quantities of war material.' Since then, during the past two months, the Allies have been persistently pushing the Germans back all along the line. Soissons was recaptured on the 2nd August. For a time the Germans held the line of the Vesle but they have had to abandon that and have been driven back across the Aisne once more. On the 8th August the armies of General Rawlinson and General Debeney attacked the other great salient, which had its apex at Montdidier and which threatened Amiens. In two-and-a-half days they drove the Germans back fifteen miles so that Amiens was once more safe, and in doing so captured 35,000

prisoners and 500 guns. One army after another of the Allies took up the work—General Humbert's, General Mangin's, General Byng's and General Horne's—till from south to north hammer blows were being dealt the Germans with bewildering rapidity which have had the result, as has been mentioned, of driving back the Germans in most places to the positions they held in March. It is doubtful whether they will be able to hold the Hindenburg Line, but even if they do for a time they are in a much worse position now than they were before they began their great offensive. The collapse of Russia and the Peace of Brest Litovsk had enabled them to bring large masses of men to the Western front and they were at their maximum strength. Their great offensive in spite of that has definitely failed. No doubt during its course they inflicted heavy losses on the Allies, but it cost them many men they could ill spare, and now in their retreat they have lost heavily in prisoners, guns and war material, while their losses in killed and wounded are believed to have been greater than those of the Allies. Estimates vary as to the amount of the German losses during the whole of the period since March. During the six weeks, however, which followed the beginning of the 'Peace offensive' the Germans lost more than 100,000 prisoners and 2,000 guns, while their total casualties are estimated at 500,000. The French estimate, that since the Germans left the Hindenburg Line they have lost, at least temporarily, the services of 1,500,000 men, seems not unlikely to be correct. At the same time the American troops have been pouring into France so that there are now no fewer than 1,500,000 in the field. It is not surprising that the Central Powers are now beginning another kind of 'Peace offensive,' this time of peace talk such as we are only too familiar with.

THE presence of American armies in France, which the Germans promised themselves would never be a fact, has become painfully evident to them first on the Marne and now quite lately in Lorraine. When the French succeeded in repelling the attack on eastern France in the autumn of 1914 they proved unable to drive the Germans out of a little town on the Meuse, St. Mihiel by name. There was there a very sharp salient extending right across from the Moselle to the Meuse, which threatened the valley of the Meuse and Verdun from the south. The salient no longer exists, for the Americans attacking from the west and the south swept everything before them, and the Germans were glad to extricate themselves with the loss of about 20,000 prisoners and 100 guns. The Germans tell us that they had long thought of evacuating the salient, but this hardly accounts for the hurried manner in which they did so or for the number of prisoners

they left behind. They had not even time to burn St. Mihiel and other places, while their usual practice is to destroy and defile everything they leave behind. The Americans are now on the borders of German Lorraine and are near enough to Metz to bombard it.

THE situation in Russia is still obscure, but enough news is filtering through to make it evident that the worst atrocities of the French Revolution are being repeated. News has come, among other horrors, of the murder first of the Czarevitch—the little son of the late Czar—and then of his mother, the Czarina, and her daughters.

The Bolshevik régime, however, seems to be becoming unpopular. Especially is this the case in Siberia, where a very curious state of affairs exists. During the Russian offensive against Austria nothing was more startling than the vast numbers of prisoners which the Russians were said to have taken. So large were they that many used to smile incredulously when they read the numbers. Some, however, guessed what now seems to have been the truth, that many of the Slavs who were compelled to fight in the Austrian army did so with great unwillingness and surrendered on the first opportunity. Many of these prisoners-of-war were sent to Siberia and were extremely unwilling to return to Austria-Hungary when peace was made. They have managed to secure arms and have organized themselves to fight against the Bolsheviks. These are the Czecho-Slovaks who have been so frequently mentioned of late in the war telegrams. The Czechs are the Slav inhabitants of Bohemia and Moravia, while the Slovaks are their near neighbours in north-western Hungary. The Czechs have suffered from German domination as the Slovaks have from the Magyars. The Allies have recognised them as a belligerent power, and have sent assistance to them. With that help and with the help of the many anti-Bolshevik elements in the country they have succeeded in destroying the Bolshevik power not only in most of Siberia but also in parts of eastern European Russia.

WE referred in a recent issue to the important memorandum prepared by Prince Lichnowsky, who was the German Ambassador in London from 1912 to 1914 and during the fateful days which preceded the outbreak of the great War. It is important as showing that in the opinion of the distinguished nobleman who represented Germany in the United Kingdom in August, 1914, the guilt of the war rests upon Germany. The memorandum should be widely read and it has now been made readily accessible in India as it has been reprinted by the Oxford University Press in the useful series of War pamphlets for India which it is publishing.

On the last page of the memorandum a mysterious expression is used which must have perplexed most readers. 'For,' says the Prince, 'we shall not supplant the sons of Ichwe.' The words occur in a passage in which Prince Lichnowsky is predicting the failure of the German schemes of aggression and says that the future is with the Anglo-Saxons, the Russians and the Japanese. A correspondent wrote to the *Madras Mail* last month asking for an explanation of the phrase but so far none has been forthcoming. In the *Weekly Scotsman* of July 6th, the following appears among the answers to correspondents: 'You are not the only person puzzled by the phrase "The Sons of Ichwe" in Prince Lichnowsky's Memoirs. Professor W. H. Stevenson, St. John's College, Oxford, thinks the proper spelling of the word is "Ingwe," the name of a Frankish, Scandinavian or old English hero or god. In the English form this personage was known as "Ing" by Lincolnshire peasants up to the end of the thirteenth century. Apart from various theories advanced the "Sons of Ichwe," the Professor thinks, may be regarded as a rhetorical and collective name for the English-speaking races, as envisaged by Prince Lichnowsky in the context of the passage in which the phrase occurs.' We would venture to suggest a much simpler solution of the problem—that Ichwe is a misprint for Iahwe or Jahveh, the modern way of writing Jehovah. The explanation of the reference is to be found in Professor Cramb's lectures on *Germany and England* which attracted so much attention at the beginning of the War. In describing 'the faith of young Germany in 1913' he quotes a passage from Nietzsche which ends thus:—'Blessed are the war-makers, for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve.' What the Prince evidently means is that the future of the world is not with the war-makers, the children of Odin, but with the children of Jahve. They that take the sword shall perish by the sword, and Jahve, the God of righteousness and peace, will be proved stronger and greater than Odin—the personification of force.

LITERARY NOTICES AND NOTES.

A Guide to the Study of the War. By Stephen Paget. London; Macmillan and Co., Ltd.; 1918. Not priced.

WE are glad to see this reprint, in a cheaper form, suitable for the Indian market, of a book that must be already familiar to many of our readers under the rather elusive title, *Essays for Boys and Girls.*

Mr. Stephen Paget has secured a peculiar niche for himself among the essayists of our time, by his power of expressing in forceful, finished prose thoughts which have the unmistakeable accent of life—fresh, bracing original. Never did he write to better purpose than when he set himself to bring home to the rising generation the true significance of the mighty struggle of which they must be the passive, yet vitally interested, spectators. It is entirely fitting that his book should be given a special currency in India. Far more than most seem to realise, the destiny of India is being determined on the battlefields of Europe. Let Germany win, and India may bid goodbye to all those aspirations after ordered liberty and increasing opportunity of national development which the British Raj has encouraged her to cherish. We commend this thoughtful collection of essays to all our readers.

Essentials of Practical Geography. By B. C. Wallis, B. Sc. (London), F. R. G. S. London; Macmillan and Co., Ltd.; 1918. Price 4*s.* 6*d.*

THIS book is a striking example of the advance that has been made in the teaching of Geography in the last twenty or thirty years. Mr. Wallis is an enthusiast; and if all the material and the hints he supplies were fully worked out, there would be a danger that geography would overcrowd other subjects. But if a teacher takes this book and works it with zeal and with understanding, it ought to make geography mean very much more for the pupils in the higher forms at school and in junior college classes. Every aspect of the subject seems to be accounted for, and practical exercises (including a number of homely hints as to apparatus, a distinct merit) are suggested, and in some cases worked out. We should like to see the programme vigorously applied in India. But do the schools in this Presidency teach geography now?

Macmillan's Geographical Exercise Book: India. With questions by B. C. Wallis, B. Sc., F. R. G. S. London, etc.; Macmillan and Co., Ltd. Price 8*d.*

THIS is a blank atlas—a succession of outline maps, with details adapted to each particular exercise—in which the student is to fill in for himself the geographical material required. We commend it to the notice of teachers who want to make the teaching of Indian geography more thorough and illuminating.

LITERARY NOTES.

THE frequent appearance in the *Nineteenth Century and After* of articles in support of the thesis that Bacon wrote Shakespeare's plays proves that there is a considerable number of people who believe in the Baconian authorship of the plays or at least desire to hear what there is to be said for it. It may fairly be concluded from the quality of the articles which the Editor of the *Nineteenth Century and After* accepts that he does not rate very high the critical sagacity of his Baconian readers. The term 'Baconian' does not strictly apply to all those who deny Shakespeare's authorship of the plays, although the person who first attempted to prove that Shakespeare did not write the plays attempted also to establish that Bacon wrote them. One seems to remember, that the Baconians *circa* 1880 were content with the simple dogma that it is highly improbable, or, what to them is much the same thing, quite impossible, that an intellect capable of producing the *Advancement of Learning* and another capable of writing *Hamlet* should be found in England at the same time. *Argal* Bacon wrote Shakespeare. This phase of Baconianism soon passed away, and its passing was probably accelerated by the gibe that it would be easy to prove by the same method that Martin Tupper wrote all the works of A. K. H. B. The next phase of Baconianism was the great Shakespearean Cryptogram, which made its appearance about 1890, was hailed with ecstasy by the *Review of Reviews* at its first appearance, and is now pretty well forgotten. After the inventor of the Cryptogram and his imitators came a number of lawyers who proved to their own satisfaction that the actor-manager from Stratford was an illiterate clown and quite incapable of writing the dramas which go under his name. These people contented themselves with unmasking the impostor, but they did not attempt to prove that Bacon wrote the plays. Herein they showed themselves not lacking in acuteness, for the method of petty cavilling which they employed to demolish the direct testimony of Ben Jonson and others that Shakespeare wrote the plays would make very short work of any attempt to show that Bacon *might* have written them.

A LATER phase of Baconianism is seen in the April Number of the *Nineteenth Century and After*. The writer of the article, Mr. E. G. Harman, C.B., scorns the caution of the lawyers, and boldly takes on himself the burden of proof that Bacon wrote the plays Mr. Harman writes in a strain of enthusiasm into which ordinary mortals will find it hard to enter. 'This problem,' he writes, 'is no

mere literary conundrum, but a grand and absorbing one, carrying inferences as to the potentialities of the human spirit and its relation to good and evil.' One may admit readily that learning and acuteness may be employed in discussing a question of very slight importance, but the question itself remains as trivial as before, in spite of all the learning spent on it. Nothing could well be of less importance than the so-called *Epistles of Phalaris*, although they gave occasion to a masterly dissertation by a great scholar. The question, who wrote the plays contained in the First Folio is, no doubt, a question of considerable interest, but it does not seem to be fraught with the momentous 'potentialities' which Mr. Harman finds in it, nor can it even be considered 'grand and absorbing.' It is merely a dry question of evidence, *viz.*, what value is to be attached to the testimony of Ben Jonson and various smaller men among Shakespeare's contemporaries who seem to have believed that the actor from Stratford wrote the plays. 'Our rude forefathers,' to use Calverley's expression, thought the testimony of Ben Jonson and others conclusive, and even in this politer age many are to be found who think that in a matter three-hundred years old the evidence is as strong as the nature of the case admits.

MR. HARMAN disposes of Ben Jonson and the other contemporary witnesses in very summary fashion. 'Any amount of tradition handed down from a credulous and semi-barbarous age' is of little account in his eyes. 'Semi-barbarous,' even if true, is irrelevant. A semi-barbarian, or even a barbarian, is a good witness in matters within his knowledge and not beyond his capacity. As for 'credulous,' one wonders what Ben Jonson and Francis Meres would have thought of the capacity for weighing evidence of a twentieth century Baconian. To take Mr. Harman himself, we find that he believes that there was 'no literary curiosity' in the age of Elizabeth. To whom, we may ask, was *Palladis Tamia* addressed? Were the dramatists of the age not notoriously interested in, and critical of, the productions of their rivals? Was not Ben Jonson in particular always in hot water through his keen and over-critical interest in the dramatists of his time? Did he not sometimes show an ill-natured desire to find faults in his greatest contemporary on whom he wrote so magnificent a eulogy? To contend that Jonson and Meres were not as much interested in the contemporary drama and had not as accurate information about the writers of their day as any dramatic critic of the present day has about living playwrights is merely to refuse to look facts in the face. We learn from Mr. Harman's article that he wrote a book entitled *Edmund Spenser and the Impersonations of*

Francis Bacon and offered it 'to an unappreciative public in 1914.' The instinct of mankind is sound in such matters. It is in vain that the Baconian seeks to persuade them that contemporaries were entirely mistaken about matters in which they were keenly interested and about which they had every opportunity of knowing the truth.

SCIENCE NOTES.

AMID all the din of battle on the Western front some of the combatants have had time now and then to note and record the behaviour of the various animals within the fighting zone so far as that behaviour is affected by the terrific conditions of noise, vibration and explosion. Many birds under the dominance of instincts of feeding, nesting and brooding behave as if quite indifferent to their unwonted surroundings, the lark singing as joyously as if nothing out of the common were taking place. Probably most living creatures are not at all impressed by sounds that have no meaning for them. The thunder of warfare has no interest for them because they have no previously established associations. Capt. W. Neilson Jones has recently sent to *Nature* a few observations he made on the behaviour of sheep and cattle when dummy bombs, released from an aeroplane, were dropped among them. The noise of the falling bomb made the sheep rush about panic-stricken while the cattle were supremely indifferent to its 'swish.' Have the cows then a more placid temperament? The fact that they get tremendously excited by the buzzing of flies that cannot hurt them does not make us think so. In this case the buzzing probably recalls that of another fly which does suck their blood. Can the terror of the sheep at the sound of the falling projectiles be caused by its 'swish' resembling the sound made by an eagle as it swoops down on the lambs?

WHEN hostilities broke out in 1914 none knew better than the Germans how dependent Great Britain was on foreign sources for fuel oil, gas oil, benzine and kerosene. This weakness of ours they were quick to realise. The government authorities have for some time past been searching for suitable substitutes within the home country itself. They are working with the enormous deposits of cannel and bastard cannel in order to produce an indigenous oil supply which will not fail us in the future. Excellent yields of tar have been got from this cannel coal—a fact by no means novel, for in Staffordshire there used to be in the past a home oil industry. Under the new conditions however not only is there produced a good yield of tar but also of coal-gas and of the all-important sulphate of ammonia.

FEW people ever think of the sea-gull as an efficient scavenger not only on the water but also on land. Yet such is the case. These common birds not only keep the shores and beaches clean but do not hesitate to follow the plough and pick up insects and worms. In 1907-08 they left the Great Salt Lake to devour the mice that threatened to destroy the crops on the Nevada alfalfa fields and remained there till their work was accomplished. Years before they rendered a like service to the State of Utah in ridding it of the swarms of grasshoppers that threatened to desolate the country. In remembrance of this timely help the people of Utah erected at a cost of 40,000 dollars a monument to them in one of the parks of Salt Lake City.

When the large suction dredgers began work near Oakland in the reclamation of hundreds of acres of tide land, great quantities of mussels and clams were brought up. Soon the gulls arrived upon the scene in thousands, though how they learnt of this new food-supply for themselves nobody knows. The beak of the gull is not designed to crush clam shells but these resourceful birds merely let the clams drop from a height of some thirty to forty feet on the rocks till the shells were smashed. One bird was observed letting one clam fall fifteen times before this was accomplished and it got its reward. In the matter of removing refuse, garbage, dead animals and offal 10 gulls = 1 pig, according to one authority on the Pacific coast. It is therefore obvious that the beaches, shores and water-ways would be in a very filthy condition were it not for the gulls. In these war times in view of the high price of hens' eggs suggestions have been made to collect and use as human food the eggs of the gulls. This idea, if seriously entertained, would be sure to lead to greater evils, for the number of the gulls would diminish—perhaps they might be exterminated—and as a result our foreshores would not be so clean and hygienic as they are at present. Further, though the gulls' eggs are said to be palatable, their extremely fishy taste would not tend to make them popular. In fact only a starving population would ever be induced to eat them.

SOME years ago a French company planted the desert regions near Cordoba and Ciudad Real in Spain with eucalyptus and pine on a large scale. When the experiment began, competent authorities considered that the geological conditions of the region were not favourable for intensive afforestation, but experiment proved that the two woods would yield satisfactory results under proper treatment. Results are even now justifying all expectations and the once barren region will in a few years repay all the time and money spent on it. The timber will be used for pulping, for pit-props for the neighbouring mines and for the distillation of acetic acid.

RECENT PERIODICAL LITERATURE.

FROM THE QUARTERLIES.

PERHAPS the most widely interesting of several delightful articles in the *Quarterly Review* for April is that on *National Churches and National Life* by Bishop Boyd Carpenter. The Bishop takes as his text several books which have appeared in recent years on Church History, chief among them five volumes on the English Church by Sir Henry Howorth, *The Christian Church in Gaul* by the Rev. Canon Scott Holmes, and *Constantine the Great and Christianity* by Professor C. B. Coleman. At first we may be inclined to be impatient at being asked to turn our attention to the past in this way. We are in the midst of a world-conflict, the issue of which is of vital importance to us, and on it and on the conditions which are to prevail at its close our interest centres. Much of our talk is of the economic policy to be pursued after the War; it is of vast importance to us; and of even greater importance is the question of education; but more important than either of these is the religion of the people, for this determines the character of the nation, and on character only can a stable nationality rest. So it is clear that the study of national religion is by no means remote from the needs of to-day, and the books above mentioned which deal with the birth of national churches deal also with the foundations of nationality in the two great nations which are to-day fighting for the cause of Nationality in Europe. The influence of the Church on national life—the relation of Church and State—there are no phrases which call up memories of fiercer controversies; yet it should be possible to discuss them now without bitterness and prejudice, for the War is widening men's views and making them less prone to quarrel over side issues.

Dr. Boyd Carpenter opens with a very discriminating sketch of Constantine. Constantine was responsible for the greatest religious transformation in history, and it is no wonder that Christian gratitude has placed a halo on his head. Yet he was no saint; true Christian zeal played but a small part in his motives and achievements. He was neither actuated merely by unscrupulous ambition nor a saint filled with unselfish desire for the right. Adroit opportunism seems to give the key to his character. He was always superstitious, and remained, in spite of the outward change, substantially pagan at heart.

There is a latent paganism which may be called a by-product of Christianity, and which is somewhat needlessly cultivated by clericalism. There is no soil more prolific of this by-product than that of Latium; in fact we are tempted to ask whether it was ever eradicated from the soil. . . The Christianity which Constantine made popular was hardly better than a thin veneer, which concealed but did not disturb substantial paganism of conception. . . and the outcome of the conversion of Constantine was the paganised Christianity which has always been more popular than the faith of Christ.

Constantine's influence gave a fatal impulse to clericalism. Behind the shelter of his name there flourished an unscrupulous priesthood which did its best to strangle national life. Dante was even more right than he knew when he lamented as responsible for how much evil the gift of Constantine to the Church.

Yet in spite of all this, national life was growing in Europe, and the spread of Christianity exercised a profound influence on it. From the history of it we may learn two great lessons.

First the need of patience on the part of those who would regenerate the world. Let those who deem modern missionary work unsuccessful because it is slow, remember that fourteen hundred years elapsed before Europe became nominally Christian. The other lesson is the importance of wise and honest methods in missionary work; shallow haste and unconscientious zeal defeat themselves and leave a burdened legacy to after ages.

All thoughtful people are asking to-day what is to be the function of the Church in the development of our national life. The answers are many and various both among friends and foes. But we find that historians of differing nationalities and religious beliefs agree that 'all the power, prosperity and mental energy of a race or nation have sprung from and lived by its religion.' And the best has been achieved in the past, not by a hard, uncompromising adherence to past traditions and customs, nor yet by lightly throwing over the forces and institutions which had done so much to form the nation's character, but by a wise re-adjustment of the old system to suit new and changing conditions, by being willing to discard the original forms in order to keep the original ideas alive and active.

Space does not permit us to follow the survey of the Gallican Church in its struggle to defend its national freedom against the arrogant claims of Rome. We can only note how, later, French national life was weakened by Ultramontanism, and that not only of Rome but of Geneva, for the fact that the religious centre for French Protestants lay outside France was an added source of weakness and disunion in the nation.

In England, the spirit of nationality in religion had its ups and downs, but it held on to life till it was strong enough to assert itself once for all, and declare that it is 'convenient that every country should use such ceremonies as they shall think best to the setting forth of

God's honour and glory.' At the same time the English people 'condemned no other nation,' recognising for others a similar right to freedom.

In this spirit the problem of reunion could be solved, not in uniformity, which means absorption by Rome, but in a mutually recognising and respecting federation of Churches, each one owning that

There are nine and sixty ways of composing tribal lays,
And every single one of them is right.

If this principle is recognised among differing national Churches, it must follow in the smaller differences between the divided Churches inside our own nation.

THE CONTEMPORARY REVIEW

THE June number opens with an article on Ireland by Mr. Hugh A. Law. Referring to the Legislative Union of 1801 as an attempt at the fusion of the separate aspirations and interests of Great Britain and Ireland, he says he has no hostility to those of his countrymen who think that the good of Ireland would be best realised through this Union. But he wonders whether any one now really believes that a union of interest and affection is still possible on the basis of this Union, or that the legal bond created by it is anything but an obstacle to an ending of the old quarrel. Whether, if wiser counsels had prevailed during the first half of the nineteenth century, the legislative union would have grown into a union of hearts it is neither possible to decide nor really useful to inquire. The time when Irish resentment could be assuaged and Irish gratitude won by concessions in any matter other than the capital one of self-government is past.

A brief account of the course of events since 1912 shows how the aspirations of the Nationalists have been thwarted at every point. No proposals the Government can make will disarm Irish hostility and suspicion in the smallest degree unless and until they are not merely passed into law but put into operation. There is no pro-German party in Ireland, not even among the Sinn Feiners; but there is now very certainly an anti-British party, which embraces thousands of hitherto moderate and loyal persons. The proposal to apply conscription to Ireland has aroused the most passionate resentment, in illustration of which Mr. Law quotes an appeal to Irish women which has been distributed broadcast and which certainly is anything but moderate in its language. He absolves the Roman Catholic Bishops and the Parliamentary Party of the charges that have been made against them in connexion with the anti-conscription movement. But for their moderating influence, he says, there would certainly have been bloodshed. The Ulster Protestants'

fears of Roman Catholic intolerance may be discounted: in Ulster the boot is still on the other foot. Nothing will bring about a revulsion of feeling in favour of Great Britain but visible proof that Irish self-government is an accomplished fact. But once that proof appears, the revulsion will follow, and we may reasonably hope to see Irishmen again entering the ranks of Irish regiments with that same ardour which they displayed in the early days of the war.

Professor D. S. Cairns contributes an able and suggestive article entitled 'The Roots of Faith.' Religious faith has often been disparagingly contrasted with science on the ground that the knowledge which it is supposed to give us of God and the Eternal World is plainly 'interested,' that the emotions and the imagination play so large a part in it that it is utterly untrustworthy, whereas all scientific knowledge has been discovered by the vigorous application of the inductive methods and the complete suppression of everything but the pure love of truth. The aim of the present paper (given as an address in King's College, London) is to examine the roots of the central religious conviction, and to show the fundamental kinship between scientific discovery and the discovery of God.

In the first place, the abandonment of the Christian and the Theistic explanations because of their difficulties does not remove further difficulties of the very gravest kind: the problem is, in fact, a much larger one than that of Christian Theism, namely, the problem of the world, which confronts every thinking human being to-day as it has done from the very earliest dawn of personal life and thought. This problem arises from the fact that out of Nature there has come a being, Man, who is in certain essential qualities higher than Nature, and whom Nature seems to be at once seeking to nurture and to destroy. How is man to gain the mastery in the conflict and to overcome the world? Concerning himself only with the Theistic religions, Professor Cairns tries to show that faith in one living and good God, who created Nature for the purpose of bringing into being and training personal spirits to whom He may communicate Himself, is not only an emotional and imaginative but a reasonable solution, and that the procedure of faith from point to point has true kinship with what is recognised to be reason in matters of science. Without following his argument at length we may note the importance assigned to hypothesis as an agent in scientific discovery and its analogy to the ventures of faith, which discerns the unseen in the seen and lays hold in the darkness on the hand of God, the analogy between scientific genius as the power to discern the fact most charged with meaning and most relevant for the solution of the problem in hand and religious faith as the power to discern that which is revelation from

that which is not, and the analogy between science and religion in respect of the place which the process of verification holds in each.

'India's Man-Power,' by Mr. St. Nihal Singh, calls attention to the enormous capacity of India for the supply of men and munitions in connection with the great struggle for freedom and civilisation that is going on in Europe, and characterizes the neglect of these resources as one of the greatest tragedies of the war. India has, in superabundance, potential fighters, leaders of men, and materials for equipping and munitioning large forces. She is zealous in the common cause. If Britain trusts her fidelity and gives free play to her brain power as well as to her brawn, India can be of immense service to the Empire—and to humanity. India is willing. Give her a chance.' 'Polites' writes on the recent very important report on Modern Languages in relation to English education. Mr. J. M. Robertson deals with a scheme for the reconstruction of the Labour Party that has been propounded by the Fabian Society. Mr. Albert Mansbridge writes on 'The Education of the Working Classes,' and Mr. E. J. P. Benn on 'The Higher Direction of Industry,' emphasising the co-operation of Capital and Labour as essential to the solution of the problem of industrial organization. Other articles are 'Italy and the Nationalities of Austria-Hungary,' by 'An Old Mazzinian,' 'Sea Power Wins,' by Admiral Penrose Fitzgerald, 'The Future of Roumania,' by Mr. Herbert Vivian, 'The Sources of Contemporary History,' by Mr. Hubert Hall and 'Side-lights on the Psychology of the Russian Revolution from Dostoevsky,' by the Rev. G. W. Thorn. The number concludes with the usual reviews of books.

The Nineteenth Century and After.

The first article in the June number, 'Shall England Spare Austria?' gains an added interest from the fact that its author is Dr. Barry, one of the best known of Roman Catholic writers in England. Most people are inclined to think that because Austria-Hungary has become by reversion, so to speak, the eldest child of the Roman See, therefore the Vatican must be the political ally of that country in all things. That all people of the Roman Communion do not feel thus bound to Austria-Hungary is abundantly proved by this article. There are two lines of argument both leading to the same final conclusion. Mgr. Barry holds that the British Empire is in grave danger from the extension eastwards of the Pan-Germans, and that because our Empire is the trustee of all free institutions and free peoples, its preservation is not simply a matter of self-interest but of world necessity. He contends that the true line of defence against

this aggression is on the Danube and not in the Aegean or on the Bosphorus, and that the necessary ally was provided for us by Serbia. In defending Serbian independence we were not only exemplifying the general principle of the strong helping the weak, which is the moral justification of our power, but preserving that power itself for use on other like occasions.

But for the time being our Balkan Allies have fared singularly badly. Are we then to abandon our interests in the Near East, except in so far as they bear upon the Western campaign? Mgr. Barry says definitely, No. We need to support the new Slav movement towards self-realisation and liberation from the German-Magyar rule of Austria-Hungary, and the formation of separate federated states, or a single federal state.

The second line of argument is that we must do this in order to break up the Dual Monarchy, and that we must smash the Dual Monarchy because it is a feudal, illiberal, anti-democratic state, and therefore an anachronism in modern Europe and a danger to it. France, Italy and the United States he thinks will take their lead from Great Britain: it is, therefore, necessary for Great Britain to act decisively. Canon Barry points out that what is holding England back is a traditional friendship both for Austria and Hungary which is based upon conditions which no longer exist. He underestimates a little the value as well as the strength of these sentimental attachments which are more effective than treaties in democratic countries. Is it not the complete absence of the sentiment of traditional friendship in Prussia, coupled, no doubt, with the permeating sense of traditional animosities, which has brought Prussia into her present state of isolation?

There is an interesting article on 'The Raids on Zeebrugge and Ostend' by Staff-Paymaster Cyril Cox, which is an able, though surely inaccurate, essay on the history of sea tactics. We can speak with no authority, but the general impression among amateurs is that this kind of expedition was the continuance of a very old tradition of English seamanship, not a new and rather doubtful departure. Quite apart from the material success or failure of this kind of exploits, they have a tremendous moral value both for heartening the Navy and in impressing the enemy.

Irish taxation is treated in two articles, but Irish taxation is governed by the Act of Union, and cannot be altered without the repeal of that Act. It is, therefore, futile to discuss it, and even worse for those who uphold that astonishing legislative product to suggest alteration to their own advantage. You cannot eat your cake and have it. If you want the Union, or deem it essential, you must continue to pay the bribes for an essentially immoral transaction. On the other hand if you do not want the Union, Irish fiscal arrangements are of merely academic interest.

COLLEGE NOTES.

MR. MAHOMED USMAN SAHIB, B.A., communicates to us the following resolutions passed at a meeting of the Madras Christian College Day Committee held on Tuesday, the 6th August, 1918:—

(1) That this meeting of the Madras Christian College Day Committee places on record its profound sorrow at the demise of the Rev. J. M. Russell, M.A., D.D., who, as Professor of English Literature, as Superintendent of the School Department and as Bursar, rendered valuable service to the College and endeared himself to successive generations of former students and also took an abiding interest in the welfare of the College Day Association.

(2) That the above resolution be communicated to the Rev. Dr. W. Miller, Dr. Russell's mother and brother in Edinburgh, the Secretary of the Foreign Missions Committee of the United Free Church, Edinburgh, Principal Skinner and Professor Macphail.

ON the subject of College life and war service, the following note on physical and moral efficiency, appearing in the *Young Men of Madras*, will be read with interest and profit by past and present students of the College:—

'The present war, with its increasing demands on efficient man-power, has had the tendency to exalt the physical and make men realise the inherent worth of physical power *per se*. While such super-efficiency is vital to the nation at war, it has an indirect effect on the individual that is wholesome and stimulating. Think of the iron constitution and increased capacity for work developed by the soldier in France. The effect of wholesome rations combined with the most arduous exercise will make these men miracles of endurance, strengthen their lungs, enrich their blood and give them that priceless sense of vitality characteristic of the positive life. It is true that the brutalising influence of wholesale slaughter and the temptation to seek forgetfulness in riotous living and intemperate excesses will claim many victims, but these must be regarded as victims of the evil by-products of war. In general it may be said that the converse of Tennyson's "My strength is as the strength of ten, Because my heart is pure" is also true: that the man who has sedulously cultivated a sound body is the better able to make a victorious fight for character.

There is, after all, such a thing as individual *moral* as well as national *moral* and both rest upon a physical basis. Good spirits and good health go hand in hand; desperate courage, consecrated zeal and the power to achieve are not found in men whose circulation is sluggish or whose physical fibre is weak and flabby.

'It may be a far cry from the soldier in France to the student in Madras, yet the argument for need of vital power is the same, in fact the student's need is the greater. His work of winning a degree is purely sedentary, his interests are almost wholly intellectual and the devitalising effect of an enervating climate imposes on him a tremendous handicap. It seems ironical that a tropical climate which makes it difficult to maintain a high standard of physical energy should also undermine insidiously the source of will-power by the exercise of which alone disastrous consequences can be avoided. The difference between the virile successful man and the man who fails is that the former has definitely and inexorably made himself do the things that are hard to do and forced every obstacle by sheer will-power.

'There is no use deluding ourselves over the issue; the mortality statistics and the evidence of low vitality and bondage to chronic physical indisposition ascertained in the examination office provide eloquent testimony to the need for radical change along the important lines of health conservation. Exercise alone will not produce the desired results; if that were so, our coolies and rickshaw-wallahs would prove themselves convincing examples of physical prowess. What we need is to live a normal life: to be regular in our habits, to take time for exercise and recreation, to eat nourishing food, to live a rational sex life and bring all bodily functions under the control of our wills. We do not encourage you necessarily to emulate Sandow or to enthrone athletic ability as the supreme ambition of your life. Such things should be considered but as a means to a far more important end, namely, the development of a symmetrical manhood in which the body is to take its rightful place as an efficient vehicle for the creation of noble character.

'You, member, who may be reading these lines, are *you* satisfied that your physical condition is all that it might be? Are you handicapped in your work by a feeling of chronic languor? Do you suffer with periodic headaches, or attacks of indigestion or recurring fevers? If so, your duty to yourself, your country and your God imperatively demands that you crush out the soul-killing idea that such handicaps constitute for you a necessary evil to be borne quietly with becoming resignation.'

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*THROUGH PATIENCE POWER.**

BY WILLIAM MESTON, B.D.

In your patience ye shall win your souls.—St. Luke xxi: 19.

JESUS is speaking to those whose eyes He has opened. They have been looking at the wonder of Jerusalem, the Temple adorned with goodly stones and offerings, a symbol of peace and stability. And Jesus says to them that days of unexampled trial are before them, an enemy will penetrate the Holy City, human affection will yield to inhuman hate, famine and pestilence will do their deadly work, and as for the temple of their joy, not one stone shall be left upon another. And then, as He sees their surprise and sorrow, He says: 'You will be able to pass through all this. But there is something more remarkable than that. It is this—if you steadfastly endure you will come into possession of yourselves.' How can that be? We ask the question because at so many points the twentieth century touches the first. We hear the tramp of invading armies, empires no less than temples are being torn down, human beings there are who have lost their upright shape. This is no easy time in which to live. What is there that will give us strength to do our daily work? This saying of Jesus. It comes home to us as incisively to-night as it did in Jerusalem nineteen hundred years ago.

I. 'Through patience you shall come into possession of yourself.' How can that be? The answer is, *Patience is the economy of power.* Our nature is the seat of power, power which

* A Sermon preached in College Church.

is for ever rushing forth in impulsive act and balanced judgement, in vaulting ambition and abiding affection, in senseless rage and magnificent conflict with circumstance. And patience is not the abdication but the conservation of power. The patient man is not a weakling stumbling under a burden, he is the strong man carrying the burden to ease the shoulders of another. The patient man is not the idle, off-setting man; he is the alert man who bides his time and then sends forth his power with accumulated, victorious might. The patient man is not the baffled fighter who tamely submits to wrong as readily as to right; he is the steady plodder who bears on him many a scar, but each one of them has come to him as his face was Zionwards. Patience is power, and its greatest power is that it gives you yourself; it moulds you into the personality on which God sets His seal. Let us see how true this is in various circumstances of life.

II. (1) *Patience is power in the pursuit of life's purpose.* The man who does not set before him a purpose in life which he endeavours steadily to pursue will not win his soul. How does this come about? We shall find some help towards an answer in the reply which those whose work is cast among students occasionally receive. You ask a student who has completed his college course, 'What do you intend to do now?' And a not uncommon answer is, 'It is not settled yet.' Here is one who has for years been preparing to enter on life's active work, who now, after all his training, stands on the threshold of that work, and who yet has no clear idea of what that work is to be! He starts life with a sad handicap, for he starts it lacking the power which will win him himself. Far otherwise would it have been if, remembering his own capacities, remembering the claims of those to whom he owes so much, and remembering above all the stronger claim of God to whom he owes all, he had earlier in his career deliberately marked out for himself a path in life. For then, by the time that he had finished his college course, he would have been in possession of a power that would have carried him unscathed through many a campaign in life's battle. To shake his resolution more attractive prospects would have been held out to him; perhaps, too, there might have been added the voices of those whom it would have been untold bitterness to resist. All that would have come upon him; and with it all would have come patience, that constancy in effort guided by conviction, that calm enduring of the pain which thoughtless love inflicts. And when the work of life opened out before him he would have been no untried beginner, no swimmer with the stream, but already patient under laughter, scorn, appeal; already conscious of a power which that patience begets, a power to discern and weigh, a power to take forth the precious from the vile, a power to cling in the darkest, bitterest hour to the skirts of God. O welcome it then, that quiet, brave endurance, welcome it early, welcome it in all your plans for a career. And in the most perplexing path of life you will know that you are no puppet of another's but yourself, that you are what and where God wants you to be.

(2) *Patience is power in the day of obstruction.* You cherish worthy plans for the days to come, and suddenly, as all goes well with you, your plans are thwarted; sickness overtakes you, or another's wrong, or the call of another's need. You have to walk an unexpected, it may be an unloved road. And as you go along it you will hear fretfulness and annoyance loudly claiming to be your rightful companions. But if you listen you will hear another voice, the still small appealing voice of patience. Hearken to it and rays of sunshine will steal upon your road through the clouds. You will see that obstruction has not drained you of your power, it has only dammed it back. What you are carrying is not a shameful load laid on you by unfriendly hands; it is a store heavy with power. And as patience is welcomed by you, new pathways open where that power may tell. Through sickness it becomes good cheer, through another's evil, courage, through another's need, heroism. Through patience the day of obstruction becomes the day of your power.

In the wider sphere of your country the same holds good. You love your country, you think great things for her. And then you look around and see the ruin wrought by lust and drink and mammon and pride. Your blood boils, your hopes totter. With what persistence does impatience tempt you to say, 'I will bury myself in myself and the Devil may pipe to his own.' But impatience is the easy way, the selfish way, the useless way. Patience is the powerful way. For patience opens

your eyes; it reveals to you your country, its promise and its blemish, and at the same time God. Then you know—

> Noble the silence his that deigns no answer,
> Who falsely stung, yet openeth not his lips!
> Silence how beautiful of the young mother,
> Stolen with a light to brood above her babe!
> But silence grandest that of the Creator,
> Who silent lifts the heavy world to light!

God is silently, lovingly lifting the world, your country, to light; and in the silence of a heart wracked with pain through a world's sin and burden He appeals to you to work with Him, to wait with Him. As you respond to that appeal, as you wait with Him, as you wait patiently on Him, your toil for your country becomes purer, more telling. Men see in you a power that they knew not before. From you they look to Him on whom you look, and they too see God. In their turn they wait on Him, they work with Him; patience has won their souls as it has won yours. Tarrying the Lord's leisure you come to your own, and so will the country you love.

Obstruction will meet you, come by what means it may; and fairest hopes will be blighted. But let patience have her perfect work, and though reputation, comfort, success may not be yours, you will have something much greater. When you appear before the Most High God, when you are made manifest before the judgement seat of Christ, you will bring the most priceless of all possessions, a soul that has won itself, a soul that has helped other souls to win.

(3) *Patience is power in the path of duty.* Boyd Cable tells of a battery drilled by a sergeant to execute a movement in shorter and shorter time till the patience of the men almost gave way. But when the crisis of the conflict came, and these same men, having done their part, were able to limber up just in time to see the enemy shells raining about the spot from which they had fired, they realised that the quickness of their movement had saved their lives. Patience had been power. It is not otherwise with that road which we have all to tread and from which at times we all seek to flee, the path of duty. For you know what meets you on that road. Petty annoyances, poisoned shafts, weariness, a sense of failure, the temptation to yield to

impulse, at times the almost unconquerable desire to desert your post. And how can patience help you? By binding you to duty till the claims, the charms, the zest of duty outweigh all else. Patiently following duty you realise that you are not acquiescing in wrong, you are deliberately placing yourself in the way of its advance. And so blows fall on you, and wounds sink deep, but they fall upon you because you will not suffer wrong. You are wearied, but not by failure; you are wearied with a wholesome tiredness. You are on the road of high adventure. Less and less do the scars count, more and more the abiding certainty of the high calling of God. Inspired by that certainty you steadily endure, you check impatience, you control impulse, you soften annoyance; a growing power comes into your life. By patience you have won yourself, and having won yourself you step out on duty's road with quiet resolution and firmer step, and more radiant heart.

(4) *Patience is power in self-imparting.* You cannot win your soul till you *give* your soul. And in this giving, patience has a place which is the holiest of all. Not a few here are familiar with the infinitely touching story of the last days of Keats. He had gone to Rome in search of a health which was never to be his. Was it any wonder that impatience surged within him? To add to his misery, he and Joseph Severn, the artist who accompanied him, were shunned, as the sick and their companions then were in Rome. But Severn determined to save Keats every discomfort. He waited on him with untiring love, performing the most menial tasks, denying himself food, money, sleep. With a wonderful patience, a patience that sprang from his joy in believing, Severn tended Keats through these dark days, performing a ministry to the body that reached also to the soul of the wasting poet. For, contrasting his own restlessness with his friend's patience, Keats acknowledged anew the power of the Christian teaching and example; he asked Severn to read to him from Jeremy Taylor's *Holy Living and Holy Dying*, and strove to pass the remainder of his days in a temper of more peace and constancy. And so he died with the peace which Severn's loving patience had imparted.

And is not all patience that tells, suffering with, suffering for, another? Is not all patience passion? Is not that passion

power? Do we not see it, that tenderest, holiest power in all the world, as we look on the mother with her child? The mother wins her own soul, gains a power that reaches far into the years, by imparting herself without a thought of sacrifice and cost. Do we not know it as we reflect on days gone by, as we acknowledge, what remembrance presses upon us, the patience of a mother's love which bore with our waywardness, that failed not when we disappointed her, that smiled even when we wounded her? What wonder that that remembrance should come so often as an inspiration to the minds of those who in the ways of war are face to face with death? What could be truer, what more fitting, than the words of one of them, at once fighter and poet, who, as he sings of his mother, says—

> No earthly art
> Could frame the incommunicable worth
> That is all yours, purchased with many tears,
> And patient bravery, and happiness of earth
> Renounced to buy your children's future years.

From one sacred height pass to another. O come and see the patience, the passion of our Lord. Himself took our infirmities and bare our sicknesses. He His own self bare our sins in His body on the tree, and bearing them bore them away. Live much near that passion; you will find coming into your life the most perfect power of patience—the power to give yourself steadily to others, to suffer with others. And as this power grows and holds you, you will know that, in ways you little thought of, you are winning your soul, you are becoming what God intends you to be.

III. Patience then is power, the power to win our souls, to become ourselves, to be what God intends. Are there any things that can help us to gain it? Yes.

(1) *There is the Communion of Saints.* You are not alone in your endeavour to gain it; you belong to a great company. Hundreds have gained this endurance before you; hundreds are holding it to-day. The heritage which you and I enjoy has been handed down to us by those who have endured to the end. What shall we in turn hand down? Something still grander if we abide by our company and remain faithful unto death. And

what is our company? The hundreds that in days gone by lived in the catacombs of Rome, silently, calmly enduring rather than deny their Lord; the thousands in our own days, followers of Jesus in the Chinese Empire, butchered for His sake in the Boxer risings; this one, an out-caste from Hindu society but the Lord's freeman, whose thatched roof has been burnt over his head, his little store of grain pillaged, but who goes patiently, heroically on; this man who stands alone, disowned by parents, bereft of wife, but not separated from Christ at whose feet he has laid his knowledge and himself. These and many another look on you, wait for you; what a noble company. There is dew to your soul in such a company, the dew of patience. Let it settle on you, and a freshness as of morning will possess your soul.

(2) *There is the Harvest.* All this waiting, all this steadfast endurance has its fulfilment. The saintly Valpy French, first Bishop of Lahore, while he was teaching in Agra, records in his diary, 'I felt much cast down to think how little impression a year and a half's teaching had made.' Yet at that very time he had made so deep an impression on one of his pupils that, though for years he sought to escape it, he was unable, and seventeen years afterwards he found his peace as he publicly confessed Christ in baptism. The teacher does his daily work, happy in the brightness of youth, enjoying the *esprit de corps*, yet doubtful of his own right to teach others, humbled by manifold defects, wondering whether he can be of any use. And then as time goes on he hears of an old boy who, in the midst of great temptation, is patiently holding his own, or there comes to him one who was a youth on the benches some score of years before, now proudly bringing with him his son, and as he does so he tells his old master in a word or two why he desires his son to sit in the father's place. The mind of the teacher is humbled more than before, but it is as if amidst all his doubt God had taken his hand. And he holds on. So run, patiently, steadily, faithfully, so run, and ye shall obtain.

(3) *There is God.* Do all things with Him, for Him; that will enable you to walk and not faint. What is called patient toil apart from Him is not patient toil; it is killing toil. There are few temptations in life so subtle as the temptation to suc-

cumb to detail, to become the slave of routine. We are doing our duty in attending to detail; but we are not doing our duty if that is all we do. Duty is bounded by something grander than precedent and detail. It is bounded by God, and if within the bounds of daily duty we see not God, then be sure of it judgement becomes weakened, sympathy narrowed. But when each day's work affords the pathway wherein we meet with God then detail is more readily done, opposition more gladly borne, frustration seems less galling, delay is waiting with God. I think of Dante, lonely exile from ungrateful Florence, because he would not forego his conviction; and truly if he had been willing to admit that he was in error he might have had opportunity to return. But patiently he endured, patiently he trod his solitary road, yet not solitary, for God was with him. God took him through tracts where sin stood revealed, where cleansing was made perfect, till on the poet's eye there burst the beatific vision. By patience he had won, not Florence, but himself. What mattered aught else? Ravenna might have his bones. So walk with God; if you cannot see Him, you can hear His voice; if He denies you rest, He is calling you to worthier service; if He takes you over a rough road, see, He is walking with you. So walk, patiently, gladly, unswervingly, and God will possess your soul.

(4) *There is Christ.* Let the love of Christ constrain you. To that love let your considered thought, your impulse, and your purpose alike respond. And if you sometimes gaze wistfully, longing for what you fain would have without delay, your eyes will be caught by the sight of Him who was made perfect by the things which He suffered, and then will you with patience wait for it. If sometimes an almost incontrollable desire comes upon you to leave your post, a voice of authority and appeal will say to you quietly, 'I need you.' If sometimes success or strength or friendship seems to desert you and only with pain can you take another step, a hand that has in it the print of the nail will firmly grasp your hand, and all will be well, your eyes will be kept from tears, your feet from falling.

On the body of a soldier found dead on the field of battle during the American Civil War were found these verses—

I lay me down to sleep
With little thought or care
Whether the waking find
Me here or there.

My half day's work is done,
And this is all my part,
To give a patient God
My patient heart.

To give a patient God your patient heart; yes, that is all your part. To give Him who loved you and gave Himself for you a love which does not flag, which suffers long and is kind, which beareth all things, hopeth all things, endureth all things —that is the patience of the saints, that is your part. Give it to Jesus day by day, and you will become yourself. You will become yourself, for you will become like Him.

SANTĀL MARRIAGE CUSTOMS.

By A. Campbell, D.D.

The exclusiveness of the people of India is carried to the greatest extremes. Each caste among the Hindus and each tribe among the aboriginal peoples will only, as a rule, eat or intermarry with persons of their own caste or tribe. In no other country of the world are the people so exclusive, and one wonders how it has come to be so. Was it introduced by the Aryans, or did they find it in existence among the people of India when they entered it? Did they bring it with them, or did they adopt it from the aborigines of India? They have assimilated much which is not Aryan, and why not this also? Exclusiveness of the type found in India does not exist among people who claim the same origin as the Brāhmans. Non-Aryans seem to have exerted a greater influence over Aryans than Aryans over non-Aryans. Hinduism has absorbed tribe after tribe of non-Aryans, and with them also many of their religious ideas and customs, but many of the aboriginal peoples of India are up till the present day practically uninfluenced by Aryan religious ideas and customs. The Santāls, Muṇḍās and other cognate tribes who inhabit Chotā Nāgpur and one or two of the adjoining districts do not seem to have had

much intercourse with the Aryan people of India, and among them the exclusiveness already referred to exists in all its rigour. Santāls, for instance, will only eat food cooked by one of themselves. In one of the earlier famines the British authorities were under the impression that Santāls would eat food cooked by a Brāhman, and it was only when it became known that they preferred death from starvation to contamination that special arrangements were made for them. With regard to marriage the same exclusiveness exists. No Santāl may marry a woman of another tribe or caste, and the same law is also applied rigorously to women.

A man may not marry a woman of his own sept. He may marry into his mother's sept, but not within the prohibited degrees of consanguinity. These rules are observed with all possible strictness, and no compromise is ever allowed. Children belong to their father's sept.

In regular marriages parents conduct all negotiations and it very often happens that the young people meet each other for the first time on the marriage day. Members of a Santāl family never speak of a bride as so-and-so's bride, but always as our bride. She has been bought with family funds and so she belongs to the family. It very often happens that a bride, although of full age, is not brought home permanently at first. Immediately after marriage she is taken to the house of her husband's family, and may stay there a few days, after which she is taken home and left there, the reason for this treatment generally being that it is not convenient for the husband's family to keep her as there is a sufficient number of people in the house to do the farm work. At any particularly busy season, such as rice planting or mātkom gathering, she may be brought home, and when the press of work is over taken back to her parents' house. It is not considered the right thing for a young wife to visit her parents unless some male relative goes to fetch her, and the custom generally is for her to remain at her father's house until some one of her husband's family comes to take her back.

Infant marriage may be said to be non-existent among Santāls. Instances do occur now and again, but they are so very rare and are so entirely non-Santāl that they may be entirely overlooked. Many marriages, however, take place in which the girl is within a year or two of adolescence. In such

cases she remains in her father's house until she has reached, or is on the threshold of, puberty.

There are several forms of legal marriage among Santāls, but, with a few exceptions, since they appear to have originated in the desire to avert the worse of two evils, they are regarded as more or less irregular. The different forms of marriage are:—

(1) The Kiriṅ bahu.
(2) Tūnki dipil bāplā.
(3) Hirom chetān bāplā.
(4) Sāṅghā bāplā.
(5) Ghardi jawāe bāplā.
(6) Golāṭ bāplā.
(7) Jawāe kirinok bāplā.
(8) Nir bolok bāplā.
(9) Itut bāplā.
(10) Apāṅgir reak bāplā.
(11) Koṛa kuṛi kūṇḍel nāpām-kātē reāk bāplā.

The first six are regular marriages and the others irregular: still these latter are valid unions.

(1) The first form mentioned, that of the Kiriṅ bahu, or bought bride, is, of course, the most common and is regarded as the most honourable. The bride is bought for a price, but her relatives, as they say, retain the right to interfere if blood is shed. The money paid to the bride's father or other guardian is called pōn and has a slightly different meaning from price. The money paid for the purchase of a tenant's right in land is known as pōn. The land is not bought outright, but only the right to cultivate it as a holding under the landlord to whom rent is paid. There are different rates of pōn varying from 3 rupees to 16 and even more. Return presents bearing a certain proportion to the amount of pōn are also made by the bride's father.

The lowest rate of pōn, that of 3 rupees, is named the 'Kulāi mandal' or 'the hare's hindquarters,' and no return presents are demanded from the father of a bride for whom this sum is paid.

For a pōn of 5 rupees the bride's father gives in return one brass plate and cup and a cow with a calf.

For a pōn of 7 rupees the return presents are the same as for one of 5 rupees.

For a pōn of 9 rupees a brass lōṭā in addition to those presents given for a 7-rupee pōn.

For a pōn of 12 rupees the return presents are a brass plate and cup, a lōṭā, a brass waterpot, and a cow and calf.

For a pōn of 16 rupees the return presents are a brass plate, brass cup, brass lōṭā, brass waterpot, a cow and calf, a yoke of oxen, a kudāli or digging hoe, an axe and one male servant.

The bridegroom's father has, according to custom, to give presents, mainly of cloth, to certain relatives of the bride. Her uncles get each a piece of *doal*, a kind of cloth woven in alternate red and white stripes. They give a cow and calf in return, and also entertain the bridegroom's friends. The bride's mother gets a present of *doal* cloth, and her maternal grandmother gets another, but she gives in return a pot of rice beer, a quantity of parched rice and a *hās*, or large neck ornament of bell-metal. Her paternal grandmother also receives a *doal* cloth, but she is not required to give anything in exchange. The bride's eldest or youngest brother gets a bullock. The chief of the bride's village gets one rupee, and in return he gives to the bridegroom's party 12 seers of rice, some dāl, one pice worth of salt and one anna. The person who measures out the rice keeps one *paila* of it for his own use.

The go-between gets a pair of shoes and a dhōti or loin cloth from each party. These along with food which he receives when he visits the parties professionally is all he can claim as a reward for his services.

There is a groomsman and a bridesmaid. The bridesmaid receives a present of a sākom or wristlet from the bridegroom, and the bride's father gives the groomsman a todor or wristlet of the shape worn by males. Two elderly women whose duty it is to see the bride safely to her new home get each one anna.

A marriage is the occasion for feasting and jollity. Dōm drummers are always engaged and there are dancing and merriment; rice beer is always in evidence and is served out with no niggardly hand.

Regular marriages as a rule take place in the early part of the year—February-April, and great preparations are made for their due celebration; marriages are always most numerous after a good harvest.

The custom is to marry the young folks according to their ages, and it is very seldom that a younger is married before an elder. Should a younger sister be married before an elder, the latter claims a solatium known as taram gande, which amounts to about 2 rupees.

In the case of regular marriages the initiative proceeds from the man's side. The first procedure is to engage a go-between. There are no professional go-betweens or marriage negotiators among the Santāls, any one, male or female, may act in this

capacity, but generally elderly people are preferred. A go-between is rewarded for his services by certain presents and, of course, he always receives food when on a visit to either party professionally. Having received his commission the go-between makes enquiries as to where an eligible maiden is to be found, and having located her he proceeds in a very circuitous way to sound her parents as to whether they are likely to receive favourably the proposal which he has to make. When he has reason to believe that there will be no disinclination to treat with him he discloses his principal and gives such information as is required. Preliminaries having been satisfactorily concluded a visit is arranged for, so that they may have an opportunity of seeing for themselves the material prosperity of the family with which they are about to be allied. The bride's family having satisfied themselves on this point the inspection of the proposed bride and bridegroom follows. The procedure is much the same on both sides and is more or less private. Sometimes the young folks are given a chance of seeing each other at a fair or market, but generally this is dispensed with, and they may not meet till the marriage day. It sometimes happens that either one or other of the parties most intimately concerned may be disappointed when they see the person chosen for their partner through life, and in such cases if the girl is displeased she runs away and returns to her father's house. A girl who begins her married life in this way seldom turns out well; the result is generally an amicable separation, the bridegroom being reimbursed for his expenditure on the marriage. A song sung by Santāl women very well describes the disillusion which many young Santāl wives experience :—

'I said, he will be a rich man's son,
I saw him, and he was a servant lad.'

When on the way to inspect the bride or bridegroom the party keeps a sharp look-out for omens, and should an evil omen be unfortunately seen, the party proceeds no further and the proposed marriage is abandoned. Among evil omens are the following :—

To see a man with an axe over his shoulder.
To see a male carrying firewood on his shoulder or a female carrying it on her head.
To see a jackal cross their path.

To see a quail rise and fly away.
To start a hare from its form.
To see anyone throwing out ashes.

The following are among good omens :—

To see cows on the way.
To see a woman carrying a waterpot on her head.
To hear the Uri'e bird call on the right hand.
To see a corpse in the village to which they are going.

If the possible list of evil omens is successfully avoided no further secrecy is observed as to the object of the expedition.

Everything being so far arranged to the satisfaction of both of the contracting parties the next step is for the bride's parents to take or send a party to present a *dhōti* or loin cloth to the bridegroom, and for the bridegroom's parents accompanied by a few friends to go to the bride's house and pay the stipulated price to her father. The amount varies with the means at the disposal of the parties. Return presents are made to certain of the bridegroom's relatives, which often makes serious inroads on the pōn received by the bride's father.

A party of a bride's relatives or friends going to present a bridegroom with a loin cloth are received by his parents with very great ceremony. The greeting on arrival being over the visitors are given oil and tooth brushes and directed where they can go to bathe. The bath over, refreshment is set before them and a modicum of liquor is not wanting.

The serious business of the day is then introduced. The company, at whose head stands the village chief, being assembled, the bridegroom appears carrying a lōṭā of water. He is accompanied by a relative, a maternal uncle or a sister's husband, who precedes the young man and shows him the different salutes to which the guests present are entitled. They begin with the village chief, after him his assistant, and so on down the line. The bridegroom places the lōṭā of water in front of each as he salutes him. Then a brass bowl of hāṇḍi or rice beer is put into his hand and he presents it to the Mānjhi or village chief. The Mānjhi having drained the bowl it is scoured with ashes and rinsed in water, and then refilled and given to the Parānik or village chief's assistant, who drinks it off. The bowl is again scoured and replenished with hāṇḍi and handed to another, and so on till all have drunk.

Liquor having been served all round, the bride's father or her eldest brother takes the bridegroom on his knee, and if the present is a ṭoḍor or wristlet it is put on the wrist, if a māndoli * it is hung round his neck, and if a *dhōti* or loin cloth it is bound like a turban on his head.

More liquor is then served out and the bridegroom says,

'Receive at my hand a cup of water,
Put a silver armlet on my arm.'

The visitors are then supplied with food, after which they prepare to take their departure. Just as they are about to bid good-bye, some one of the bridegroom's party says, 'Take this property,' meaning the bridegroom, 'with you. We made it over to you.' They replied, 'Yes, sir, we took it over, but we are leaving it for a few days in your charge.' To this the reply is given, 'Yes, sirs, you entrust it to our keeping, but should anything untoward happen to it the responsibility will be yours.' They reply, 'Yes, if it becomes blind or lame the loss will be ours.' After this colloquy has been brought to a conclusion the bride's party take their leave.

The ceremony observed when a bridegroom's party go to make a present to a bride is the same as has already been described with reference to the present given to a bridegroom. The gift considered most suitable for a bride is a kind of neck ornament known as a hās or a hāsli.

These gifts are regarded as a seal to the compact entered into between the two parties and the man and woman are regarded as betrothed persons.

The marriage is the next incident in the long train of events which has led up to it. In fixing the day convenience only is consulted. There is no consulting of an oracle for an auspicious day. The omens have already spoken on the subject. Seven or eight days before the date fixed a large number of cotton threads are prepared and on each seven or eight loop knots are tied, one knot for each day to elapse before the marriage. One such thread is sent to each person or family whose presence is desired as an invitation. Each day one knot is untied and, when all have been operated on, the marriage day has arrived.

A māṇḍwa or booth is erected in the courtyard of the house

* Receptacle for charm.

of the bride and also in that of the bridegroom. The māṇḍwa is constructed as follows :—

A post, made from the branch of a Mātkom tree (*Bassia latifolia*), is fixed in a hole dug in the ground and occupies the centre of the māṇḍwa. In a cavity at the foot of this post some rice, three roots of turmeric and five of the shells used as money wrapped in a leaf of the Sārjom tree (*Shorea robusta, Gærtn.*) are buried. When the māṇḍwa is taken down after the marriage is over, if the rice and turmeric roots show signs of germination or sprouting it is believed the marriage will be fruitful, and if no such indications are visible the matter is regarded as doubtful. This centre post is bound round with straw ropes and plastered over smoothly with soft clay. It is then whitewashed and representations of date palm trees and men are drawn on it with charcoal and a kind of red ochre known as *giru*. Posts are fixed at the four corners of the māṇḍwa and branches of trees with the leaves on serve as a roof or covering to keep out the sun. The māṇḍwa is erected by the villagers at the invitation of the Jog Mānjhi who visits each house for that purpose.

The māṇḍwa is decorated with festoons of mango leaves, as is also the entrance to the house from the street. Twine in which mango leaves have been inserted is stretched overhead across the village street in three places.

Three fowls, two white and one brown, are sacrificed on the day the māṇḍwa is erected.

The young men who construct the māṇḍwa receive māṇḍwa hāṇḍi, or māṇḍwa liquor, and māṇḍwa daka or māṇḍwa cooked rice.

In the evening the villagers, male and female, on the invitation of the Jog Mānjhi assemble in the māṇḍwa where there is a mat spread on the ground. The village Mānjhi or chief and his wife first seat themselves on the mat and three maidens anoint them with oil and turmeric; after them come the village *nāeke* or priest and his wife, and following them all the men and women of the village. Last of all the bridegroom is anointed, and during the process much harmless fun and joking accompanied with singing are indulged in. The indispensable hanḍi is served out all round and the business of the day is brought to a close by the young women dancing the Dōm dance.

Three days or so after the construction of the māṇḍwa the ceremony known as dāk bāplā or water marriage is performed. The principal actors are three women and two girls. One of the women, wearing a cloth intended as a present to the bride's mother, carries a drawn sword; another of them dressed in the cloth destined for one of the bride's grandmothers, carries the scabbard. The third woman has a bow and arrow; she has on the garment intended for the other grandmother. The two girls carry each a small waterpot on the head, in which are a few of the shells used as money. The Jog Mānjhi takes hāṇḍi in a lōtā, some thread, three iron-pointed arrows and a kudāli or digging hoe. A procession, headed by Dōm musicians, proceeds to a tank in the vicinity, and the three women already mentioned dance the Dōm dance all the way to the music of the drums. Arrived at the tank, one of the party, known as the Babṛē or Brāhman, digs with the kudāli a miniature triangular tank and fixes an arrow in the ground at each of the angles, and winds a thread three or five times round the arrows. The Jog Mānjhi makes three marks with *sindūr* on the ground where the arrows are fixed and offers a libation to Marāng-buru and the manes of the village chief. The following is the prayer usually repeated on this occasion :—

'We salute thee, O Marāng-buru, thou seest we marry and take away this water. Do not permit any one to envy. Do not allow any spell, charm or cantrap to succeed, so that this marriage may take place without any untoward incident attending it.'

The three women and the two girls then enter the water. The woman with the bow shoots an arrow into the water and she with the sword slashes it. The two girls dip their waterpots at the same time, and with one action raise them on to their heads and cover them with the cloth intended for the bride. The waterpots are carried in procession home and deposited in some secure place. Another miniature triangular tank is made at the house and the three arrows fixed at the corners and thread wound three or five times round them, as was done at the tank. Two bullock yokes are placed in the centre. On these the bridegroom and his father stand, the one in front of the other. A sword is laid flat on the father's head, and on it he pours water which flows on to his son's head.

The bridegroom is then bathed by having water poured

over him, and a few grains of rice and a few small pieces of *dhubi* grass are wrapped up in three *sārjom* leaves and tied to his wrist where they remain till the marriage is over. In the case of a bride a few grains of rice, three pieces of turmeric root and some bits of *dhubi* grass are folded up in a *matkom* leaf and tied round her wrist. After the marriage is over these are untied and inspected, and if signs of sprouting are visible the fates are auspicious, and if the grain is mouldy the future of the married couple is clouded with uncertainty.

These preliminaries being concluded the bridegroom and his party towards evening set out for the bride's village, accompanied by Dōm musicians. The go-between carries five cloths in a basket, one of which is intended for a present to the bride's mother, two for her grandmothers, one for the bride herself, and one, all white, for the bride's youngest brother. The bride's father takes six rupees with him, five to be paid to the bride's father as pōn, if that was the sum agreed on, and one for the Mānjhi or chief of the bride's village. A goat, a quantity of hāṇḍi, some rice, and a supply of ready cooked food as provision for the party on the way are also provided by him. Arrived in the neighbourhood of the bride's village they halt under a tree and begin the Dōm dance.

The bride's people being apprised of the arrival of the *bariāt*, or party of the bridegroom, they send some persons to meet them, taking with them a waterpot full of water and a lōṭā. After water has been served out all round they return to the house.

The *bariāt*, or bride's party, is then marshalled in order and goes out dancing to meet the *bariāt* who in like manner come dancing to meet them. Having met they mingle together in the dance for a short time, when a halt is called and they salute each other. Then they go dancing in a body down the village street, and at each house some raw sugar is put into the bridegroom's mouth. Having made the round of the village they return to the place where the *bariāt* halted outside the village. Here the bridegroom is again bathed and anointed with oil and turmeric. His hair is combed and dressed and he is apparelled in new garments. This is the occasion of much joking and merriment and the young women chaff and make fun of the bridegroom to their Hearts' content. This over, the bride's party return home, and presently the Jog Mānjhi

appears and summons them to the *sindra dān*, or marking the bride with *sindūr*. The *bariāt* is once more marshalled and, headed by the Dōm musicians, proceeds to the bride's house and waits outside in the street. Those chosen to carry out the bride, generally the bridegroom's brothers, enter the house and as a beginning are served with liquor. The bride, attired in her marriage raiment, steps into and seats herself in a large new shallow flat basket known as a *bahu dāura*. The bearers then lift and bear her out into the street, where the bridegroom awaits her sitting astride on the shoulder of his brother-in-law or uncle. The bride in her basket is raised to the level of the bridegroom, and each sprinkles the other three times with water by means of a sprig of a mango tree. The fathers, uncles and aunts of the couple then salute each other in the fashion peculiar to their new relationship. Some *sindūr* in a *sarjom* leaf is then given to the bridegroom, who with the little finger of his right hand marks the bride five times on her forehead, and what of the *sindūr* remains on the leaf he wipes off on her brow. The bride is then lifted out of the basket by the bridegroom and the upper garments of the two are knotted together, so that where one goes the other must follow.

The bride's mother then brings a brass plate on which are a ball of cowdung and another of dough, some unhusked rice, a few bits of *dhubi* grass and powdered turmeric. With these on the plate she makes certain passes over the couple and then scatters the *dhubi* grass and rice on the ground behind the bridegroom's back. Then she dips a finger in a mixture of flour and water and dabs a little on his cheeks, and he also does the same to her. Then she puts todor (wristlets) on his wrists and throws the dough balls over his and her own back. Other near relatives also make passes over the couple with the brass plate and its contents, and also dab some of the mixture of flour and water on his cheeks. Fire in a *dhakni*, or earthenware pot lid, is brought out of the house and placed on the ground, and the bride's mother and aunts make a series of passes over the fire with the right hand, while holding a *tok* or long pestle used to clean rice, in the left. The last to perform this operation breaks the lid with a thrust of the pestle and the fire is quenched with water.

An adjournment is then made to the māṇḍwā, and the company circles three times round the post in the centre. The

bride and bridegroom sit down on a mat and the girl anointers anoint them with oil and put a *sindūr* mark on each. The bridesmaid, groomsman and one or two others are also anointed with oil. The young couple and their attendants are conducted into the house and regaled with rice and milk and rice and gur (raw sugar). The *bariāt*, or bridegroom's party, then take possession of the māṇḍwā, and seated on straw chew tobacco and converse in veiled terms with the bride's friends. It is impossible to give in a translation anything like a fair idea of the stereotyped conversation carried on on such an occasion, as so much depends on the words and the double meaning of many of the expressions used. To bring this lengthened conversation to an end some one of the bride's party says 'Come, shall we not make our bodies, which are now like baskets set on the ground, like Palmyra palms?' (meaning, shall we not assume the perpendicular). The hint is taken and all stand up, and after mutual salutation the *bariāt* (bridegroom's party) return to their camp under the tree on the outskirts of the village.

After a little while the Jog Mānjhi, carrying in his hand a lōṭā of water, goes to the encampment of the *bariāt* and, addressing them, says, 'Come, let us gather pot herbs,' the meaning of which is 'Come, let us kill a goat for the purpose of cooking it.' The invitation thus brought to them by the Jog Mānjhi is accepted with alacrity, and headed by the Dōm musicians, they proceed in a body to the bride's house and sit down in the māṇḍwā. A goat is brought in and while the Jog Mānjhi holds it one of the bridegroom's party cuts off its head with one stroke of a kapi or battle-axe. The fathers and uncles of the bride and bridegroom then salute each other, and afterwards show the same civility to all present. Liquor is now brought and the bride's father pours out a libation to Marāng-buru and the last of the departed village chiefs, at the same time praying that no harm may befall the newly-married couple, winding up his prayer as follows:—'Then when they come and go may they not stumble or trip, may they keep to the right or left of loṭo thorns and karke thorns.' Liquor is then served all round with great liberality.

One of the bride's party addressing the go-between says, 'What is there still to be attended to?' Taking the hint the go-between goes to the bridegroom's father who gives him five rupees, and he holding the money in his fist salutes the company.

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The go-between then says, 'See, my mothers, what I have brought in the basket.' Three women take the pieces of cloth out of the basket and measure them. They say they are not of full length and do not meet their requirements. Much good-natured chaff is indulged in, and joking and merriment are the order of the day. A pot of hāṇḍi, or rice beer, is brought from the Mānjhi's house and given to the *bariāt*. One of the bride's party reminds the go-between that there is a certain matter which has not been attended to, and he taking the hint goes to the bridegroom's father who gives him a rupee which he presents to the Jog Mānjhi of the bride's village. Then some time is spent in parabolic conversation and in propounding conundrums, riddles, puzzles, etc., after which the *bariāt* return to their camp on the outskirts of the village.

The go-between is sent for and informed that as all requirements of custom and usage have been fully complied with the time has arrived when they should be accorded permission to return home, taking the bride with them. The bride's father is made acquainted with the wishes of the *bariāt* and he sends the Jog Mānjhi to their camp to invite them to come for the parting ceremonies. The *bariāt* accompany the Jog Mānjhi to the bride's house and begin to dance the Dōm dance in the māṇḍwā. The bride and bridegroom are led by the hand out into the street where all follow them. The whole company of guests and relatives proceed to the head of the village street where they halt. The men and women of the bride's party range themselves in two rows, and the go-between leads the *bariāt* from one person to another announcing the new relationship and showing the proper method of salutation to which each one is entitled. The fathers, mothers, aunts and uncles of the newly-married pair stand by themselves and salute each other in the manner peculiar to their relationship. This over, some one of the bride's friends says, 'Come *bariāt*, let us make this the shade of a mātkom tree' (meaning, that as people sit under the shade of a mātkom tree, so they should do now). In accordance with the invitation all become seated. The bride's party begin a conversation by saying, addressing the bridegroom's father, 'Do they not say that we are following in the way our fathers trod, and do they not say that a certain Mānjhi has chosen a pot out of twelve kilns full, by tapping and sounding it? Now this article has just now been made over by one man to

another man, and that man is now responsible for it. Should it become a thief, or a prostitute, or become blind or lame, the responsibility rests with him. Do they not also say that owing to the virtue of the cowshed cattle increase, and from the virtue of the house come sons and daughters-in-law? We shall teach them to cook rice and relish, to bring water and leaves, and fetch firewood, and should they refuse to be taught, then let that person send a man or a walking-stick to give us the information. Then shall we not all unite in instructing her? And Sirs, a certain Santāl has from to-day sold, even to bones and ashes, but the blood of the head and of the ears he has not sold; should blood be shed he will require it at your hands.' Much more of a like nature passes between the parties before the final salutations take place.

(*To be continued.*)

NOTES OF THE MONTH.

SINCE the date of our last issue one Allied success has been following another with almost bewildering rapidity, and the whole situation has undergone a marvellous transformation. By the beginning of September it was quite clear, as Mr. Belloc has pointed out in *Land and Water*, that the German Government was trying to prepare the people for the recognition of the failure of their great effort. The whole tone of official utterances changed and it was solemnly announced that the German armies were to fight a victorious defensive. Few, however, can have expected that within two months Germany would be more or less humbly suing for peace, but so it is. The German armies have been unable to hold the Hindenburg line, and two great blows in Macedonia and Palestine have deprived Germany of two of her Allies, and given, it may be hoped, the deathblow to her grandiose scheme of dominating Asia.

IN the third week of September the allied armies in Macedonia attacked the Bulgarians, and after hard fighting succeeded in driving them back. When the Allies began to invade Bulgaria, the Bulgarians sued for an armistice, but were told that they must surrender unconditionally. They were evidently weary of the War for they at once agreed to the terms, and on the 30th September, just fifteen days after the Allied offensive began, Bulgaria ceased to be a belligerent. The

Bulgarians evacuated the parts of Serbia and Greece which they held and demobilised their army, while British and French troops occupied Bulgaria and took control of its railways. The Czar Ferdinand, 'the Balkan fox,' who had for some time left his country, abdicated in favour of his son, Boris.* The French are now on the Danube fighting against the Austro-German forces. The Serbians have pushed north clearing their country. They too have reached the Danube and are not far from Belgrade. The Italians have been busy driving the Austrians out of Albania, and now that the Montenegrins have risen successfully the Austrian troops there are in an awkward position. The reconquest of Serbia cut the direct connexion between the German powers and Constantinople, while the occupation of Bulgaria by the Allied Forces made an attack on Turkey from the north possible.

AT the same time Turkey received a deadly blow in another quarter. For some time little had been heard of what General Allenby was doing in Palestine, where the Turkish armies under the German General Liman von Sanders held a line from the Mediterranean right across Palestine to the valley of the Jordan and up on to the plateau along which the Hedjaz railway runs from Damascus to Medina. While he held the Turks in the East by an attack along the Jerusalem-Nablus road, General Allenby suddenly overwhelmed the Turkish forces near the sea coast and broke through their positions. His cavalry poured through the gap into the plain of Esdraelon or Armageddon. The Turkish armies were surrounded and ceased to exist, and the same fate soon befell the army east of the Jordan. Nablus, Nazareth, Acre, Haifa, and Tiberias were occupied in rapid succession and not long afterwards Beirut and Damascus surrendered. In three weeks General Allenby captured over 75,000 prisoners and 356 guns at a cost of about 5,000 casualties. The pursuit northwards from Damascus was continued and in due course Aleppo was taken. In his operations east of the Jordan General Allenby was assisted by the Arabs under the King of the Hedjaz. It is gratifying to learn that the Indian troops contributed their share to this great victory. There has been successful fighting on the Tigris also, and the fall of Aleppo placed the whole Turkish force in Mesopotamia in a precarious position. It is not surprising therefore that Turkey also has collapsed and surrendered. An armistice was granted on the 31st October by which the Allies are to be allowed to enter the Dardanelles and the Bosphorus, so that we shall once more have communication with the

* King Boris has since abdicated and left the country, and the Bulgarians are proposing to set up a republic.

Black Sea. Also all Allied prisoners of war are to be repatriated at once, and only those who know how scandalously they have been treated can realise what that means both to the prisoners and their relations.

AUSTRIA-HUNGARY also has asked for peace. Fighting, however, is still going on and the Italians have been gaining great victories, and pushing the Austrians back from the Piave. It looks as if the expected had at last happened and that Austria-Hungary is breaking up. The Hungarians speak loudly of severing their connexion with Austria; the Czecho-Slovaks demand the independence of Bohemia, the Croats have broken off from Hungary, and Bosnia and Herzegovina have proclaimed their union with Serbia. If the telegrams represent what is actually happening, the Dual Monarchy will soon cease to exist whether it gets peace or not. It will be retributive justice if, as may be hoped, the German and Magyar love of domination over the Slav, which was the immediate cause of the War, should result in the disintegration of the Hapsburg dominions.

IT is impossible here to attempt to describe in order or in detail the military operations on the Western Front from Verdun to the North Sea. Early in October most of the Hindenburg line was captured, and the remains of Cambrai and St. Quentin were freed. A little later the Germans were forced to retire from the plateau to the north of the Aisne, the fortress they had so long held, and Laon and other towns were taken. The victories of the Allies in Flanders at the same time forced the enemy not only to retire from such important towns in France as Lille and Douai but also to evacuate the whole of the Belgian coast line. Ostend and Zeebrugge, those nests of pirates, are once more in Belgian hands and Bruges and many other towns have been set free. There is now hardly any French town of importance in German hands. The Germans, however, are still fighting stubbornly, especially to the north of Verdun where a break-through on the part of the Americans would be most serious, and it must be remembered that though the Germans have lost very heavily they still have a huge army. But the serious thing for them is that they have no power now to replace their losses, and if they have to go on retreating they will soon find themselves near the frontier of the Fatherland.

IT is not surprising that in the circumstances the German eagle—or rather vulture—is trying to transform itself into a dove. There can of course be no doubt that every one in Germany now is anxious

for peace. The real question is, are the Germans ready to accept the conditions of the peace which the Allies are willing to make? There can be little doubt that the military party, which has hitherto been the ruling class in Germany, is not, but it is possible that as the German people as a whole come to realise the real nature of the situation and its seriousness for them, they may at last get rid of their present rulers.

The victories of the Allies in Bulgaria and Turkey and on the Western Front led, in the beginning of October, to a change of Government in Germany and to proposals for an armistice. Prince Max of Baden, who is probably really in favour of liberal reforms, was made Chancellor and some of the ministers were chosen from the Socialist Party. President Wilson was approached through a neutral power and was informed that Germany was prepared to accept the fourteen conditions which he had formulated some time ago as a basis of discussion. It is probable that President Wilson was addressed because the German Government hoped to get easier conditions from him than from the other Allies. Apparently what the Germans hoped was that they would be afforded a breathing space by the granting of an armistice which would place them in a better position for renewing the struggle if the terms of peace were not to their liking. President Wilson was not so simple as the Germans hoped, and the armistice has not been granted. They were told that there could be no talk of it as long as they were occupying non-German territory, and in the course of the negotiations they were further told frankly that their record for lying and treachery was so bad that not promises but material guarantees would be required. Other points that were dealt with in the notes that passed were the nature of the German Government and the fact that the German outrages on land and sea were still continuing. At the very time when the Germans were asking for peace their armies were destroying and defiling the towns they were forced to evacuate, and their U-boats were sinking passenger ships like the *Leinster*, causing the loss of hundreds of lives, and President Wilson's remarks in this connexion have had a salutary effect. His remarks on the character of the Government have also led to changes, for Prince Max has been feverishly assuring the President that the military element in Germany is now subordinate to the civil and that a more popular constitution for the Empire is being framed. It is impossible of course to say how much of this is real, and how much is 'eye-wash' for the benefit of President Wilson. Probably a good deal of it is real, for even before the War there were many in Germany who were dissatisfied with the existing state of affairs. In fact it is not too much to say that one of the causes of the War was

the fear of the Kaiser and the military caste that personal government and military autocracy were becoming unpopular, and it was hoped that a successful war would restore their power and prestige. In the case of Germany too it will be retributive justice if Kaiserism and Militarism in Germany lose their power as the result of a war by which they hoped to increase it.

EVEN a real change in the Government of Germany may not make the German people willing to accept the terms of the Allies. A change of Government cannot free the German people from their guilt and from their responsibility for the atrocities of the past four years. It was German soldiers—the nation in arms—that committed them, and during all these years of rapine and outrage the German Government has received the hearty approval and support of the German people. They have participated willingly in the crimes of their rulers and were ready to profit by them when things went well. They must bear the consequences and make reparation even if the Kaiser abdicates and a more democratic constitution is given to the German Empire. The question now is, are they willing to do so? If they are wise they will agree to do so now before the conquering Allies have reached German soil. Their worst enemies will hope that they will not have the wisdom to do so.

SINCE the above notes were penned, the whole situation has developed with bewildering rapidity. The completion of the Italian victory on the Piave brought on the complete collapse and surrender of Austria-Hungary. This in turn threatened Germany with an Allied invasion through Austria, while the relentless pressure kept up by Marshal Foch imperilled the whole of their forces in the West. The surrender of Germany, the abdication of the Kaiser, the outburst of republicanism in Germany and the near advent of peace are subjects we must reserve for comment in later numbers.

LITERARY NOTICES AND NOTES.

Tales from Indian History. By A. S. Roe. London; Macmillan and Co., Ltd.; 1918.

THIS little book is one of the series intended to supply 'English Literature for Secondary Schools.' It is simply and straightforwardly written, and many of the stories have an irresistible appeal. They

range from Harsha to Ranjit Singh. But in spite of what might seem to be the claims of patriotism, we doubt if it is really the book for Indian schools. And what are we to say of a bare relation, without comment, of Sivaji's treacherous murder of Afzal Khan?

LITERARY NOTES.

SIR GEORGE FORREST'S recently published *Life of Lord Clive* (two vols., 36*s.* net; Cassell) is described by a reviewer in the *Scotsman* as the most complete and most readable of all studies of Clive's career. As Director of Records of the Government of India, Sir George Forrest had exceptional opportunities of supplementing the materials afforded by the vast accumulation of private papers preserved by Clive's descendants with the results of researches among documents in India, especially those in the archives of Fort St. George and the official records at Pondicherry, courteously placed at his disposal by the French authorities. In connection with different episodes in Clive's life he has drawn upon various contemporary accounts. Among these contemporary narratives may be mentioned in particular Holwell's 'A genuine narrative of the deplorable deaths of the English gentlemen and others who were suffocated in the Black Hole at Fort William at Calcutta in the kingdom of Bengal in the night succeeding the 10th day of June, 1756. In a letter to a friend.' Throughout a happy use of documents and an effective literary style combine to bring Clive and his contemporaries and the India of their day very vividly before the reader. The author modifies some current impressions of Clive, mainly derived from Macaulay, whose well-known essay was written before the necessary materials were available. Once taken up, Sir George Forrest's book will not easily be laid down. There are a number of fine portraits and other illustrations.

Constantine—King and Traitor (By Demetra Vaka; 12*s.* 6*d.* net; London; John Lane) is the work of an American lady journalist of Greek extraction who visited Athens in the hope of dissuading King Constantine from his mistaken policy and of reconciling the king and M. Venizelos. A reviewer in the *Scotsman* says of the book that it cannot be said to add materially to our knowledge of the situation in Greece as it was before the dismissal of Constantine and his pro-German entourage. It reveals however in an amusing fashion the intrepidity of the American lady journalist. From the time of her arrival in Europe all doors appear to have opened to her,

and her book is the record of a long series of interviews with the most distinguished people. Mr. Lloyd George was persuaded to grant ten minutes, and conversed with her for forty, finally entrusting her with a 'friendly and reassuring message' to be delivered to King Constantine. In Athens the author interviewed repeatedly and at length every prominent personage from the King downwards. She afterwards visited Salonika, discussed the situation with M. Venizelos and his friends, and later, returning to Athens, continued her investigations in a further series of interviews, in the course of which the supporters of an effete monarchical system appear to have been given to understand pretty plainly what a free and independent American citizen thought of them.

SCIENCE NOTES.

THE Water Hyacinth (Eichornia crassipes)—about which we have been recently so repeatedly warned—when taken as the whole green plant, is proving very useful as a fertiliser. On analysis it gives as the average moisture 95·5 per cent.; organic matter 3·5 per cent. (containing N = 0·04 per cent., ash 1·00 per cent.). The average percentage composition of the ash is K_2O 28·7, Na_2O 1·8, CaO 12·8, Cl 21·0, and P_2O 7·0. The material if well rotted has about the same composition as farmyard manure except that it is much richer in potash. The plant must be dried before stacking to prevent the loss of fertilising agents which would otherwise take place in the liquid exuding from the wet heap. Field tests have shown that water hyacinth either rotted or as ash is a valuable manure on the laterite soils of the old alluvium in Bengal.

TEMPERATURE-SENSITIVE paints is the term applied to chemical compounds that are subject to colour changes at a comparatively small rise in temperature. Such paints are valuable for indicating a dangerous rise in the temperature of machine bearings, electric generators, etc., where over-heating must be avoided. Double iodides of mercury and copper or mercury and silver are used. The first is at normal temperatures red but turns black at 87°C., turning red again when the object cools. The second is normally a bright primrose yellow but becomes dark orange or brick red at 45°C., turning yellow again when the temperature falls. If not overheated this repetition in colour can be kept up indefinitely.

GERMAN dirigibles are well known to be equipped with wireless but it has been very difficult to understand how the scarcely perceptible signals can be heard in the midst of the noise due to the machinery and to the rushing through the air. According to a German technical publication quoted in *La Nature* a special method is used. The high frequency oscillations from the receiving station act on an Einthoven galvanometer. Underneath is a small electric lamp, the light of which falls on a narrow slit ordinarily covered by the galvanometer string which is in an intense magnetic field. When the receiving current passes, the string deviates, thus allowing the luminous ray to appear. The observer at the sighting station can thus read the messages transmitted in dots and dashes, in the form of short or long light-rays projected by the illuminated slit.

EVERYTHING is being done at present in the way of economy. What in the piping times of peace was frequently a mere waste product and as such thrown away is now found to be valuable and worth saving. Metals are so dear that it pays to recover them from scrap wherever possible. Much ingenuity has been expended in treating waste material and soon every available method of reclaiming useful metal will be actually put in practice. Tin in the form of scrap tin used to be worthless but nowadays the pure metal can be recovered electrolytically from stannate solutions. The scrap tin, after cleaning to remove grease, is immersed in hot KOH solution. Cathodes of iron or copper plates are arranged on which the tin deposits in spongy form, which is removed from time to time and reduced to metallic tin in a special furnace. Fifteen tons of scrap per week can be dealt with in this way and 3 cwt. of tin (98 per cent. purity) can be recovered.

RECENT PERIODICAL LITERATURE.

FROM THE QUARTERLIES.

IN the *Edinburgh Review* for April Mr. Edmund Gosse has an article on *Mr. Hardy's Lyrical Poems*, and, though it is impossible to do justice to it in the small space now available, it is also impossible to pass it over. Late in 1898, when Mr. Hardy's admirers were expecting a new novel, they received instead, and with a certain disappointment, a volume of verse, *Wessex Poems and other Verses*. Some people still think of Mr. Hardy's poetry as a kind of relaxation from his serious work, but this is far from the truth. If he had written no novels at all, he would still have made a great contribution to English

literature and be sure of a place among the immortals. Although for many years he had been writing poetry, he refused to publish it till he was nearly sixty years old, meantime giving himself with wonderful constancy of resolve to an unbroken series of novels. In Mr. Hardy the self-restraint of the genuine artist is very highly developed and is united to a determined constancy of aim. In 1898 he closed his career as a novelist and since then has been a poet and nothing else. It is with the lyrical poems only that Mr. Gosse is dealing in this article. The dominant note of Mr. Hardy's poetry is revolt against the smug complacency and the superficial optimism of the mid-Victorian age. He has no belief in the theory of human progress; he finds no goodness and sympathy in Nature; he has none of Browning's joyous faith in God and immortality; in rejecting the cheap philosophy of the time, he can find nothing better to put in its place than a conviction that man is the plaything of chance, forgotten by God, thwarted and hopeless. This sad conviction colours all his poetry; in fifty years he has not changed his belief.

Although Mr. Hardy published no verse till 1898, he had been writing it since 1865; at that time he took poetry to be his vocation. In all the years since then the character of his utterance has changed very little; though his power of expression has developed with use, his earliest work contains the germ of almost all that has since characterised it. Even the work of 1865-1867 shows a keen insight into human character and a great gift for seeing and recording the tragedy and pain of rustic lives; '. . . the ruinous passage of years, which has continued to be an obsession with Mr. Hardy, is already crudely dealt with. The habit of taking poetical negatives of small scenes . . . which had not existed in English verse since the days of Crabbe, re-appears. There is marked already a sense of terror and resentment against the blind motions of chance.'

We do not know exactly what it was that turned the poet into a novelist, but for ten years poetry was put aside and Mr. Hardy took novel-writing as his serious business. In 1875 Coventry Patmore, then a complete stranger, wrote to him, regretting that 'such almost unequalled beauty and power as appeared in the novels should not have assured themselves the immortality which would have been conferred upon them by the form of verse;' and he himself wished 'to get back to verse;' but Leslie Stephen persuaded him to go on instead with his novels. All the same the poet was at work again, though the work was not yet to be given to the world; for to this period belong the Wessex ballads, the most attractive of all Mr. Hardy's poetry and that in which he most excels. The way in which they were written is interesting: the story would be

jotted down in a note book, and perhaps a stanza or two written then and there, but the poem, in most cases, was not finished, nor even touched again, till many years later.

Nearly eleven years after the publication of *Wessex Poems* the volume called *Time's Laughingstocks and Other Verses* appeared. Though they fully confirm the promise of the earlier collection, and in them the poet has attained a more complete mastery over his art, his scope and outlook have not changed. There are fifteen Laughingstocks, 'tragical stories of division and isolation, of failures in passion, of the treason of physical decay.' In this volume Mr. Hardy allows nothing to interfere with his sincerity; in religion and morals he is determined to express *himself* with no taint of convention. In 1914 *Satires of Circumstance* was published. The sureness of touch and the penetrating knowledge of human hearts are the same, and yet we agree very strongly with Mr. Gosse that this is the least satisfactory of the volumes of lyrics. There are some wonderful things in it, much of great beauty, throbbing, haunting lines and pictures; but as a whole it is too grim, too sinister, the ugliness of life is too ruthlessly dragged out and flung at us; one feels that no one, poet or reader, can safely indulge long in such a mood. At the end of the volume is a *Postscript*, due to the War, which comes as a welcome relief, 'What of the faith and fire within us, Men who march away?' and this promise of a healthier outlook and brighter spirit is fulfilled in *Moments of Vision* published in the fourth year of the War.

As to the technical qualities of Mr. Hardy's poetry, great fault was found with it for harshness and incorrectness in 1898 when melodious, easy-flowing verse was the ideal. But in this matter Mr. Hardy may well be content in the company of a greater than himself. Like Robert Browning, he does sometimes allow his determination to express his whole thought to lead him to write a harsh or stiff line; but this only applies to single lines here and there. It is a pity that he should neglect one of the finest tools in the hands of the masters of English, what has been called 'audible intricacy,' but his neglect is a revolt against Swinburne's abuse of it, and so to be easily forgiven. One great quality of Mr. Hardy's art is the variety of his metrical forms; he has invented many new stanzas, and employs them with wonderful appropriateness to the subject of his poem, so that we catch the tone of the narrative not only from the quality of the words but from the form and lilt of the stanza.

Mr. Hardy's poetry reveals him as a pessimist, yet listen to what Mr. Gosse says about it:

> It is not the egotism of Byron or the morbid melancholy of Chateau-

briand. It is directed towards an observation of others, not towards an analysis of self, and this gives it more philosophical importance, because although romantic peevishness is very common among modern poets, and although ennui inspires a multitude of sonnets, a deliberate and imaginative study of useless suffering in the world around us is rare indeed among the poets. It is particularly to be noted that Mr. Hardy, although one of the most profoundly tragic of all modern writers, is neither effeminate nor sickly. . . His pessimism is involuntary, forced from him by his experience and his constitution, and no analysis could give a better definition of what divides him from the petulant despair of a poet like Leopardi than the lines 'To Life':

'O life, with the sad scared face,
I weary of seeing thee,
And thy draggled cloak and thy hobbling pace,
And thy too-forced pleasantry!

'I know what thou would'st tell
Of Death, Time, Destiny—
I have known it long, and know, too, well
What it all means for me.

'But canst thou not array
Thyself in rare disguise,
And feign like truth, for one mad day,
That Earth is Paradise?

'I'll tune me to the mood,
And mumm with thee till eve,
And may be what as interlude
I feign, I shall believe!'

Disillusion is everywhere. How it stabs at us from the short lyric, *Yell'ham Wood's Story*:

'Coomb-Firtrees say that life is a moan,
And Clyffe-hill Clump says "Yea!"
But Yell'ham says a thing of its own:
It's not, "Gray, gray,
Is Life alway!"
That Yell'ham says,
Nor that Life is for ends unknown.

'It says that Life would signify
A thwarted purposing:
That we come to live, and are called to die.
Yes, that's the thing
In fall, in spring,
That Yell'ham says:—
"Life offers—to deny!"'

So Mr. Hardy devotes his poetic gift to portraying the suffering and disillusion of human lives, chiefly of humble, rustic lives. He has an

inimitable gift of depicting the irony that decrees that our chief sources of happiness shall so often be made the instruments of our pain; that allows us a glimpse of joyous possibility only to overwhelm it in irreparable tragedy. It is difficult to choose one among so many, but the poem *Julie-Jane* is a good example. It begins—

Sing; how 'a would sing!
How 'a would raise the tune
When we rode in the waggon from harvesting
By the light o' the moon!

Dance; how 'a would dance!
If a fiddlestring did but sound
She would hold out her coats, give a slanting glance,
And go round and round.

Laugh; how 'a would laugh!
Her peony lips would part
As if none such a place for a lover to quaff
At the deeps of a heart.

And then suddenly comes the tragic eclipse of all this delight in life. The Christian moralist, so far as he can explain it at all, sees sin as the cause; to Mr. Hardy it is the mockery of blind chance. Either theory is sufficiently heart-breaking, but the latter rules out hope and leaves only a pagan resignation.

Mr. Hardy loves to put things from the woman's point of view, and does so with amazing insight and understanding. He is always interested in those complicated situations which baffle conscience. He speculates on the probability of a conscious future life, and decides against it; the only life after death that he can admit is in the memory of the dead cherished by the faithful hearts of the living. The poem *Friends Beyond* is inspired by the thought of the forlorn state of the dead whose living friends are ceasing to remember them. To Mr. Hardy the dead are 'a crowd of slowly vanishing phantoms, clustering in their ineffectual longing round the footsteps of those through whom alone they continue to exist.' This is clearly expressed in the poem called *Her Immortality*. Whatever else we may think of Mr. Hardy's work, it is intensely real and vivid, concerned with life, not with abstractions. He is remarkably sincere; and his pessimism springs not from a sickly melancholy, but from a passionate love of life and appreciation of its possibilities, confronted by the problem of its swift disappointments and bitter ironies.

Yet, though his pessimism is not self-centred morbidity, it is morbid all the same. He is like a man who is colour-blind, or at least blind to all but one colour; and it is not healthy to see only one colour.

His writing is so convincing, so full of power, that it is necessary to remind ourselves that it is concerned with one side of life almost exclusively; one set of ideas seems to obsess him, the particular view of life that inspires the *Laughingstocks* and *Satires of Circumstance*. That what he writes is tragically true no one can deny; we all have to face the irony of life that baffles him; but it is not all. Robert Browning wrote *The Worst of It* ('Would it were I had been false, not you!') a poem as deeply tragic as anything Mr. Hardy has ever produced, and far richer in imaginative and dramatic quality; but how much he has given us on the other side! Of him it can be said, as never of Mr. Hardy, he 'saw life steadily and saw it whole.'

THE CONTEMPORARY REVIEW.

THE July number opens with an article on 'The Position of Capital after the War,' by Sir Hugh Bell. In introducing the Budget for the current financial year Mr. Bonar Law said: 'It is gratifying to find that there has been this excess in revenue—an excess which has characterised every Budget since the beginning of the war; it is satisfactory as showing the prosperity for the time being of our trade and industries. I do not wish the House to attach too much importance to that, for as I have always believed, as long as the money is being raised by borrowing, there must be at least apparent prosperity, but the real test of our financial position will come when this borrowing ceases, and we fall back on ordinary methods.' Sir Hugh Bell says it would be well if all who write or speak on after-war conditions would bear these words in mind. Whatever else the cessation of hostilities may do, it will bring an immediate stoppage of all the multifarious industrial activities which have for their sole purpose the supply of articles needed to carry on warfare. Many of the factories that are at present working for the Government will be able after the war to turn their attention to the industries of peace, but much of the machinery in use will have to be transformed and part of it scrapped, and neither of these things can be done without capital. At present, moreover, annual repairs are being neglected, and no provision is being made for the increase in capital which the mere increment of population requires. There will therefore be an enormous demand for capital after the war—not merely promises to pay at some more or less remote date but actual cash.

Sir Hugh Bell shows the impracticability of all proposals for a levy on capital. There are only two ways of discharging a debt, the honest and the dishonest. The honest way consists in either earning more or spending less, and using the balance to extinguish the

obligation. The dishonest way exists also in two forms—in getting someone else to pay, or in simply repudiating the debt, declining to pay, or becoming bankrupt and letting the creditor take what he can get. Neither of these ways is anything more than a juggling with figures. The honest course is by thrift and industry and zeal to raise one's income so as to regain one's former state of well-being as quickly as possible. Sir Hugh holds that though this solution may not be regarded as agreeable it is by no means impracticable. The capacity of Labour can be very considerably increased. Further the distinction which is frequently drawn between Capital and Labour on the ground that while Labour is personal, Capital bears an impersonal stamp, he shows to be misleading. He also points out the impracticability of the total abolition of Capital.

The Rev. Dugald Macfadyen, in an article entitled 'The New Fourth of July,' deals with the extraordinary change in American sentiment towards Great Britain which has been brought about by the war. Prussianism has done for the English-speaking peoples what no other power on earth could accomplish—created the consciousness of a moral solidarity uniting the nations that use the English language. The Declaration of Independence, by one of those processes of historic revaluation which are inevitable in the history of growing nations, is being recognised as simply an incident in the long history of the English-speaking peoples. Britain and America have a separated history of a hundred and fifty years but their united history extends to eight hundred and fifty years. The change in American sentiment became most marked when the German drive in March threatened to break the British line, but every blow of the mailed fist has welded more closely together the United Kingdom and the United States.

Mr. Thomas H. Mawson gives a very interesting account of a side of the work done by the British Army in Macedonia which is revolutionising that country. It is civilian rather than military in its character. By the construction of roads, by the establishment of up-to-date factories and workshops, by the provision of a pure water-supply and a sanitary system, and by the introduction of more intensive methods of cultivation the British Army is laying broadly and firmly the foundations of the future social welfare and commercial prosperity of a fertile but hitherto malaria-stricken and war-blasted country. And all this is being done with the goodwill of the native population. When the British Army first went to Salonika it had to encounter the obstacles of prejudice and fear, but the last two years have witnessed a complete transformation. The potent influence in this transformation, Mr. Mawson says,

was the behaviour of the British Army on the night of the great conflagration which destroyed nearly three-fourths of the town. At the outbreak of the conflagration it seemed to take supreme command at once, and the way in which it tackled the work of rescue and the provision of housing without recompense or reward was a revelation to the people and won their hearts.

Mr. Leonard J. Reid discusses the Report of Lord Balfour of Burleigh's Committee on Commercial and Industrial Policy after the War, which he characterises as a most incongruous medley of Free Trade, Protection, Preference and Retaliation. Professor J. Y. Simpson writes on 'Transcaucasia before and after the Revolution;' and Mr. Aubrey F. E. Bell on 'The New Administration in Portugal.' There are some other articles which we need not specify, and the number concludes with the usual reviews of books.

THE FORTNIGHTLY REVIEW.

DR. DAVID JAYNE HILL, an Ambassador-Extraordinary of the United States of America to Germany since 1908, commences a series of articles on the Kaiser. Dr. Hill was a member of the Permanent Administrative Council of The Hague Tribunal, and was delegate at the second Peace Conference at the Hague, 1907. His mission to Germany was the promotion of arbitration. His first article, which contains few personal reminiscences, is a dispassionate account of the Kaiser's temperament.

He is the most dramatic sovereign of his time; this means that he is impressed with the importance of stage effect, not only when he figures himself, but also in the theatres. No Hohenzollern can be represented without his express permission, and even his personal revision of the play; anything derogatory to the dignity of the dynasty is cut out. Since the divine right of kings cannot be based on reason, it must be an article of faith, and must be supported by appropriate symbol. *Von Gottes Gnaden* became, when Bismarck was disposed of, 'by grace of God's appointment,' instead of 'by grace of God's permission.' The new dogma was promulgated by degrees from 1890 to 1897, when he spoke of his 'fearful responsibility to the Creator alone, from which no human being, no minister, no parliament, no people can release the prince.' While true in a sense, this shows a dangerous tendency, and there has been no lack of incidents to confirm one's suspicions.

The Teutonic race, while not so finely aesthetic as the Italian, has been peculiarly susceptible to the symbolism of art. The Kaiser's ancestors have been commemorated in marble and bronze; he himself has been represented by many media and in many guises, as a Roman Emperor, as Mars, as a saint. He has not been granted the title of 'Emperor of Germany,' nor the glory of coronation; there is said, however, to be a photograph in which 'the Kaiser is represented seated upon the throne, an ermine cloak over his shoulders, the imperial sceptre and the globe in his hands, and a gilded imitation of the crown of Charlemagne in stucco on his head.'

The story of the 'Kruger telegram' may bear repetition as Dr. Hill gives it in some detail. 'It was so strictly official that the text of it was prepared in the Foreign Office, and brought ready for signature to the Chancellor's palace by the Secretary for Foreign Affairs, Baron Marschall von Bieberstein, the Kaiser having been summoned to Berlin from Potsdam to approve it. He at first demurred, but at last permitted himself to be persuaded; and Herr von Holstein, who was waiting for the result in the anteroom, has testified to the jubilation of the Secretary as he came from the presence of His Majesty waving in triumph the paper to which the Kaiser had just appended his signature.' The telegram was capable of different interpretations; the British Government thought fit to put the flying squadron in commission, and intimate that the Transvaal's foreign relations were under the supervision of the Foreign Office.

On March 31st, 1905, the Kaiser at Tangier insulted France by telling the Sultan of Morocco that he might disregard the French admonitions. His object was not to maintain German rights in Morocco, which were inconsiderable, and largely manufactured for the occasion, but to assert Germany's position as a dominant World Power. He was successful in securing the downfall of M. Delcassé, but for the first time the isolation of Germany became apparent. The secret treaty with the Tsar was nugatory. King Edward was hated and slandered, but before long was found to be necessary.

Dr. Dillon writes on 'The War Mirage;' but once more the Fates have disowned their prophet. 'To-day the Central Powers hold their own against the world.' The real point of the article is the ignorance of our statesmen regarding Eastern Europe.

Mr. J. B. Firth exhibits 'An Illusory League of Nations.' What is illusory is rather the hope of some people regarding its easy establishment. The destruction of the military power of Germany is a necessary preliminary; we agree, but the prospect is not so remote as when the article was written. Mr. Firth is rather contemptuous as to the impartiality of the International Tribunal, and it is true that something may be lacking in that respect, but the existence of the Tribunal will help to train men fit to serve on it. Another objection is that any delimitation of territory will have before very

long to be revised, and the revision will not be easy; Australia and South Africa, for instance, are tenacious of interests which British statesmen might be inclined to surrender. But this is no argument against a League of Nations, it only makes it likely that there will still be wars.

COLLEGE NOTES.

IN noticing the last Birthday Honours list, in the June number of this Magazine, we failed to recognise among those honoured a former student who has done valuable service as an officer deputed by Government to encourage the formation and guide the conduct of Co-operative Societies in this Presidency. Rao Bahadur A. Vedachala Aiyar graduated from the College in 1886. He was in the early years of this century a Deputy Collector in Salem, and the present writer remembers him as an amiable visitor of Dr. Miller's at the Mountain Home in Yercaud on the Shevaroys. At the recent presentation of *sanads* to recipients of titles held in Pachaiyappa's Hall, the Collector of Madras detailed Mr. Vedachala Aiyar's services thus :—

He interested himself in the spread of the co-operative movement and was responsible for the organisation of a number of societies in the Trichinopoly District even while he was the Divisional Officer of Musiri. The Trichinopoly District Urban Bank owes its existence to a great extent to the labours of Mr. Vedachala Aiyar. As Divisional Officer of Usilampatti he attempted to improve the lot of the Kallars of that area and was the leading spirit in organising in that area a number of Co-operative Societies. He was selected as an Assistant Registrar of the Co-operative Department in recognition of his energy, enthusiasm and aptitude for co-operative work. He always worked with zeal and energy and has brought many a tottering society to a high level of efficiency. He applied himself diligently to the work of improving the lot of the depressed classes and brought about the formation of societies for scavengers and other menial servants of Municipalities. The Salt Loaders' Society of Madras is his creation. The coolies who work in the Salt Depot at Madras have joined together and obtained the contract in the name of the Society at the hands of Government, thus eliminating the contractor. Briefly he is a hardworking, efficient and devoted officer.

WE referred in our June notes to Mr. D. Padmanabha Naidu, Prosecuting Inspector of Police, Madras, who was made a Rao Saheb. In presenting him with the *sanad*, the Collector of Madras testified that he performed his duties with great devotion and conspicuous ability and had earned the confidence of successive Presidency Magistrates and Commissioners of Police by his integrity, extreme fairness

and soundness of opinion. He had proved himself a very valuable public servant.

AN interesting feature of the above-mentioned function was that the Collector of Madras, at whose hands both Rao Bahadur A. Vedachala Aiyar and Rao Saheb D. Padmanabha Naidu received their certificates of honour, was, like them, an *alumnus* of the College. The Hon'ble Khan Bahadur Mahomed Azizuddin Sahib Bahadur, I.S.O., C.I.E., studied in the College in the early eighties of last century. Just a few years ago he presided over the Christian College Day Celebration. As Collector of Madras he has distinguished himself by his strenuous and highly successful efforts to induce the citizens of Madras to contribute liberally to the War Loan. He has also the honour of being the first Indian to be appointed a Member of the Board of Revenue. The Madras Government cannot boast of a more zealous and tactful officer in the ranks of any of its various services.

THE Christian students of the College have sustained a distinct loss in the closing of the Miller Home, the hostel which was conducted for seven years past by Mr. K. N. Chacko in a rented house in Thambu Chetty Street, not far from the College. House rents in this locality have in recent years been going up by leaps and bounds, and it was with great difficulty that Mr. Chacko was able all along to make both ends meet, while paying a high rent fixed by competition with thriving professional men, practitioners of law or medicine. But when hardware merchants grown rich and prosperous during the War entered the field, it was more than the proprietor of an unendowed Students' Hostel could do, to offer a higher rent than merchants making not less than fifty per cent. profit did not mind offering for a building admirably adapted for a hostel or a warehouse, office and living quarters combined; and landlords who are philanthropists in their dealings with their tenants are a race yet to be born in the modern system of Indian civic life. Mr. Chacko, having found it impossible to secure another suitable building within convenient distance from the College, had no other alternative than to close the hostel, to his own utter grief and to the disappointment of students who came to Madras in July last, expecting to find a comfortable harbour in Mr. Chacko's hostel. The Fenn Hostel and the Y. M. C. A. could not suddenly increase their accommodation. The attempt of the Christo Samaj to manage a hostel for Christian students in previous years not having proved a success, it was left unrenewed this year. The Christian students who could be entertained along with students

of other denominations in the Rangiah Chetty Hostel were naturally few in number. The College has tried to fill the gap created by the closing of Mr. Chacko's private hostel by starting two temporary Lodges—one in Vepery and the other in Georgetown, but these are still in an experimental stage, and the Vepery Lodge, owing chiefly to its distance from the College, is not sufficiently attractive to promise success. The College has also utilised the standing vacancies in Caithness Hall by providing separate accommodation there for Christian students of the College.'

IT is clear that the hostel accommodation which the College is able at present to provide for its students is far from adequate; that while there are some sections of the Indian community which want more of such accommodation, there are some which do not avail themselves of all the accommodation that is available for them; and that a new type of hostels, more in consonance with the cosmopolitan outlook of the College and its desire to help in building a comprehensive and all-embracing Indian nationality, is springing up, under the stress of circumstances, in the midst of its denominational hostels—a type in which, while there is perfect freedom for students to practise their particular religious and social professions, there is also opportunity afforded for that intellectual and social commingling which supplies the surest foundation for true nationality. This type was foreshadowed nearly twenty years ago in the Mountain Home, in which students of all classes and denominations lived together as brothers and comrades, under the parental roof and affectionate care of Dr. Miller, daily exposed to the soothing and strengthening influence of nature clad in all her beauty and grandeur. This type is to-day taking shape gradually in the Rangiah Chetty Hostel and Caithness Hall; and will be realised fully, it is to be hoped, in the Hostel which is raising its head in the compound of College Park.

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WHAT IS CHRISTIANITY?

BY A. G. HOGG, M.A.

THE title prefixed to the present short paper happens to be the same as that chosen by the English translator of Harnack's *Das Wesen des Christenthums*, but no allusion is thereby intended to that once famous book. It is natural and wholly legitimate for a Hindu onlooker, disconcerted by the way in which Christian teaching at some points approaches so near and at others moves so far away from Hindu thought, to ask impatiently—What after all is Christianity? what are the essential features, if any, by which it is vitally differentiated from Hinduism? That is a question to which there is at present no authoritative answer, and the reason is not far to seek. Christianity is not a theory, an '-ism,' but a living religion, and to the proper life of a living thing every one of its members is essential. Hence among the features of a living thing it is only in a relative sense that we can single out some as 'essential,' in the sense, namely, that in comparison with some particular other living thing the features singled out are those which are most helpful for purposes of distinguishing. Now in the great Creeds the Church attempted an authoritative definition of what, *in comparison with certain contemporaneous heterodox forms of belief*, was to be regarded as the distinguishing essence of Christianity. But in India the question, What is Christianity? naturally means, What is the most helpful way of defining its essence in relation to Hinduism? Which are the most significant of the differences between Christian and Hindu belief and practice? This question the Church as a Church has never considered, and so there is no authoritative answer in

existence. The answer here submitted is therefore only an individual opinion. This does not mean, of course, that it is a casually formed view. Naturally one's views on a subject so constantly kept before one's attention are, whether their quality be bad or good, at least the slow fruitage of years. And for that reason it would be difficult, without writing at great length, to set forth adequately the grounds on which they are based. Nor would such a proceeding serve my present purpose, which is not to persuade but to provoke reflection. With such an end in view what seems requisite is a short series of undiscussed assertions—an ordered statement which, though not made in a dogmatic spirit, must, by reason of its brevity, be somewhat dogmatically expressed. For the sake of precision I set it forth in numbered paragraphs.

I. To be in the proper sense a Hindu, a man has to be born a Hindu and to recognise in practice the absolute claim upon him of the main usages and religious observances of a particular social system. To be a Christian, on the other hand, a man does not need to be by birth a member of a Christian community. But this does not mean that Christianity is, any more than Hinduism, only a set of doctrines and corresponding observances which a man can adopt of his own mere initiative. In order that a man may become in the proper sense a Christian, there has to befall him a radical spiritual change which is so far from being produced in him by himself, and which is such a source of new impulses and capacities and standards, that it is naturally described as a spiritual rebirth. As a conscious event the change may befall a man either suddenly or gradually. Essentially it consists in this, that the man finds himself unable to refrain from taking up towards One whose historical name was Jesus an attitude which it is irrational and impious to adopt towards any one but God. The case is not that, having possessed preconceived ideas about the nature of God, and finding that Jesus' character and powers conform to these ideas, he reaches the inference that Jesus is Divine. No, the case is just the reverse. Jesus, as the man now perceives Him, knocks to pieces his old conceptions of God in much the same way as one's first sight of a famous gem might eclipse and destroy the preconceived

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mental picture formed by hearsay. And further, just as continued poring over the gem might reveal in it ever new, unsuspected beauties, so Jesus becomes for the Christian a fount of ever fresh perceptions of the nature of God. The doctrine of the Divinity of Christ is, as a matter of historical fact, the consequence of this experience, and not the experience the consequence of the doctrine. The doctrine is an attempt to express the discovery, which every typical Christian has made for himself afresh, that in the person of the historical Jesus there steps forth to confront him, to turn him inside out and exact a self-abandonment of trust and devotion, One whom he instinctively recognises to be the God of whom he has often before talked and heard but whom he never previously dreamed to be such a One as he now perceives Him to be. It is the resultant trust in Jesus and no one else as Lord or supreme authority, and as Christ or World-Redeemer, that is the core of Christianity, and not any particular system of beliefs. So much is this the case that if regarding any doctrine whatsoever—even the doctrine of Incarnation—it could be proved to a Christian that belief in that doctrine was incompatible with obedience to and trust in Jesus, he must count it a Christian act to surrender that doctrine and an un-Christian act to retain it. Nevertheless there are certain ways of thinking to which this attitude towards Jesus seems to lead so inevitably, and of which it is therefore so improbable that loyalty to Him will ever require a surrender, that in a secondary sense the essence of Christianity may be defined in terms of these ways of thinking.

II. Of Christianity as a way of thinking, the most fundamental feature seems capable of being described as a conviction that it is eternally the nature of God that He could not have refrained from becoming Jesus, the World-Redeemer. Nothing less than this is the significance of the word 'Father' as employed of God by Christian faith, which knows with immediate certitude that God is the kind of Father that Jesus believed Him to be and pictured Him as, and that the energy of outgoing love which the term expresses is no temporary manifestation but the eternal essence of Deity. As contrasted with any attempts, such as have been typical of Vedantic thought, to conserve the absoluteness of God by predicating

of Him a detached aloofness from things finite and phenomenal, or by representing creation as a casual piece of Divine playfulness, mere *līlā*, the most characteristic trend of Christian thought is that which conceives God as wholeheartedly absorbed in the universe which He is lovingly fashioning. Somewhat as the lover finds himself not limited but enlarged by his new dependence on the object of his devotion, so it is through the ties by which God is self-bound to the objects of His love that He possesses and maintains His infinitude.

III. Hence God is unintermittently and wholeheartedly active against the actualisation in His universe of those tendencies to evil, error and ugliness which must have a place in any good world-order since it is in their continuous transmutation that devotion to goodness, truth and beauty consists. In fighting against every actualisation of evil by means of the only adequate instrument, namely, personal influence, God is fulfilling that love of the universe which is His essence, and therefore the Incarnation, in which the impact of His personal influence is consummated, is not a disguising but a revealing of His being.

IV. Only by the impact of this personal influence of God, only by coming consciously face to face with God as Personal Will eager to redeem, can sin be expelled from the heart. For sin consists in an attitude toward God of wilfulness rooted in distrust, and in all the features which this attitude introduces into human conduct. Distrust not being an attitude which can be abolished by the distrustful man's mere volition, no man can rescue himself from sinfulness of conduct by his own independent effort. The rescue can be brought about only through a spiritual experience in which the hitherto distrustful, and therefore wilfully independent, individual finds his distrust banished and his enthusiastic devotion evoked by God revealing Himself to him personally as One who is waiting to grant him immediate undeserved forgiveness of his sin and is utterly and actively on the side of all that is good for him and good in him. This revelation takes place for each sinner when, in his contemplation of the crucifixion of Jesus, he ceases to see in it merely a human tragedy, and beholds it instead as God being provoked by sin not into a punishment of the guilty but into an infinitely costly redemptive act on their behalf.

V. One of the implications of this understanding of the significance of the crucifixion of Jesus is that God's relation to man is that of a Redeemer and not of a Judge, and that therefore He is not under a judge's moral obligation to govern His treatment of individuals by the standard of merit. Hence Christian thought has felt no necessity of inventing a theory like that of *karma* and transmigration to prove that each individual merits exactly what he experiences. If God's ever active fight against all that is evil succeeds in making it unnecessary that men should suffer as terribly as they deserve, this is a ground of joy and thankfulness. And if on the other hand He requires of some what seems, when measured by their relative merits, a disproportionate amount of suffering, He is only asking of them what in His Incarnation unto death He laid upon Himself; for it cannot be supposed that He whose essence is love will permit any suffering that is not somehow part of the price of the redemption of His universe from evil. As to the nature of this 'somehow' it does not seem difficult to offer suggestions, but typical Christian thought has not greatly concerned itself with the question.

VI. The redemptive fight against sin is only one part of that continuous wholehearted activity against evil which is implied in God's love of His universe. The salvation which Christianity promises is therefore no mere salvation of some immortal part of the concrete human being, whether it be called 'soul' or *ātman*, a salvation coming as an individual and independent event to each man who attains it, and leaving the organized corporate life of humanity to go on upon its unredeemed way. On the contrary it is nothing less than so perfect a regeneration of the whole world-order as shall make it fit to endure for ever. This idea of a perfected universe is the original meaning of the term the Kingdom of God or of Heaven which figures so prominently in the Gospels. A social as distinguished from a merely individual message is, therefore, part of the very essence of Christianity; and the heavenly bliss to which the Christian aspires is not rapturous absorption in a vision of God that will crowd out all other interests, but a union with Him which will bind the individual yet more closely to the other perfected spirits whom God loves, and which will be the inspi-

ring source of all his free activities in the perfected environment which God purposes for them that love Him.

VII. The Heavenly Father being passionately bent upon such a redemption of human life in all its many-sided aspects, it follows that the spiritual man's love of God must evoke in him a redoubled interest in all sides of life and drive him to labour for its perfecting. Thus the world's task, and nothing narrower, will be the Christian's task too. But the new impulses, capacities and standards which spring out of his attitude to Christ will give him such a distinctive standpoint that, although facing the same task as the rest of the world, he will feel himself far more closely bound to those who, as Christians, whatever their nationality, share this standpoint and acknowledge the same Lord than to any who do not share this standpoint and this loyalty. Hence Christianity is a religion which inevitably gives birth to a special community, the Church. The 'Churches' (in the ecclesiastical sense) are organizations which the different parts of this community have given themselves for the special purposes of mutual edification, teaching and evangelization. But the community itself, just in so far as it is real, is essentially single, and as a community its mission is not limited to these special functions but includes every worthy part of the world's work.

This series of seven paragraphs, it should hardly be necessary to add, makes no attempt either to summarise all that is important in Christian doctrinal thought or to exclude everything without believing which one can be a Christian in some real degree. It is simply an endeavour to outline in a brief coherent way the features which seem to leap to the eye when one compares (not average but) typical Christianity with typical Hinduism.

THE DEATH-SONG OF REGNER LODBROG AND ITS LESSONS FOR TO-DAY.—I.

By the Rev. Wm. Miller, D.D., LL.D., C.I.E.

Quite sixty years ago, I attempted to render into English verse one of the oldest, one of the fiercest and also one of the most famous of the poems that have come down to us from the

Scandinavian scalds. Those scalds were the poets who composed in the old Norse language, that is practically the Icelandic language of the present time. The age in which they flourished lay mainly in the centuries from the ninth to the twelfth, a stretch of time during which poetry as well as most forms of literature had hardly any existence in other parts of Europe. Their poems were mostly concerned with the celebration of the war-like deeds done in their own or in earlier generations. The spirit that breathes in them is one of intense and, it may almost be said, of savage ferocity.

My version of this famous poem was published in the *Magazine* some thirty odd years ago. I have a strong desire that it should appear, in a considerably amended form, in the pages of the *Magazine* once more. The chief reason for this desire is that the poem casts valuable light on the mentality of the enemies with whom the nations that love justice, peace, and honour are fighting for their lives to-day. In a future number of the *Magazine*, along with such notes and explanations as seem to be required, I hope to dwell at some length on the reasons why a republication of the famous song appears to be desirable, and also on some of the reflections which it suggests as applicable to the circumstances which at present surround us all. The poem itself, with a few lines of introduction to explain its historical setting, will suffice for the present number.

Regner Lodbrog is not a mere legendary character. Though legend is mixed up with the tale of his exploits he is an actually historical personage. He was one of the earliest about whom anything is known of those Vikings who, from the eighth century onwards, were a terror to the growingly civilised nations of Western Europe. They went forth, almost entirely by sea, from all the Scandinavian lands but in greatest numbers from Norway and Denmark. Some feeble beginnings of peace and order were already showing themselves in those countries. The Vikings were those who, for one reason or other, held such beginnings in abhorrence. They got their name from the fact that they sailed out not from the hafn, or haven, where something like peaceful settled government prevailed, but from some Vik or creek where everything resembling regular rule was still unknown. They consisted of men, at the head of followers bound to them by heredi-

tary ties, who were in trouble with their governments at home or who were animated by an irrepressible spirit of adventure, or by the desire to gain honour and riches by the warlike methods which, in these stormy ages, were the only path to position and to fame. The deeds of Regner Lodbrog were done some time towards the end of the eighth century. By the time that a few generations had passed the Vikings of this later age had become something more than warriors and raiders. They settled in many lands which their forerunners had merely devastated. They came under the softening influences of Christianity and, as in the well-known instance of the conquerors of Normandy, became at last leaders of all the culture of their time. In that later and less ferocious age their poets naturally fell to celebrating, and no doubt to idealising, the deeds of those who had led the way into the lands where they now dwelt, and into the inhabitants of which they had infused much of their own matchless energy, applying it to purposes of peace as well as of war. It was such a poet, whose name remains unknown, who put into the mouth of Regner Lodbrog the famous song known in Scandinavian literature as the Krakamal. Its author represents it as spoken by his hero in his death-pangs, though it was composed at least a generation or two after Regner himself had passed away. It vividly depicts not the characteristic spirit of the author's time but that which he believed, and probably correctly believed, to have animated the earliest of the Vikings.

Tradition had no doubt preserved a fairly correct account of the achievements of Regner Lodbrog, but, as commonly happens in such cases, had introduced some wild and marvellous elements into the popular narration of them.

The story told of Regner is briefly this. When scarcely out of boyhood he had began his doughty deeds by delivering the Princess Thora from a dragon that had long held her in captivity. This Princess he afterwards wedded, though either she or some subsequently wedded wife is spoken of as Aslauga in the poem itself. In his conflict with the dragon Regner is said to have clothed himself in bear-skins which preserved him from the venomous bite of the monster. It was on this account that he came to be called *Lodbrog*, which may be translated

into *rough-breeched* or *hairy-trousered*. The poem recounts with vivid but perhaps tiresome reiteration the many terrible fights fought by its hero. At last he was overthrown and made prisoner by Ella, King of Northumberland, whom in earlier battles he had once and again defeated. Ella threw his captive into a dungeon tenanted by many kinds of poisonous reptiles. There, according to the poem, the great warrior was stung to death, but not before he had told the story of his life in strains still well remembered in Norway and in Iceland.

Here follows the Krakamal itself in its refitted English dress.

I.

We have hew'd with our swords, hurra!
In Gothland was Thora chained
By a death-dealing dragon dread to see,
But my boyish blade in its blood was stained
And I set that princess free,
And the label of Lodbrog my name thus gained;
All day did the din of the conflict resound
And the summer night's shadows were settling around
Ere the long snaky folds sprawled stiff on the ground.

II.

We have hew'd with our swords, hurra!
My years were still but few
When, cast away in Eyra's bay,
Broad rivers of blood my blade forth drew
To fatten the beast of prey
And the yellow-footed fowl in our track that flew:
Rang on high helmets my blade amain
Red with one wide wound was the watery plain,
Deep waded the ravens in blood of the slain.

III.

We have hew'd with our swords, hurra!
My lance in many a land
I lifted high and retained renown;
Broad around had I borne a bloody brand
Ere I twenty years had known;
But eight barons braved me on Diminum's strand;
Yet their followers failed in the furious fray,
Soon streams from wide wounds flowed fast to the bay,
And right royally feasted the ravens that day.

IV.

We have hew'd with our swords, hurra!
We bore in our barks along
Till we came where the Vistula visits the sea;
There to Odin's hall the Helsingians strong
We hurled from the fight of the free:
My blade bit deep in the hostile throng,
Till the decks were dyed with dauntless gore
And the clamour clang'd loudly along the shore
As swords through the scales of stiff armour tore.

V.

We have hew'd with our swords, hurra!
Not a foeman fled that day
Till Harald the hope of the Helsings died:
Prone on his long-ship's prow he lay,
't was my sword that scooped his side
As deeply he drank the delight of the fray,
For never did choicer chieftain than he
Hold his long-ship's nose to the snoring sea
And steer for the strife with oars flashing free.

VI.

We have hew'd with our swords, hurra!
Then dropp'd were sword and shield
And in ship upon ship did they seize on the oar,
As away from the storm of the struggle they reel'd—
Away for a safer shore.
King Ralph would neither flee nor yield,
And Scarpa's skerries the tale may tell
How his song-honoured house-carls held on right well
Till beneath our blood-stain'd blades they fell.

VII.

We have hew'd with our swords, hurra!
On Lano's lonely plain,
When the sword and the spear were shattering wide,
By my own bright blade was King Ezzelin slain
In the battle's boiling tide:
His golden mail had a gory stain,
And the lance that had marshal'd his men to the fray
Fell as fruit of the fight to my hand that day
When with cloven skull at my feet he lay.

VIII.

We have hew'd with our swords, hurra!
Then Wendland's war-birds came
And its wolves to feast on the mangled dead;
So many fell that no single name
Need ever by scald be said,
For the slaughter till sun-shine shot up was the same;
By night as by day did we chase the foe,
All the time were both chieftain and carl laid low,
As bolt after bolt was let loose from the bow.

IX.

We have hew'd with our swords, hurra!
Our shields with blood-showers were dyed
When strangers withstood us at Boring's isle,
And their shafts shot out in a shattering tide;
Fain was each foeman to smile
When Vulner the valiant fell dead at my side,
But never my sword from avenging ceas'd
Till it called from his cavern the bone-breaking beast
And spread for the raven a rapturous feast.

X.

We have hew'd with our swords, hurra!
The fray was fierce and long
When our galleys by Flanders' shores we stay'd;
Their Thane Freyr fell midst his three-fold throng:
Then did the hard blue blade
Pierce its path through corselets costly and strong.
The mothers of Flanders might mourn that morn,
For the limbs of those whom their laps had borne
Lay doom'd by the wild wolf's tooth to be torn.

XI.

We have hew'd with our swords, hurra!
The booty was rich and rare
When we sheer'd across to the English shore;
For six long days was the land laid bare
Ere for battle we bouned once more.
Freely we far'd and we plunder'd there
Till Waltheof fiercely fared forth to the fray;
His war-song was heard at the dawn of the day
But dead ere the sun had shone out he lay.

XII.

We have hew'd with our swords, hurra!
But red grew Broadfirth's wave,
For its bravest in battle their life-blood pour'd
Their women and wealth from their weird to save:
But so sharp was the Northman's sword
That it soon filled the ravens with flesh of the brave,
Though wild was the roar when their bows were bent.
And shafts through the whirlwind of swords were sent
That whirring through helmet and harness went.

XIII.

We have hew'd with our swords, hurra!
High was each hero's crest
When Hedinga's hill heard the hurtle of war;
Thunder'd the lance on the brass-bonded breast—
You might hear the clang afar
Till right through the ring mail the points were pressed
Sweet was the sight for the swordsman tried—
Not more I rejoiced when in youth's prime pride
I pressed to my bosom my beautiful bride.

XIV.

We have hew'd with our swords, hurra!
Fierce was the fury of war
That burst on the breasts of my followers true
When the luminous light of Northumberland's star
Was drowned in death's dark dew.
Not till high noon did our foes flee afar
But close to the fliers my comrades clung,
Chief after chief to the earth we flung—
By no mother or maid was their death song sung.

XV.

We have hew'd with our swords, hurra!
The banner of Herthiof rose
High above mine in the Orkney isles;
Wild was the warfare, but there our foes
O'erwhelmed our war-worn files.
Bold Rogvald fell neath a hundred blows:
Their best benefactor the kites bewailed,
And screaming in squads through the skies they sailed,
For never his blows in the battle had failed.

XVI.

We have hew'd with our swords, hurra!
On many a high-piled heap
Of our fiercest foes did my followers lie;
The crows croaked hoarsely across the deep,
For the clamour of conflict rose high
When Erin's high lord slept his last long sleep;
In the midst of the sword-play's surging swell,
At Vedra's vic King Marstan fell;
The ravens all round of his ending can tell.

XVII.

We have hew'd with our swords, hurra!
Many a warrior lay
On the fateful field that fatal morn,
And my Regner fell in the front of the fray
And left my heart forlorn.
None but Egil's self my son could slay;
But rough did the roar from the red field arise
And fierce for revenge were my followers' cries,
Till our flags floated free, and alone, in the skies.

XVIII.

We have hew'd with our swords, hurra!
The lover of many a maid
With his long light locks round the wild wolf's jaw,
When day darted up in red arrows arrayed,
At Islay's Firth I saw;
And many a widow my sword there made:
Many broad bucklers were broken in twain,
Wavelets from wounds wandered down to the main,
When keen-souled King Orn in close combat was slain.

XIX

We have hew'd with our swords, hurra!
The sons of Endil's line,
Valiant through vows that they all had sworn,
Shunned setting the wolves in want to pine.
For a week from that mirthful morn
The waters shone like the purple wine
And redden'd the boards of the bounding bark;
Well might Skiold's race that meeting mark,
For their corselets were cleft in the conflict dark.

XX.

We have hew'd with our swords, hurra!
On Leinster's level shore
Three Kings in the fury of fight I engaged;
Few were left when the stubborn strife was o'er,
For wide was the warfare waged
Till the ravens all round were bedabbled with gore:
Full fed with their feasting they well might be,
For in crowds did the carcases cumber the lea
While Erin's best blood had be-reddened the sea.

XXI.

We have hew'd with our swords, hurra!
The brand and the buckler's clang
And the shiver of clashing spears sounded wide,
With many a buffet the byrnies rang,
Red rolled the encircling tide—
Red as the dragon's destroying fang—
When the Kings of Mona in strife stood near
With the leal men of Lodbrog, the men without fear;
Long ages to come shall that story hear.

XXII.

We have hew'd with our swords, hurra!
In the sword-play's storm the brave
Stand steadily ready with death to meet—
For late or soon they must greet their grave;
And to whom is the world so sweet
That they'll dream by dishonour their lives to save?
Woe, woe to the coward that flees from the fight;
On his back let the bite of the broad blade alight
And his flesh be the food of the raven ere night.

XXIII.

We have hew'd with our swords, hurra!
Here is the hero's fame,
To be firm in the fight while death flies round
And with stubborn strength that no odds can tame
To give not a foot of ground.
Thus only the Einerjar earns that name;
And he that would press his mates before
'mongst the maidens to win the fairest flower
Must still be the first in the fray's fierce roar.

XXIV.

We have hew'd with our swords, hurra!
he Norns men's lives command
And none can draw off from their dread decree.
Little I dreamt, when from strand to strand
My flag was flaunting free,
I should here be held helpless in Ella's hand;
For I deem'd I should die on some corpse-covered plain
When I scoured ev'ry ship out of Scotland's main
And heaped her shores high with thousands of slain.

XXV.

We have hew'd with our swords, hurra!
But soon shall my joys abound,
For at Odin's table the seats are sat
Where the huge bent horns will be handed around
To the mighty that there are met:
In the mantling mead will all sadness be drown'd:
No spiritless sorrow can steal on us there;
Death was dreed even by Balder the fair,
So I wend from the world with no word of despair.

XXVI.

We have hew'd with our swords, hurra!
Could Aslauga's sons but hear
How cold among crawlers in death I lie low,
How soon to my prison a path would they clear
Through the strength of the stubbornest foe!
By their mother they're moulded to mock at fear:
But for me too slow were their steady steel,
For the viper's venom my vitals feel—
He has woven a wound that no leech can heal.

XXVII.

We have hew'd with our swords, hurra!
My life ere long must end,
For the poison is pouring through every vein:
Great Odin to Ella my sons but send
Their blades in his blood to stain,
If Lodbrog low lying thou yet like to befriend;
For I know when they learn how their father died
That their blood will boil in a boisterous tide,
And o'er weltering waves will their sea-steeds ride.

XXVIII.

We have hew'd with our swords, hurra!
I have borne my banner high
In one and in fifty fields of fame:
When the boy saw the strong snake beneath him lie
He hop'd that no kingly name
Would farther than his through the wide world fly.
Thus I fear not my fate since my fame will endure;
So I haste to the heights where my oys are sure,
To Odin's hall with the Valkyriur.

XXIX.

For my sword shall hew no more
And my battles below are o'er.
Hark, hark, I hear a call;
't is my summons sounding sharp and free;
Soon now shall I stride into Odin's hall
With Valhalla's warriors welcoming me;
I shall hold high honour amongst them all.
The fighting is fresh there every day,
So happy I hasten away, away,
And leave life with a laugh on my lips, hurrah!

SANTĀL MARRIAGE CUSTOMS

(*Continued*).

By A. Campbell, D.D.

On the way to the bridegroom's village, five young men, brothers of the bride by preference, and two elderly women accompany the bride. One of the men carries a *tok*, the iron bound end of which is covered, and one of the women takes a mat with her. If the parties are well-to-do and can afford it, the young folks are borne in a *chaudal*, or open *palki*, otherwise they go on foot. On reaching the entrance of the village street the party halts and begins the Dōm dance. The Jog Mānjhi brings drinking-water and serves it out to the company. The bridegroom's mother brings a vessel of water and some *gur* or raw sugar in a cup, and the mat which one of the women has brought is spread on the ground and she seats herself on it. The bridegroom sits in her lap and she puts a small quantity of *gur* in his mouth and then gives him water to rinse his mouth with. The bride then takes her place on her mother-in-law's lap and is treated in a like manner. A move is then made down the village street, the Dōm dance being danced the while. At each house during their progress down the street the pair are fed with *gur*. On arriving at the residence of the Mānjhi a libation of water is poured out to the last departed village chief, and he is solemnly saluted. When the round of the village has been made the party gathers in the street opposite the door of the bridegroom's house and his younger sister brings water and washes his and his bride's feet. The bridegroom's mother again feeds the pair with *gur*, after which she brings a brass plate on which are some pieces of *dhubi* grass, a ball of dough, a few grains of rice, some semi-liquid turmeric, oil and a todor, or iron wristlet, and the bride places beside these things in the plate a small box containing *sindūr* and a comb which she has brought with her from home. The bridegroom's mother then makes certain passes over the couple with the brass plate and its contents, and then dabs a little water in which flour has been mixed on her daughter-in-law's forehead and she does the same to her mother-in-law. Then the mother-in-law puts oil on the parting of the girl's hair and combs it. Then she applies *sindūr* all down the parting of the hair. The bride then combs her mother-in-law's hair and applies *sindūr* to the parting of it. The same civilities are observed between her and five of her husband's aunts, maternal and paternal. As was done at the bride's house, so here again fire is brought and placed on the ground, and certain passes having been made over it with the hand the vessel containing the fire is broken by one of the bride's brothers with the *tok* he brought with him from home.

The company then adjourn to the māṇḍwā, and under the guidance of the bridegroom's eldest sister the couple go round the centre post. They are then seated on a mat and anointed with oil and turmeric by three unmarried girls, after which they are conducted into the house and receive rice and milk and rice and *gur*. The young folks of the village begin the Dōm dance under the māṇḍwā, and continue it till well on for daylight.

In the morning the bride's brothers, or those who act for the nonce in that capacity, are given a light refreshment of parched rice, and are also accorded the honour of cutting off the head of

a goat which will be cooked for the feast which is to follow. The floor of the māṇḍwā is swept and smeared with cowdung and one of the bridegroom's sisters with water in which flour has been mixed draws figures on the ground, a representation of the Kadam tree* being a great favourite.

Then the bridegroom's mother comes out of the house carrying a flat basket. She is followed by two aunts, one carrying a lōṭā of water and the other a small earthenware pot containing rice which has been brought from the bride's house. All three women have some rice in their lap. The Dōm musicians are in the courtyard beating their drums, and the women go dancing into the māṇḍwā, and five times make the circle of the centre post, at the foot of which they shake the rice out of their laps on to the ground. The other things they had in their hands are placed in some convenient spot close by. A mat is spread over the figures traced on the floor and the bride and bridegroom sit on it. Passes are made over the earthenware pot, in which is the rice brought from the bride's house, with a flat basket in which are some pieces of *dhubi* grass and some unhusked rice. The *dhubi* grass and rice are scattered on the ground behind the backs of the bride and bridegroom. The bridegroom's mother then with the basket makes certain passes over her son and daughter-in-law, and puts a hāsli, or neck ornament, on the latter. Aunts continue the making of passes over the couple as long as there are any entitled to perform the ceremony.

Then the bridegroom's youngest sister bathes the feet of her eldest brother and his wife, and as she completes the operation on the feet of the latter she seizes her tightly with both hands round the ankles. The bystanders say to the bride's brothers, 'See, a crab has seized her, come to her rescue.' The go-between gets a sākom, or wrist ornament, from the brothers which he gives to her who is acting the crab, and she then lets go her hold on the ankles of her sister-in-law. The bride and bridegroom again repair to the māṇḍwā and go five times round the centre post, and then seek to enter the house, but the girl who performed the feet bathing and played the crab stands in the doorway and bars the entrance. This is known as Siṅduār, or the closed door, and is thought to have some reference to the Siṅduār and Bāhiduār of the Santāl legend. The go-between again comes to

* *Anthocephalus Cadambu*, Bth. and Hook. f.

the rescue and gives her four pice, which the bride's brothers have again supplied, and she stands aside and the couple enter the house. In a minute or two the bridegroom's mother emerges, carrying the aforesaid flat basket, and is followed by the two aunts, and all go dancing into the māṇḍwā, and having circled five times round the centre post dance back again into the house.

The time has now arrived for the feast. The Jog Mānjhi having satisfied himself that the cooks have completed their work says, 'Come, let us now give the bride's brothers a feast.' They are conducted to the māṇḍwā and when seated a leaf plate and a leaf cup are placed in front of each. There are four attendants, one to deal out the first supply of rice, another to give the first helping of relish, a third to replenish the plates with rice, and the fourth to perform the same service with the relish. The relish is of goat's flesh cut up into small morsels and cooked with spices in such a way as to have a considerable amount of liquid in the mess. After these come all the others in their turn, invited guests and fellow-villagers, men and women, who all partake of the marriage feast. The cooks and others who have been responsible for its preparation are not forgotten, a share of all that is going, both of food and liquor, being given to them. The whole company are then treated to hāṇḍi, which they drink out of small leaf cups.

The next morning the bridegroom's father accompanied by the Mānjhi and Parānik conducts the bride's brothers to where his herd of cattle are feeding, and points out to them a bull-calf, which it is customary for them to receive on such an occasion. If it meets with their approval, one of them gives it a slap on the back with his hand, which act is understood to mean that the gift has been accepted. The Mānjhi then addresses them as follows:—'Come, ye brothers of the bride, will you not take the property away with you?' They reply, 'Let it remain here for a day or two.' To which is answered, 'Should it fall into a pit, or a ravine, be eaten by a jackal or devoured by a leopard, be stolen or cribbed, it will be to the loss of the bride's brothers.' This over, the party returns to the house of the bridegroom.

The next event is the washing of the hair of the bride and bridegroom, which is done with a kind of soapy earth known as *naṛkan hāsā*, or hair cleansing earth. Water is mixed with some of this naṛkan hāsā and the bridegroom

plasters a little of it on his bride's forehead. This act is symbolic of his having washed her hair. The bride then washes his hair, using the narkan hāsā as soap, and then bathes him and anoints him with oil. The bathing is performed by pouring water over the person. The bride is then bathed and anointed with oil by some of the women present, who also pour water on her head. The bride then washes her husband's feet, after which they salute each other. She then washes the feet of the village chief and salutes him by bowing down before him; after him comes the Parānik, and then the *nāckē*, whose feet she washes and bows down before them. They return her salute in the way peculiar to an elder acknowledging the salute of a younger person. These are followed by the bridegroom's uncles, paternal and maternal, however many there may be present, whose feet she washes and salutes as before, which salute they duly acknowledge. Then the Mānjhi eṛā, or Mānjhi's wife, the Parānik eṛā, or Parānik's wife, the nāekē eṛā, or nāekē's wife, and all the aunts present have their feet washed by her, after which act she salutes them, and they acknowledge her salute in a particular way. The bridegroom's eldest brother now comes with his feet and legs swathed with straw ropes. She removes these and bathes his feet, after which she seizes him firmly round the ankle with both hands. He offers her a fruit of some sort to let him go, but this she scornfully rejects. Her brothers remark that that is not sufficient inducement to cause her to relax her hold. He then gives her a brass wristlet or a sum of money, on receipt of which she releases him. They then pour water over each other. The feet bathing is continued till all the brothers-in-law and sisters-in-law are overtaken. She seizes each in turn firmly round the ankle and holds on until she is bribed by a present to let go. This part of the performance is the occasion of much merriment, all sorts of worthless things being proffered her, but she is obdurate and insists on getting something which is of value in her eyes: a trinket or money pleases her best. It is now the bride's turn to have her feet bathed. This is done by a sister-in-law, who also plays the crab, and receives a present. The feet bathing is brought to a conclusion by the bride and her sister-in-law saluting each other.

The bride's brothers, the invited guests and the people of the village are then invited to enter the house and when they

are seated the bride and bridegroom serve out liquor all round. When all have drunk the married couple are called and made to sit in the centre of the group, and are addressed with regard to the responsibilities of the new relationship into which they have entered, and advice given as to the manner in which they should comport themselves towards each other. To the bridegroom they say, 'Up till to-day you have been free to come and go. Wherever night overtook you, there you stayed till morning. Now, wherever you go you must return home at night. See we have bound a *ṭoṭko** round your neck. You must shake this ṭoṭko and make it sound. And should the Lagṛē or other dance be danced in the village, go together, and, if it is dark, return home together. And if you are ill or suffer pain tell each other about it. Help your wife to bring firewood and leaves.† If you go to a hunt and get any fruit eat half and take half home to your wife. If you get the flesh of an animal eat one piece and wrap the other piece up in leaves and carry it home to your wife. At all times tend and help each other, do not be separated from each other.'

After a brief interval the guests and others are invited to partake of food. The bride serves out the rice and the bridegroom the relish. The feast being over, the village youth turn their attention to the bride's brothers. They are anointed with oil, their hair combed and dressed, and their eyelids painted with aenom or lampblack. Then holding each other's hands they go to the māṇḍwā, where they dance for a short time.

The time has now arrived for those who came with the bride to return home. The bride salutes her brothers and the two women who accompanied her, after which the two parties salute each other, and the bride's friends set out for their home. The bride follows them weeping and the girls of the village follow her, persuading her to return, saying, 'They will return in a few days. This is the lot of girls, what can you do?'

The young men of the village pull down the *māṇḍwā* and throw the centre post and twine into a tank. The young men and women then engage in the Lagṛē dance, and after sunset a quantity of liquor known as the *sisir* handi or dew handi is supplied to them. The name dew handi is given to this liquor as

* A wooden bell tied round the neck of an animal given to straying.

† With which plates, cups, etc., for family use are made. They are brought fresh from the jungle every morning.

those who drink it are out in the dew, or out till late when dew falls. At supper time the dancers receive their share of rice and relish, but these are not served out to each, a large quantity is given to them and they divide it among themselves. Supper over, the festivities are at an end and all return to their respective places of abode.

After a period of five days the go-between and two of the bride's brothers go to the bridegroom's house. They are regaled with liquor and a goat or pig is slaughtered in their honour. Next day about noon they set out on their return home, taking with them the bride and bridegroom and three of their friends. On arrival at the bride's father's house the Jog Mānjhi invites the villagers to meet them and drink in their honour. The invitation is accepted by all and a merry evening is spent. The next day the bride and bridegroom are conducted home again. The services of the Jog Mānjhi are again in requisition to invite the villagers to meet the pair and drink handi in their honour.

The ceremonies and festivities connected with the marriage of a *Kirin bahu* or Bought bride are now at an end.

(To be continued.)

NOTES OF THE MONTH.

AFTER four years and three months of war, fighting ceased on all fronts on Monday, 11th November, 1918, at 11 A.M. Six hours previously an armistice with Germany had been signed. The end came very suddenly. The collapse of Bulgaria, Turkey, and Austria in quick succession made it impossible for the Germans any longer to hide from themselves that their plans for the domination of Europe had failed. At the same time the steady advance of the Allies in the West and the dangerous position in which the German armies found themselves made it plain that the invasion of Germany could not be much longer deferred, and this the Germans desired to avert at all costs knowing full well what their invasion of other countries had meant. We, of course, do not yet know the details of what occurred in Germany before the Kaiser abdicated and fled from his people to Holland. But it is clear that when the people at last became willing to see facts as they were, and realised that instead of being able to plunder the world they had lost the war, they turned against their former gods in

anger, and a wave of republicanism swept over the country. Apparently the revolutionary movement began with the navy. Several times already during the war there have been rumours of serious and sternly repressed mutiny, but this time the mutiny was successful. It seems those were right who thought that before the end came the German fleet would emerge from its hiding-places and would make one great onslaught upon the British fleet, in the attempt to do as much damage as it could. But when in the end of October the sailors found that this was being planned, they refused to be killed to please the All-Highest. They knew only too well the truth about the Battle of Jutland of which the Kaiser had bragged as a victory, and they had no desire to sail to certain death. They got control of the fleet and set up a revolutionary government in the western sea-port towns. The movement soon spread. At the same time the German Government began to appeal for an armistice. With their usual transparent cunning they applied to President Wilson, hoping, no doubt, to cause dissension in the ranks of their enemies. The President very properly told them that if they desired an armistice they should apply to General Foch in the usual way. It must have been a bitter thing for the German High Command to send delegates to a French General to sue for peace. They were sent, however, and on Friday, 8th November, they had an interview with General Foch. They received the conditions of armistice and were told that these must be accepted or rejected within seventy-two hours, that is before Monday morning at 11 o'clock. With characteristic effrontery the German delegates asked that hostilities should cease provisionally, and with characteristic good sense General Foch rejected their proposal. Apparently it was on hearing what the terms of the armistice were that the Kaiser recognised that the game was up and abdicated.

THE terms of the armistice are regarded by the Germans as severe, but when one thinks of the evil that the Germans have done, and of the unscrupulous treachery they have displayed, one cannot say that they err on the side of severity. The chief provisions are that the German armies are to evacuate the invaded territories including Alsace and Lorraine within a fortnight and the whole of the left bank of the Rhine within a month. The Allies are to occupy the left bank of the Rhine and the bridgeheads on the right bank at Mainz, Coblenz, and Cologne. Large quantities of guns, aeroplanes and other war material are to be surrendered, and so is a great part of the fleet and all available submarines. Large numbers of engines and wagons are to be handed over to the Allies and no removing of stores or looting is to be permitted. Germany is to abandon the Brest-

Litovsk and Bucharest Treaties, withdraw her troops from these countries and give back the gold she had extorted. All prisoners taken from the Allies are to be repatriated at once. It is not necessary to give all the other details of the armistice. It is sufficient to say that by its terms the Allies have made it quite impossible for Germany to renew the war should the peace terms not prove to her liking, which it is improbable they will be. The armistice is to last for thirty-six days, but it may be extended. On the other hand if the Germans break any of its conditions it may be denounced at forty-eight hours' notice. It is again characteristic of the Germans that no sooner was the armistice signed than they began to demand a mitigation of the terms in the name of humanity. In the case of any other nation it would be surprising to find people speaking of humanity who had, during the past four years, been guilty of every conceivable crime against humanity, but with the Germans it is hardly even hypocrisy. If it were they would not, at the very moment when in the name of humanity they were appealing for a change in the terms of the armistice, have treated our prisoners with such callous brutality that it became necessary for our Government to speak in very threatening accents. The Germans have apparently become firmly convinced that they and they alone have any rights and that all things are lawful for them however unlawful they may be for all others. They have been so indoctrinated with the idea of *Deutschland über Alles* (Germany above everything in the world) that it will be long before they can unlearn the immoral lessons implied in that which they have been taught so thoroughly. In one of their manifestoes they have said it is no disgrace to be defeated by the whole world. Apart from the exaggeration, it might well have occurred to them that it is their conduct which has armed the civilised world against them, and that this is the deepest disgrace.

THE terms of the armistice are gradually being carried out. Before it was signed most of France had been freed from the invader. The last victory of the British forces was the capture of Mons, the very place at which they first encountered the German hosts. Belgium and Luxemburg have been evacuated. King Albert has entered Brussels in triumph and the French have occupied Alsace and Lorraine. Now the Allied armies are beginning to occupy German territory, and large quantities of guns and material have been surrendered. A large number of the most important ships in the German Navy have been brought across the North Sea to Scotland and are at Scapa Flow in the Orkney Islands, while about a hundred submarines have surrendered and been taken to Harwich. The remaining ships are to be dismantled under the supervision of the Allies. In the German Navy the Officers used to drink the toast of *Der Tag*—the Day, when they should meet the British fleet. 'The Day' has indeed come but its nature is very different from what they had hoped.

OUR knowledge of what exactly is happening in Germany is still very vague. 'Sceptre and Crown have tumbled down' with even greater rapidity than they did in 1848, and of the twenty-two sovereigns who used to send representatives to the Bundesrat it is doubtful if one remains. In most if not all of the twenty-five states of the former federal empire a republic has been set up, and apparently in most cases of a Socialistic type, though as yet the more extreme elements have been kept under control. Over the frontier in Austria-Hungary the Emperor Karl has abdicated and the centrifugal tendencies of nationalism are having full scope. The Hungarians have established a republic The Austrian Germans, with Vienna as their capital, have done the same and talk of joining the other German republics as a Federal German Republic. It still remains to be seen how far Germany will succeed in holding together. The whole tendency of the extreme Socialists is to attempt to carry out Rousseau's ideal of small self-governing democracies. This was what the *Communards* tried to accomplish in Paris in 1871. It may be hoped, in the interest both of Germany and Europe, that this extreme application of the principle of self-determination will be checked as effectually as it was in Paris at that time. If it is not it will possibly be necessary for the Allies to occupy a good deal more of Germany besides the left bank of the Rhine.

ONE interesting result of the anger which many Germans now feel when they think of their late rulers has been the publication in Munich by the new Bavarian Government of some documents which show the deliberate character of the Potsdam plot which started the world war. There is nothing really new in these papers which were written by the Bavarian minister in Berlin to his own Government in July, 1914, but they are interesting as another and independent testimony to the deliberate wickedness of those who willed the war. They are no doubt being published partly in the hope of creating the impression that now Germany has got rid of her wicked rulers the Germans ought not to be held responsible for their wickedness and what it led to. But our quarrel is not only with the late German Government but with the Germans as they revealed themselves in the course of the war. It was the German soldiers, men of the people, who committed the outrages and who looted

France and Belgium. It was the German merchants whose greed made them impatient for annexations of their neighbours' territory, and it was the German intellectuals who, with all the weight that their names could give, backed up the Kaiser and the military caste in their attack upon mankind. The Socialists who are playing such a prominent part now all through the war supported the Kaiser's policy. One and all they are responsible, and they must make reparation whatever government there may be in Germany. The atrocious way in which our prisoners have been treated ever since the Kaiser's abdication shows that the German remains the same whatever may be the form of the government under which he lives.

EVENTS on the Western Front have been of such tremendous importance as to overshadow everything else. But for that we should have said a good deal about the terms of the Austrian and Turkish surrenders. The Austrian defeat in Italy became a *débâcle* and Austria hastened to sign an armistice by which the Italians have occupied all Italia Irredenta, including Trieste, and a good deal more. The Serbians have cleared their own country and Montenegro of the enemy and the French are now in Buda-Pest. The French also are in Constantinople while the fleet has passed through the Dardanelles and will soon be occupying ports in the Black Sea. Just before the armistice was signed the British won a great victory in Mesopotamia and not long afterwards occupied Mosul. Baku also has been re-occupied. Roumania has been freed, and Mackensen has been sent back to Germany and his troops interned in Hungary. The world is a very different place from what it was two months ago, but it is to be feared that there will be much suffering in many lands throughout this winter as one of the results of the criminal ambition of the German Kaiser and the German people.

LITERARY NOTICES AND NOTES.

The Passman. By R. L. Archer. London; A. and C. Black, Ltd.; 1918. 3*s.* 6*d.* nett.

THE author of this book is Professor of Education in the University College, Bangor (North Wales). His own academic course was 'Greats' at Oxford, and he does not disguise his admiration for that School as the finest University training to be found in the world—an enthusiasm which many will share. But he recognises that at best only a few can take that course, and out of long experience and much

thought has endeavoured to answer the question (which forms the sub-title of his book), 'How are our Universities to train citizens?'

It is in this approach to the subject that we feel Professor Archer's book should appeal to readers in India. More than anything else, the work which the Universities of this country are called to do is to train the thousands of students who pass through them every year to take their part, intelligently and with well-directed enthusiasm, in the many-sided life of the community. Our history is different from that of Oxford or Cambridge, or that of Manchester, Bristol or Wales: the distinction between the Honours man and the Passman does not carry with it the same associations here. But here also the bulk of the students need a Pass course, and it is through that course that lawyers, journalists, teachers and public officials will receive or miss the training which only a University can give.

The clues which Prof. Archer propounds and very suggestively works out are (1) unity in the course, and (2) relation to life. Neither is treated in any mechanical spirit. He does not wish for a course that is 'all mathematics' but such a grouping of subjects as shall not 'disperse interest and so destroy it' and shall give not so much a technical equipment of any kind as an outlook on life and its problems—social, political and industrial—which will make the recipient a good citizen. He will have nothing to do with the kind of hotch-potch which aims at giving a little knowledge of every kind of subject, or which teaches things of no intrinsic interest because their difficulty is held to constitute a useful 'intellectual discipline.' In the school such things may be needed: the University student does not want to repeat his school-experience, but to pass on to something new. The Honours student gains by concentration: why should the Passman be paradoxically 'expected to be more many-sided than the Honours man?'

It will be seen that the author's scheme, which he illustrates by suggestive outlines of courses in literature, history and philosophy, cannot be applied in a rough-and-ready way to our own situation in (say) Madras. But his book challenges reflection: he has endeavoured to elicit principles. We commend it to the thoughtful attention of all who wish to see our Colleges and Universities playing their rightful part in building up the India that is to be.

LITERARY NOTES.

ANOTHER volume of Cambridge University Lectures by Sir Arthur Quiller-Couch is published under the title *Shakespeare's Workmanship* (Fisher Unwin: 15*s.* nett). From a notice in a contemporary we

learn that the three opening lectures are devoted to an examination of the materials which Shakespeare had for the tragedy of *Macbeth*, and to a consideration of the problems which the playwright had to solve in constructing from these materials a living and moving drama. The later chapters contain similar studies of other plays. Hints of such a method are the most excellent things in an excellent book, Bradley's *Shakespearean Tragedy*. Sir A. Quiller-Couch's fuller use of this method will, it may be confidently predicted, be welcomed by lovers of Shakespeare.

The Prisoner of War in Germany, by Daniel J. Macarthy, M.D. (Skeffington and Son: 12*s.* 6*d.* nett), has already gone through two editions in America. The author was one of the medical officers appointed by the United States before the States came into the war to inspect the prison camps in Germany. Prussianism, the author says, had silenced the voice of humanity. 'The army surgeon, whether he likes it or not, is a part of a distinctively military machine. . . The noisy cliquè of professors, fraternity brothers of the Crown Prince, might clamour for the reckless use of the submarine. The public press was open to them. Let the sane able men of the profession attempt a protest not sanctioned by the military, and not only the press, but every other means of protest was closed to them.'

NOTICES in English papers show that Mrs. Humphry Ward's volume, *A Writer's Recollections* (Collins: 12*s.* 6*d.* nett), is of great interest. Mrs. Ward was born in Tasmania, where her father, Thomas Arnold, a younger brother of Matthew Arnold, held an educational appointment. He resigned it after joining the Church of Rome in 1856. Mrs. Humphry Ward's younger days were passed at Oxford and she lived there after her marriage until 1880. Her pages are full of memories of Oxford from 1860 to 1880. She does not believe, it is interesting to note, that Casaubon in *Middlemarch* was meant for a portrait of Mark Pattison. The two most prominent features of the unhappy Casaubon were that he had wasted a life-time through ignorance of the methods of modern scholarship and that he occasionally had a vague suspicion that his methods were unsound. Mark Pattison, on the other hand, was quite abreast of modern research and was not in the least troubled by any doubts of the soundness of his methods. Mrs. Ward concludes her account of a conversation with Mr. Gladstone as follows:—

> Wonderful old man! I see him still standing as I took leave of him, one hand leaning on the table beside him, his lined pallid face and eagle eyes framed in his noble white hair, shining amid the dusk of the room. 'There are still two things left for me to do!' he said finally, in answer to some remark of mine—'One is to carry Home Rule, the other is to prove the intimate connection between the Hebrew and Olympian revelations.'
>
> Could any remark have been more characteristic of that double life of his—the life of the politician and the life of the student—which kept him fresh and eager to the end of his days? It is characteristic too of the amateurish element in all his historical and literary thinking. 'In dealing with early Greek mythology, genealogy and religion,' says his old friend, Lord Bryce, 'Mr. Gladstone's theories have been condemned by the unanimous voice of scholars as fantastic.'

IN an 'Epilogue' Mrs. Ward records her opinion of contemporary novelists, and she characterises Mr. H. G. Wells as 'a journalist of very great powers, of unequal education, and much crudity of mind, who has inadvertently strayed into the literature of imagination.'

PROFESSOR SULLY, the psychologist, has also published his reminiscences under the title *My Life and Friends* (Fisher Unwin: 12*s.* 6*d.* nett). In a chapter on 'Göttingen in the Sixties' he relates that Ewald exclaimed to a young Englishman who had come to study the Semitic languages: 'Young man, is it a time to be studying dead languages when forty millions of Germans are governed by a devil?'

A Study of Calvin and other Papers (by Allan Menzies, late Professor of Biblical Criticism, St. Andrews: Macmillan and Co.: 10*s.* nett) contains an interesting memoir of the author by his daughters which, to quote the words of a reviewer in a Scottish contemporary, 'gives in moderate compass a very complete picture of a lovable personality and his numerous and many-sided activities.'

THE indefatigable Mr. Eustace Miles continues his familiar teachings in *Economy of Energy and How to Secure It* (London; Sampson Low: 5*s.* nett). Mr. Miles endeavours to show that much may be achieved with simple means in rendering the bodily machine capable of increased effort and that with a reduction of wear and tear.

SCIENCE NOTES.

WITHIN the last few weeks announcements have been made that direct wireless communication between Great Britain and Australia has been achieved. *Nature* very rightly lays emphasis upon the fact that this announcement does not necessarily mean the immediate

approach of direct wireless communication between the two countries. For long it has been known that, under specially favourable conditions which are at present not fully understood, wireless messages can be transmitted and received over remarkably long distances, *e.g.*, from Invercargill in New Zealand to the Eiffel Tower in Paris. Undoubtedly great developments have taken place in this particular branch of scientific knowledge during the present war, but very properly any new advances are meantime kept secret. Germany has been no whit behind the Allies in making corresponding advances in long distance signalling, for her great power station at Nauen has now a working range of 6,200 miles.

DURING the past few years automatic light-houses have been built in considerable numbers along the coast of Queensland, Australia, inside the Great Barrier Reef. Life in the Tropics is disagreeable even under favourable conditions and the authorities recognising this important fact thought it advisable to eliminate the human side of the question as far as possible and accordingly adopted the Aga system of unattended lights. Acetylene dissolved in acetone at 10 atmospheres pressure is used and there are 10 cylinders, each containing 117 cubic feet, all coupled together. These need to be changed only once a year. The light is regulated by a sun-valve, which is so delicate that the light has been seen to come into operation even during a rain storm. A pilot flame is constantly burning. The lights are of 1,500 candle-power and are visible thirteen miles distant. These lights were started in 1913 and up to date no trouble has been experienced with any of them. The initial cost compares very favourably with a manned light while the running cost is only £30 as against £578.

THE common tamarind (*Tamarindus indica*, L.) is a native of India but is also a well known tree in the American Tropics. Introduced first to Jamaica it has thence been distributed during the past century to all parts of the West Indies. It is equally abundant in the islands of the South Seas. Renowned alike for its ornamental and shade-giving qualities the tree is famous also for its fruit. Here in the East, its true home, the tamarind grows to best advantage, reaching a larger size and branching far more than it does in the West, while the quality of the fruit is also far superior. The importance of this tree cannot be over-estimated for every part is of use. First of all comes the fruit, a legume, the pulpy matter of which is a commercial product used for many purposes. Medically it is said to be widely employed as a remedy for dysentery. The seeds are eaten as food and the young seedlings are greatly relished, boiled or

as a salad, while the tender leaves are taken for curries. Even the flowers are valuable for colouring food. The wood is important, being extensively manufactured into wheels and agricultural implements. Since it is seldom that so many parts of a single tree can be utilised commercially, the tamarind deserves to be planted throughout the Tropics much more extensively than it is. Recently much planting of the tamarind has been done in the Philippines to the great profit of the owners.

MR. D. T. CHADWICK, in a recent paper on the industrial development of India during the war, states that, although India has a forest area of more than 250,000 square miles, imports of timber exceeded exports by some 250,000 tons a year, the imports including teak, hard woods and pine. In some cases wood was imported from Siam when exactly the same wood was grown locally and therefore available at a lower price. The development since the war began is due to the realisation of the vital importance and necessity of utilising local resources and to the adoption of scientific methods in the process. The possibility of developing local resources for aluminium, calcium carbide, cyanide, etc., depends on the supply of cheap electric power to be obtained from the various waterfalls in the country.

THE dense column of smoke usually emitted by a steamer is a vital factor in betraying her presence to an enemy, for the common type of tramp steamer liberates smoke to a height of 150 feet, visible to an observer 15 feet above sea-level at over 17 miles' distance. In order to reduce this danger Messrs. Yarrow and Co., Ltd., have developed a system described in the *Engineer* of 13th September last. The device consists of two smoke ducts leading to each side of the ship, the exit mouths of the ducts pointing downwards towards the surface of the sea. An arrangement of dampers in the funnel and in the ducts permits the funnel to be closed and the ducts opened. Each duct has an internal conical water spray which just touches the exit edges of the duct. The effect of the spray is to cool the hot gases so as to cause them to fall to sea level and also to absorb a large proportion of the solid particles of carbon in the smoke thus reducing its blackness and therefore its visibility. In actual practice the smoke resembles that ordinarily emitted by a locomotive and does not rise higher than the level of the bridge.

THE almost complete stoppage of imports into Germany owing to the war has led to the enforced use of some raw materials that in

peace times were considered too poor to be satisfactorily treated or worked at a profit. Copper schists under 2·5 per cent. in copper were hardly utilised but now ores even with 0·7 per cent. are used. The vanadium for steel is found largely in slags which contain only 0·7 per cent. of the element; the wolframite of old waste heaps is the raw material for tungsten; chrome ore of 24 per cent. is welcome where formerly nothing less than double that amount was accepted. Sources of nickel are worked if only 1·5 per cent. be present. Bauxite of 40 per cent. aluminium is considered sufficiently rich. Sulphur is obtained from gypsum and phosphates of only 20 per cent. are converted into fertilisers.

THE ever increasing demand for petrol for war purposes had led to the question being asked what is to happen when the present resources of the United States are exhausted. The reply is that the immense reserves of oil-bearing shales are as yet untouched. Up to the present time Scotland is the only country where such shales are being utilised for the production of oil. From all accounts the shale deposits of the United States, covering large tracts in Colorado, Utah and Wyoming, are much richer than the Scottish ones.

To obtain the oil from shale, destructive distillation is employed. The oil thus passes off as vapour and is later condensed by cooling. This ordinary chemical process has never been used in the States simply because petrol is so plentiful, occurring naturally as such, and the cost of obtaining it as it is now is much less than what would be required to extract the oil from shale.

RECENT PERIODICAL LITERATURE.

FROM THE QUARTERLIES.

THE *Hibbert Journal* for July is largely taken up with after-war problems. Perhaps the best article is one by J. A. R. Marriott, M.P., 'Nationalism, Internationalism, and Supernationalism.' To-day the principles of liberalism and nationalism are under suspicion; liberalism is suspected of having landed us in social and economic anarchy at home and nationalism in anarchy abroad. Men are seeking a corrective to unrestrained individualism, but the State that is to restrain the individual must be democratic in character, and the supernational authority must be a league of peoples, not of autocrats. The problems confronting the nations cannot be solved by restoring the *status quo ante bellum* even if that were possible. The diplomatists of 1815 strove to do it, but the Napoleonic upheaval had been too great, ideas of nationalism had been awakened, partly because none knew better than Napoleon how to use nationalist ideals on occasion to suit his own purposes; and such ideas could not be lulled to sleep by diplomatic settlements. If not then, still less now.

The territorial side of the problem bristles with difficulties—the Adriatic, Poland, the Balkan Peninsula, these names spring at once to the mind, with the question, what is going to be done with them? A favourite formula is 'self-determination,' but how is it to be applied? To whom is the right to be conceded? To the Genoese or to the Italians? To the Czechs or the Austrians? To the Irish Nationalists or the Ulstermen? To the Turks or the Armenians?

A still more important question is, Are treaties to be regarded as mere 'scraps of paper' to be torn up when it is no longer convenient to observe them? Or are they to be sacred contracts? Is there such a thing as 'public law' in Europe? 'Is not anarchy the inevitable consequence of unrestrained nationalism, the exaltation of the doctrine of State rights?'

The German solution of the difficulty is that 'the world will be healed by being Germanised,' a world peace will be attained by the German sword. But this solution is not likely to appeal to any one but a German.

The problem is not new. It exercised Dante's mind. In the *De Monarchia* we have his argument. 'The first requisite for the attainment of the goal of human civilisation is peace. . . Independent sovereignties are inconsistent with the maintenance of peace.' Therefore there must be some supreme authority to maintain peace. The Prussian has been taught to see in the Hohenzollern the authority that Dante looked for. But Prussia has missed something in Dante's argument. He saw that the first prerequisite for this ideal state of things is justice, but there cannot be full justice where there is cupidity or selfish ambition. 'The ruler must render to each what is his due, and must render it in the spirit of Christian charity. . . It is clear, then, that Dante's imperialism, as one of the best of modern commentators has pointed out, "does not mean the supremacy of one nation over others, but the existence of a supreme law which can hold all national passions in check."' Dante urges that only under the reign of law can the world enjoy true liberty, and it takes force, sovereignty, to maintain law. But sovereignty, as Hobbes saw, need not be that of an individual; it may be vested in a Commonwealth. A great example of this in modern times is the British Empire which has provided an effective guarantee of peace and the enforcement of covenants throughout a large part of the civilised world.

We have once before quoted General Smuts in these pages; we cannot do better than quote him again.

> People talk about a league of nations and international government, but the only successful experiment in international government that has ever been made is the British Empire, founded on principles which appeal to the highest political ideals of mankind . . . This ideal of an organised free co-operative basis for the future Society of Nations, which would have appeared chimerical before the war, is so no longer, though many generations will elapse before it will be in full working order. The interesting point is that in the . . . British Commonwealth of Nations this transition from the old legislative idea of political sovereignty based on force, to the new social idea of constitutional freedom, based on consent, has been gradually evolving for more than a century . . . As the Roman ideas guided European civilisation for almost two thousand years, so the newer ideas imbedded in the British constitutional and colonial system may, when carried to their full development, guide the future civilisation for ages to come.

The question to which the best thought of Europe must now be given is how to evolve order out of the present chaos, how to reconstruct our shattered life so as to make such a catastrophe as this war impossible in future.

At the end of each great war-period in European history schemes have been put forward for achieving this. At the end of the sixteenth century Henri IV. or his great minister Sully drafted the 'Great Design' which aimed at making Western Europe into a confederacy of free states, with a Council to arbitrate in international disputes, and mutual toleration guaranteed for the Roman Catholic, Calvinist and Lutheran creeds. It was not till more than a century later that the 'Great Design' was discovered and published by the French Abbé de St. Pierre. Meantime Hugo Grotius, appalled by the havoc of the long struggle between Spain and the United Netherlands and the earlier stages of the Thirty Years' War, had published his famous treatise *De Jure Pacis et Belli* (1625) in which he set forth a system of international law. The work of Grotius has deeply influenced the thought and even the practice of modern Europe; the unsatisfactory part about his system was that it provided no sanction for enforcing the law, and this lack has never been made good. To-day, however, there is a growing determination that this defect shall no longer be allowed to hinder progress. In 1795 appeared Kant's essay on *Perpetual Peace*, and in 1815 the Holy Alliance was formed with the avowed aim of inaugurating a *régime* of peace. The Holy Allies failed and soon 'degenerated into a league of despots bent upon eliminating from the body politic of Europe the last traces of the revolutionary virus with which it had been inoculated by France.' But it were mere prejudice to deny that they started with a sincere desire to preserve peace; and a League of Nations must be prepared to face the same difficulties that overwhelmed the league of autocrats. How far, for instance, can the principle of non-intervention be carried? Where can the line be drawn between a state's internal affairs and its external relations?

Where may we look for help? Philosophy teaches that primitive man emerged from a state of perpetual war by means of a covenant, a social compact. This doctrine has availed to settle domestic problems; it may yet serve to bring order into international affairs. Clearly the doctrine of the sovereign state can no longer be regarded as the last word in political philosophy. It has landed us in anarchy. The past four years have proved that no real advance has yet been made in international politics. Many people believed a great European war to be all but impossible; even those who thought it likely felt sure that it would be conducted in accordance with the humanitarian principles of the Geneva Convention. Instead of this Germany has brazenly proclaimed the doctrine that might is right, that war means uncontrolled barbarism, and has lived up to it. The very foundations of civilisation have tottered. To this there is but one answer, the reign of law and the enforcement of covenants. The guarantee for this must be a supernational authority, and this implies voluntary limitation of state sovereignty. Are the nations ready for such an act of abnegation? And is there reasonable ground to hope that they would persist in it? We talk glibly about the League of Nations, but do we realise that no mere momentary impulse, born of the suffering and horror of the War, can sustain such a League? Nothing but the continuous pressure of a changed public opinion can do it. Has such a change of heart yet taken place even among the Liberal Powers? Nothing less will avail.

THE CONTEMPORARY REVIEW.

THE August number opens with an article entitled 'The Fifth Year of the War,' by Mr. W. H. Dawson. The article was of course written before the consequences of Marshall Foch's great counter-stroke were fully in evidence, and though full of interest at the time must of necessity now seem somewhat stale.

In 'The League of Nations in Jeopardy' Sir John Macdonell urges that while a complete scheme for the establishment of a League of Nations is in present circumstances unattainable and must wait, a useful measure might, without delay, be devised and that no time should be lost in making a beginning with a scheme which might be gradually perfected. The danger to the League of Nations does not arise from opposition to it—little or none of that exists: the League is in danger of being smothered by praise, which does not always

come from deep conviction. More than a year has passed since the Allies proclaimed their adherence to it, yet it still remains in cloud-land. The idea underlying the project is the substitution of order for the present.

Mr. St. Nihal Singh discusses the Report on Indian Constitutional Reforms prepared by Mr. Montagu and the Viceroy. He gives these men great credit for the way in which they have performed their task. 'Every page of their report reflects sincerity of purpose. Their penetration of judgement and constructive skill deserve unstinted praise. Their account of recent administrative history and their examination of the existing structure of Indian governance are, on the whole, fair. A great many of the principles that they have enunciated are above criticism.' But he is afraid that they have created difficulties for themselves by rejecting the most obvious method of political development in India—that of transforming the existing Morley-Minto Legislative Councils into real legislatures. On most of the points of the report which he handles his attitude is more or less critical. But with regard to the increased employment of Indians in the administration he commends the report, and contrasts its principles with those adopted by the Public Services Commission.

Mr. A. D. McLaren advocates 'A Monroe Doctrine for Australasia.' But he sees that before Australasia can take a place in regard to the South Pacific such as the United States has taken in regard to the continent of America she must give attention to her own domestic development.

The other articles include 'The New Lithuania,' 'The Control of Prices during the War,' 'The Churches and the Future of Temperance Reform,' 'The Catholic Church of the Future,' and 'Freedom of the Press in the United States.' The number concludes with the usual reviews of books.

The Fortnightly Review.

In the August number Mr. Wilcox gives us the first part of an account of Kerenski and Korniloff. It was the open rupture between them that sealed the fate of Russia and made the triumph of Bolshevism (Mr. Wilcox's word) inevitable. His account is reliable, being based mainly on the written statements of Korniloff, the acting Minister of War Savinkoff, the Government Commissary Maximilian Filonenko, and General Alexeieff.

Korniloff's father had risen from the ranks to the grade of ensign; and Korniloff after a period of hardship passed first out of the Siberian Cadet Corps and into the Academy of the General Staff. In his earlier

service he distinguished himself as a traveller and a linguist. At the end of the battle of Mukden he distinguished himself as a brigade leader, and afterwards he became Russian Military Agent at Pekin. In the present War his division was cut off among the Carpathians, but his vigorous use of a small rearguard secured the safety of the rest. He escaped from Austria almost at once.

Korniloff was given the command of the Petrograd military district by the first Provisional Government. He had a high reputation for justice and independence, but he found the task beyond his powers, and 'in view of the interference of the Petrograd Soviet, which continually tried to take a part in the command of the troops with the object of securing in them an instrument for the attainment of its own political aims' he resigned, as he refused to be 'a helpless witness of and participator in the destruction of the Army.' He was given the command of the 8th Army. With Filonenko, the Government Commissary of that Army, he was almost at once on good terms, and Filonenko recommended him to his superior Commissary Savinkoff. In the Galician offensive of July, 1917, the 8th Army did brilliantly, but was forced to retire by bad behaviour of its neighbours the 7th and 11th. Some misunderstandings between the Commissaries and Korniloff were at once cleared away when they met, and were, in fact, utterly groundless but very symptomatic of the condition of affairs. They appealed for the restoration of the death penalty at the front. (Savinkoff had been a terrorist; he was betrayed by the famous spy Azeff but escaped and wrote in Paris novels based on his experiences. During the Russian War, he was among the minority of the Revolutionaries that held that Russia's defeats were disasters for the nation as well as for the Government.) By the end of the month the Commissaries persuaded Kerenski to make Korniloff Commander-in-Chief.

Korniloff accepted on the condition that the Government should not interfere with his purely military dispositions, and in particular with appointments to the higher commands, that the disciplinary powers of officers should be at once restored, and that the penal measures, including the death penalty, should be extended to the rear. But before he had time to take up his new post he learned that an appointment had been made to his old one. It required some exercise of tact to smooth this over.

Filonenko soon after suspected, for no reason, General Tikhmeneff of reactionary tendencies. Kerenski was assured of the General's loyalty, but the effect of the incident was bad, and Kerenski began to think of assuming the duties of Commander-in-chief himself. Korniloff was present on August 16 at a meeting of the Cabinet and it was

only too plain that there was a cabal against him. At Moscow, on August 25, at a national congress Korniloff made a great speech, revealing the condition of the Army and the remedies necessary to save it. It was mainly the work of Filonenko.

COLLEGE NOTES.

THE College Day will be celebrated on Thursday, 26th December. Shifa-ul-mulk Zynulabideen Sahib, B. A., has kindly consented to preside at the public meeting to be held in the Anderson Hall at 5 P.M. Instead of the usual breakfast there will be a lunch at 2 o'clock and the Conference of former students will meet at 3 P.M.

IF we are not mistaken, Dr. Miller has already sent his annual epistle to former students to be read at the public meeting in the evening. Written as it must have been before the cessation of hostilities, it is perhaps tinged with something of the gloom which weighed on the hearts of all thoughtful men at the time—a gloom upon which the sun of peace and victory was soon and all of a sudden to shine. Former students need not be told that in the midst of the struggles and sorrows of the War, Dr. Miller never ceased to think of them and their country and its future; this is however evidenced by a letter which appears over his name in the London *Spectator* regarding the Montagu-Chelmsford Report on Indian Constitutional Reform. The occasion for the communication was the appearance of an article in that journal attacking the Report as a kind of 'Bolshevism by Order of Council.' The letter bears the marks of all Dr. Miller's sympathy with and helpful regard for the people of India and their aspirations; and we are sure our readers would like to have it preserved in the pages of the *Magazine*:—

SIR,—Evidently there is to be considerable discussion, both in your columns and in the country generally, of the changes contemplated in the administration of India. Perhaps you may consider that I am entitled to contribute a little to such discussion. My qualification is that for more than forty years I was in intimate friendly association with Indians who were once young men, but some of whom have held, or still hold, high office, while many of them, are more or less distinguished leaders of the thought of their country at present.

All I wish to say is that there are two, and I believe only two, main questions round which all discussion of the scheme now before the public, and of any proposed modification of it, ought to centre. The first of these questions is whether the scheme or schemes under discussion clothe the supreme central authority with far-reaching and sufficient power. That central authority, which must be mainly British in composition and wholly British in tendency and spirit, must have power speedily and effectively to safeguard India against every possible attack from without. It must also have entire power over the internal administration of law and justice. It must equally be able to secure that no one race or creed or caste can oppress or hinder the advancement of any other. Thus it must have power to provide for that universal toleration and strict religious neutrality on the part of the State which it has been its constant profession to maintain. Any scheme which fails to clothe the central authority with power sufficient for these purposes, not only in the immediate present but for long years, possibly for decades or even generations, yet to come, must bring untold calamities on India, and be an everlasting disgrace to British administration and to the very name of Britain.

The other main question is whether any scheme or schemes brought forward afford an adequate starting-point for the gradual but steady development of self-expression and self-direction on the part of India itself, which has surely all along been the ultimate goal of British rule. Some of us have always thought, perhaps foolishly thought, that this final goal was, at least theoretically, kept in view in Indian administration, and that the pronouncement of August last did nothing more than express explicitly what had theretofore been implicitly understood. Those who so thought agreed with Macaulay and others in believing that the day when Indian government should come to rest in the hands of Indians would be the most glorious day for British administration, perhaps the most glorious day in the whole story of the British race. If that day is ever to be reached, the evidently essential preliminary is that at least some considerable section of the Indian people should be trained by experience to bear the responsibility of administration, that they should really feel the effect of their own acts and their own mistakes, and find out for themselves the best way of remedying evils and of exerting a beneficial influence on their country at large and on all their countrymen. The second great point to be kept steadily in view is whether the scheme now before the public does or does not afford a good starting-point for the people of India bearing an adequate share in the governmental burden, and for steady progress towards the final goal. At present, outside of local and municipal administration, the only sphere open to Indians is that of irresponsible criticism on actions and decisions which they have no real power to alter. Doubtless such criticism has its indirect effect. If that effect should come at any time to be very great, it may fatally interfere with the whole machinery of administration. Some of us are disposed to think that there are signs already of Government being induced in this way to cease from really governing.

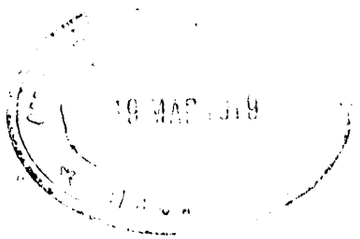
I believe that few if any who are familiar with Indian conditions will approve of the alternative plan for imposing real responsibility on the Indian people by selecting some narrow area in which all departments of administration should be immediately entrusted to inexperienced Indian hands. The existence of a tiny Republic like this would infallibly rouse envy and unrest in every other district of the land. It would also to a dead certainty end in entire collapse at no very distant date. Nothing but the well-earned reputation of the *Spectator* for sincerity and fairness would avert the rising in some minds of the idea that this suggestion had a sinister design behind it. The suspicion would be that the expected failure of the

small Republic would be made an excuse for the maintenance of the Trustee type of government to the end of time.

Perhaps I may be allowed one further and final remark. In all discussions of those two central questions, it is all-important that there should be no recourse to the language of rancorous abuse. Nothing would more certainly defeat the actual working out in India of any scheme whatever than resort to language of this kind. Most of the people of India are marked by inbred courtesy, and they are all without exception extremely sensitive. Among them nothing is so apt to rouse opposition as discourtesy or contempt. Among the many hundreds, or I may say the many thousands, of Indians whom I have intimately known, nothing goes further than patient and sympathetic politeness.—I am, Sir, etc.,

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THE SALT OF THE EARTH.

BY FERRAND E. CORLEY, M.A.

'TOUCH not pitch, lest ye be defiled.' 'Evil associations corrupt good character' (for such, rather than the familiar 'Evil communications corrupt good manners,' is the force of the original). 'Lie down with dogs, and you will rise up with fleas.' In many a pointed warning does the experience of the centuries attest the contagious power of evil. Nor would men continue to quote such proverbs, unless not only what they have observed in the depravity of others but what they have themselves felt in the infection of bad company confirmed the testimony of the multitude. Against such admitted and proved infection the obvious remedy is segregation. Shun evil men; consort only with the good: so only can you hope to be good yourself, to continue in the practice of virtue.

If that is all there is to be said, the future of our race is gloomy indeed. It may not be true that all men are liars; but it is easy to see that most are far from perfect. How rarely we meet one of whom we can say, unhesitatingly and unequivocally —He is a *good* man. And if the few good are forced to cut themselves off from intercourse with the bad, lest they also be corrupted, and the gains of vice, when a good man lapses from virtue, find no set-off in the rehabilitation of the wicked, then the best we can hope for is to see 'a very small remnant' by jealous exclusiveness preserved in its integrity, while the mass of men is left to fester in ever-increasing corruption. A few Pharisees—righteous, it may be, but powerless to redeem—and a multitude which 'know not the Law,' but are accursed, will be the best our race can achieve.

Over against this gloomy prospect, Jesus gives us the assurance of something more—of a power of goodness able not merely to hold its own against the contamination of evil, but to carry the war into the enemy's country, to prove itself no less infectious than vice, and thus to redeem the race by transforming the sinner into a saint. The brief but striking parable of the Leaven, the vigorous parable-germ (to use Dr. Bruce's phrase) of the Salt, point the same moral. The followers of Jesus, by their active, infectious enthusiasm for righteousness, are not simply to be good, but to save the world (as He saves it) by making it good. 'Ye are the salt of the earth.'

Critics and commentators have spent time and pains in discussing whether by the 'leaven' in the parable Jesus meant something good or something bad. Few controversies could be idler. Whichever Jesus meant (if He did mean, definitely, exclusively, either one or the other) He knew human nature too well not to be fully aware that the same principle holds for both. It is in the nature of evil to infect, to tempt the bystander: it is in the nature of good to infect, to inspire the beholder. Some men we know make it easy for us to do evil, and hard—terribly hard—to do right. Others have a happy power of making goodness seem easy to us, and wrong-doing to lose its allurement. Think of 'leaven' as good, imperceptibly leavening the whole with goodness: but never forget the corrosive power of evil. Assume that 'leaven' means evil, with its familiar contagion: still it is blessedly true that goodness also is infectious, spreading by its wholesome contact the spirit of sweetness and life.

What the world needs, then, is men and women who will thus radiate goodness on every side—not merely being good and doing good, but winning back the stricken ones to health, the wrongdoers to doing right. The Pharisees, who could form no higher ideal than to preserve their own saintliness from contamination, poured scorn on Jesus as 'the friend of publicans and sinners.' That is His peculiar glory, not His reproach. He consorted freely with 'the lost,' that He might win them back to God. And He sets the same ideal of active, winning goodness before His followers when He hails them as 'the salt of the earth.' The phrase is often perverted, as if Jesus meant that they were good, while others were bad—a sound remnant, in an unsound mass—no better than the Pharisees. Plainly He meant much more. The handful of salt is to season—to save from corruption—its whole world: the little leaven is to work on till 'the whole is leavened.' Goodness must not be content to mark time: it must move forward to victory.

The monastic ideal, in whatever form it may find expression, falls short of the aim of Jesus. Holiness for a man's self, whether sought in the desert of the Thebaid, in the cloistered retirement of Citeaux or Fountains, or on the heights of the Himalayas, bears the stamp of despondency upon it: it has no hope for the race. No man can salt the earth in detachment. Holiness in common life, holiness in the midst of earthly toil, is the only ideal that can claim the sanction of Jesus' teaching and example. In conformity with this ideal, St. John represents Him as saying of His disciples—'I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.'

Nor should we forget that detachment often defeats itself. The cloister may be a home of vice. Holiness for a man's self is exposed to all the temptations of selfishness: at best sterile, it is often unstable as well. The surest basis for personal holiness is found by those who, like their Master, look to others rather than to themselves, and have learned to say with Him 'For their sakes I sanctify myself.'

THE DEATH-SONG OF REGNER LODBROG AND ITS LESSONS FOR TO-DAY. II.

By the Rev. Wm. Miller, D.D., LL.D., C.I.E.

Perhaps some readers of the *Magazine* may have attentively perused the English version of the famous Scaldic lay which appeared in the last number. If so, they will have come across some words and allusions of which they may desire an explanation. This I proceed to give. *Byrnie* is the old Norse word for helmet. According to the pre-Christian Scandinavian mythology, the *Norns*, or the Fates as we may call them, were the

demi-gods who presided over the working out of the destiny, or as Hindus would say the *Karma*, of individual men. Balder in that mythology was the god of light and poetry and the favourite son of Odin, the supreme authority among the gods. By the machinations of Loki, the ruler of the realm of darkness, he was in some sense killed, or at least taken away from Asgard, the abode of the gods; yet he in a vague way maintained a half-suspended life in the world of men.

The words *Einerjahr*, *Valkyriur*, and *Valhalla* call for a short excursus on the legendary creed of the pagan Norsemen. Odin was always looking forward to and preparing for the *Ragnarokr*, or night of the gods, when the banded powers of evil were to make their final assault on his abode. In the last defence of Asgard he needed the aid of all the bravest among mortal men. Accordingly he sent his *Valkyriur* (or Valkyries, if we adopt the ordinary termination of the plural in English) to watch all battle-fields and to carry away with them the spirits of the bravest men on whichever side they fought. The men thus rendered in a sense immortal were known as the *Einerjahr* and were lodged in the part of Asgard called *Valhalla*. There they spent every day in fighting until all of them were killed. Then they returned to life and spent the night at a feast in the company of Odin and his fellow gods. All this was in preparation for the share they were to take in the defence of Asgard, that is of all that is good and bright and heavenly in the universe. Yet in spite of all preparation on the part of gods and heroes alike, that last defence was to be unavailing. The ending of the great conflict was to be destruction of the powers of good and evil equally, and the reduction of all things to complete annihilation. It was held to be sufficient reward of that courage which was regarded as the highest and all controlling virtue that the men by whom it was displayed should be privileged to fight to the last on the side of what was good and right even in a struggle known beforehand to be hopeless.

This was a crude and savage creed. Nevertheless it had a point of contact with the faith that has service and self-sacrifice for its watchword. No doubt it was largely in virtue of this point of contact that the descendants of the Vikings became Christians in all the lands over which they ruled, and that too in

a period which, from a historical point of view, was wonderfully short. In a very few generations those descendants had become always the foremost champions of the Christian faith and at times, in not a few respects, the leading exponents of its principles and practice.

I come now to tell the reasons why I have asked the conductors of the *Magazine* to publish papers the central element in which has been printed in it once already, so far as its substance is concerned. More than thirty years have passed since my earlier version of the Death Song was accepted by the *Magazine*. Few, perhaps hardly any, of its present readers are likely to have seen the number in which that version appeared. Most even of those few have probably forgotten all about it. Then again it has seemed possible to do a little more justice to the original than I did to it in my first translation. The metrical technique of Scaldic poetry is peculiar. Rhyme, that is to say, assonance between the final syllable or syllables of lines, is absent from it. The place which rhyme holds in English verse is taken by assonance and its accompaniment alliteration between two, and often many more than two, consecutive or nearly adjoining words. This assonance occurs most frequently in the initial syllable of the alliterated words. Occasionally however, and more subtly, it is found in other than the first syllable of the consecutive or adjoining words. Some effect was given to this feature of the original in my earlier version, but it appeared not difficult to bring out this characteristic much more clearly. Rhyme has indeed long been regarded as indispensable in the English tongue to any narrative poem that partakes of the nature of a ballad. In English accordingly rhyme had of necessity to be supplied. This, however, seemed no reason why an attempt should not be made to retain the technique of the original so far as possible in a different yet a cognate language. This I have now tried to do on an extended scale. I have at the same time to some extent simplified forms of expression and, in a few cases, made the translation more literal than before. Altogether I believe that the dress in which it now appears is fitted to give a better idea of the famous poem than was given by my earlier rendering.

These, however, are very subordinate considerations. The

one chief reason why I wish old friends in India to give serious attention to the Krakamal, and to the following remarks which its re-perusal has suggested to myself, is that it casts some valuable light on the sentiments and outlook of the great enemy of our peoples, and seems fitted to enforce some important thoughts bearing upon our terrible experiences in recent years of merciless and protracted war. Apart from this last consideration I should not have reckoned it becoming to ask the *Magazine* to extend hospitality to the re-appearance in its pages of an effusion produced in my youthful years.

When in student days I first tried to render the Death Song into English I thought I was simply helping to cast light on a chapter of history that had been long and for ever closed. No one could have believed sixty years ago that a savagery as ferocious as that of the Vikings, and much more treacherous and mean, would arise in the very heart of civilisation and of so-called Christendom. The events of four dreadful years have made what was once incredible to stand out as an ugly fact that cannot be denied or overlooked. What has caused such a terrible development? It is not difficult to answer this question in a rough and general way. In all the nations of Western Europe except one, and even more fully in the United States of America, a certain ideal of national life has long been accepted as at least theoretically the right one. This ideal may be summed up in the words 'peace on earth and good will to men.' It was accepted by those nations from Jesus Christ. It is not maintained that any nation has at all adequately given practical effect to the accepted principle. In the story of every one of them there is ample proof of their frequent yielding to the temptation of self-aggrandisement and the consequent setting aside of good will to men, and examples at times even of ferocity. Yet it is something for a nation to have a high ideal effectively at work within it. One is reminded of the parable of leaven hid—notice that it is *hid*, in the three measures of meal. There is always the hope that in course of time the whole lump will be leavened by it. For the last one, or two generations this high ideal has been leavening all those Western lands but one more effectively than ever before. Of course this one exception is the German Empire.

In Germany, it is not merely as in the other countries that the Christian ideal is seldom even fairly realised and at times apparently forgotten, but that this ideal is frankly deposed and a very different one seated on the vacant throne. The forms of Christianity are retained but, as far as national life is concerned, its spirit is rejected. The new ideal is that the State, that is to say the will of those who rule it, is supreme in all things and that the essence of its life consists in growing into steadily increasing power and exerting such power to the utmost. War is the readiest means of obtaining national power: therefore war, according to the new ideal, is the highest and most honourable purpose to which the strength of a nation can devote itself. Of course success is the aim of war. Therefore everything that contributes to success in war is not only allowable but becomes the imperative duty of every man and woman who shares in the life of the nation. Treachery and murder, and many things besides which the common consent of men has hitherto condemned as wrong and shameful, become right and honourable when demanded by the necessities of the State and sanctioned by its authority. To put out of the way by death, if other means should fail, everyone able to strergthen the enemies of the State to any extent becomes a laudable action on the part of all loyal members of the nation. Thus it is easy enough to follow out the process that has resulted in filling the savages of to-day with a ferocity equal to that which characterized the Vikings of the olden times.

It is true that the new ideal is not held to be applicable to the individuals that make up a nation. Among them all forms of violence and deceit tending to the acquisition of power by a man himself are repressed and condemned in Germany as elsewhere. This may be thought at a first glance to be a sign of moral health. A little examination shows that the case stands otherwise. Such infringements of the ordinary moral law are forbidden and repressed in the case of individuals who aim at attaining power, not because they are wrong in themselves, not because they are contrary to the will of God or injurious to the welfare of men, but because they are hurtful to the power of the State. If moral anarchy prevailed within its bounds the State would be deprived of energy for war and thereby bereft of

the necessary means for exercising domination over neighbouring lands and peoples. Thus, according to the new ideal, the State, that is the will of those who rule it, becomes the sole judge of everything within as well as without, and all its action is determined by regard to its interest alone.

This new ideal, though not quite so obtrusively as of late, has been the animating influence in all the action of the Prussian state for many generations past. Since Prussia rose, nearly fifty years ago, to mastery over a united and submissive Germany, every effort has been used to make the new State-morality dominant throughout every province. Its great central principle has been sedulously instilled into each succeeding wave of the rising generations as they passed through schools and colleges. Wonderful and unceasing care has been taken to secure that every influence around men and women, as they went forward into and through their years of activity, should make them regard the State as the rightful controller of all their deeds and thoughts, and to lead them to accept the new morality as the fundamental principle of their lives. Remarkable indeed has been the result attendant on those untiring efforts. The German people has been knit into a solid whole inspired throughout by the one dominating thought that their chief duty is to increase the power of their nation by every possible means, even such as breach of faith, lying and secret conspiracy and disregard of the rights of all other societies of men. Thus a solidarity of a united people has been attained which, if it had been arrived at by worthier methods and devoted to nobler ends, would call for unstinted admiration.

Similar processes have been used in the nations which Germany has made subservient to her interests. In these the result has not been equally complete, but the success attained has been sufficient to make Germany's vassals content to follow willingly in her wake. It is true that in the vassal lands, and even in Germany itself, there are to all appearance many to whom the new code of morality is by no means acceptable. Those who have read certain of the books which I have sent out for the War-Library of our College ought to know that there are men of German race who are thoroughly ashamed of the treachery and brutal ferocity which is dominant in the land

they still love. In fact ever since the attack began on the nations still holding by the old ideal, I have ventured to maintain that the conscience even of the German people though deeply drugged is not yet dead. Provided that present ferocity be tamed by defeat, readers of these papers who are still young may, before old age weigh heavily upon them, see Germany holding that honourable place in the world's esteem which most of her component nationalities used formerly to hold. Nevertheless for the present such protesting voices as are raised have been so few and ineffective that the entire block of nations now waging war against the hitherto accepted principle of civilisation and international law can only be regarded as the solidly united enemy of all other members of the human family.

I have said a good deal now about the obvious parallelism between the savages who have unexpectedly arisen in the heart of modern civilisation and the Vikings of a thousand years ago. It is only just to the reputation of the latter to mention some points of difference between the two classes whose most outstanding characteristic is the ferocity common to both. Ferocious as they were, there were germs among the Vikings, few and faint it must be admitted, but still germs of better things to come. Of these, and of the non-appearance as yet of any such germs among those who are rivalling their ferocity to-day, it is desirable to say something.

The whole tone of the Death Song and practically every stanza in it exhibits the motive that mainly inspired the ferocity of the heroes whom it celebrates. It was their joy in the combat itself. It was their delight in exerting to the utmost their prowess and their skill in the only manner that was honourable in their unenlightened eyes. It is true that they plundered savagely and rejoiced in the results of their plundering: yet the gain that thus accrued to them was but a secondary motive for their cruel deeds. To them the prime consideration was that by those deeds they could manifest the courage, the skill and the endurance, through which alone, in those hard ages, lasting honour could be gained. Exactly opposite is the state of mind of their modern anti-types. Of acquiring fame the Germans think but little, and the evidence is small that they take any pleasure in fighting for its own sake. Success is the one thing

they desire, success attained by dishonourable even more than by straightforward means, success of any kind provided that it brings them material wealth and gratifies their lust for domination."

Again, many a stanza in the Death Song bears witness to the respect, one may almost say to the affection, with which the Vikings regarded a gallant foeman. In their estimation, the harder the conflict was the more glorious was victory. Accordingly contempt or hatred found no place in the minds of the most ferocious combatants. Very different are the sentiments of the present enemies of the ideal of national life expressed in the words 'peace on earth and good will to men.' For forty years contemptuous hatred of all possible enemies of Germany has been studiously inculcated as a patriotic duty on each succeeding wave of scholars and students by their State-drilled teachers and professors. Thus a nation stands before us in which such hatred is the dominant feeling. To this hatred the German Kaiser and his satellites continually appeal. They regard its prevalence throughout the nation as perhaps the most powerful help towards that conquest of the world which is their ultimate aim. In all history, there is no similar example of a governing body methodically attempting to inspire its subjects with contempt and hatred for every nation and every race except their own.

There is one historically certain feature in the character even of the fiercest Vikings which the Krakamal can hardly be said to set forth expressly, though it contains corroborative evidence that this characteristic formed a part of the ideal of life that prevailed in the age when the poem was composed. It is well known otherwise that not only the sworn oath but the pledged word of the Viking when once it had been given could be relied on alike by friend and foe. It might be too much to say that the typical Viking was incapable of treachery or falsehood; but at least he knew and deeply felt that any lapse from fidelity to a promise was dishonourable and fatally hurtful to his fame. The corroborative evidence of this which the Death Song affords is the way in which it represents its hero as telling the brave deeds of his enemies with a glee equal to that with which he dwells upon his own, and also represents him as laying emphasis on his defeats as much as on his victories. He is made to show very clearly that, without straightforward dealing in word and deed, he could not claim and would not obtain the fame which he ever set before him as the highest prize in life. Very different is the mental attitude of those who rival him in ferocity to-day. All my readers know that the long-prepared war upon victims lulled into security by treacherous professions of an earnest love of peace was begun by the violation of a solemn pledge—a violation which the perpetrators themselves confessed to be an act of wrong, recking nothing of the shame which the doing of such a deed and the defence of it as needful for success entailed upon themselves. They have faithfully followed the path on which they entered then. Their breaches of promise have been innumerable. Two examples may suffice. In the conclave of nations at The Hague they signed and sealed their adherence to the agreement that when war was being waged poisonous gases should never be employed and that attacks should not be made upon hospitals on land or hospital ships at sea. These pledges have over and over again been broken. Perhaps one of the most brutal atrocities committed by the rulers of Germany and their agents is the only remaining proof that they care anything for the good opinion of mankind and are ready to be dishonoured if they can thereby secure success. Not once but repeatedly commanders of their submarines, either by command of their superiors or knowing that the superiors would approve, after sinking neutral as well as enemy ships have tried to take the lives of all who were effecting an escape in order that there might be no conclusive proof of the crime they had committed. A few weeks before the time at which I write, a submarine deliberately destroyed a hospital ship far out in the broad Atlantic. It seems certain that this brutal act of faithlessness was followed up at once by the attempt to murder all who had found temporary shelter in open boats. It was not due to any pity in the murderers that twenty-four of their intended victims have been saved, though not far from three hundred were successfully destroyed. And what would the most cruel of their prototypes have said about the German regiments that, at the very commencement of the war, went into action behind a screen of the women and children

native to the land they were invading? Assuredly the fiercest of the Vikings would have hurled against these dastards the curse which the Krakamal calls down upon 'the coward who flees from the fight.'

Thus I have marked a few of the points of difference between our present enemies and the ferocious raiders of a thousand years ago. The actions and the very nature of these last displayed indomitable courage and endurance, delight in the forth-putting of individual energy, respect and admiration for their enemies, strong desire for honourable fame, truthfulness in narration and fidelity to the word once pledged. These high qualities are either ascribed in the Death Song to the leader whom it takes as its hero or at least the whole of the poem illustrates the standard of judgement natural to the scald by whom his deeds were celebrated. Such then were some, not all by any means, of the germs of good latent beneath the ferocity of the Vikings. When those germs came in contact with the genial warmth of the Christian faith they speedily sprang up and were not long in bearing excellent fruit. The near descendants of the ferocious Vikings were largely the originators, and soon became the chief exponents, of the scheme of life known to history, and on the whole so favourably known, under the name of Chivalry. That system had for its root principles the consecration of military prowess to the redressing of wrongs and the protection of the weak, the gaining of honour by honourable means, high respect for every straightforward enemy and the strictest and most minute adherence to every promise that was pledged. The system came to have its weak and fantastic side, and did not always rule the actions of its professed adherents. It was far from a final step in moral progress. Nevertheless it marked a great development in the nobler life of the peoples who took it as their standard. Chivalry, indeed, never had the same deep or widespread influence in Germany as in most of the other nations of the West. What influence it once had there seems now to be gone. This is but an example of the law that when atavism, that is reversion to an earlier type in colour or in character, appears in a man or nation, it appears in the intensest form. When history first dawns on the Teutonic tribes they were much in the same social state as the Scandinavians of the eighth and

ninth centuries. To that type they have now reverted. It is said, and I believe with truth, that relics of the spirit of Chivalry exist in the air fighters of the Germans, and that a few sparkles of it have from time to time appeared among their seamen. Except for these and for courage, which is certainly not extinct, all the principles of chivalry, not to mention others that are higher still, appear to be forgotten by our present enemies. The sole purpose that their national life sets before itself appears to be to secure ever widening domination for the State, to attain success in war even by the foulest means and to arrive at the maximum of worldly wealth and ease.

At this point the question rises whether India has any more immediate interest in the matters here discussed than that which comes from her being one of the lands included in the British Commonwealth. In the last point of view, India has worthily gained renown. Her outburst at the commencement of the long prepared attack upon humanity at large testified to her loyalty to her connection with Britain, and what is still more important, to her loyalty to the principle of peace and good will among all communities of men. By her action then India secured the deep disappointment of the aggressors and the admiration of all right-minded people in the world. Her conduct at the culminating crisis will be remembered to her honour throughout the ages. The question, however, with the consideration of which I mean to close is whether India has any still more direct interest in the present gigantic struggle. Unfortunately she has, or may have; and it is the part of wise men to face all facts and to be prepared to meet events of the occurrence of which there is any likelihood in an early future. Let the question I am raising be looked upon in this light. No doubt it is possible that the cause of justice and freedom may be so victorious in Europe that either the military power of the aggressors will be crushed or the peoples under their rule will be encouraged to take power into their own hands. Let us hope that some such goal as this will be reached at last. In that case India need have no fear of direct attack. In political affairs, however, it is as unsafe as in the erection of an ordinary house to build upon a foundation that is but doubtfully secure. Events may quite possibly follow a course altogether different from this. That the

Allies will be finally defeated in the Western theatre of war need not be contemplated. Yet it may be that Germany and her vassals will decide on acting there entirely on the defensive. They may set themselves to hold as long as they can some line or lines of strong positions, retiring if need be from one to another but always keeping their enemies at bay, thus enabling themselves to direct their chief efforts towards establishing their power over the territories they have succeeded in carving out of the countries that once were Russia. They are notoriously incapable of conciliating the inhabitants of conquered lands, but they are skilful in reducing them to subjection and using them as instruments for further extension of usurped domination; witness the crowd of Slavs, of Alsatians, and even of Danes, who have already fought and died in defence of a tyranny which they loathe. Of course I do not know whether the strength remaining to our enemies is sufficient to enable them to adopt such a long drawn out plan of operations. All I know is that if they have such strength this seems to be the most advantageous line of policy for the full attainment of their evil purposes. If events should follow any course like this, if German power should come ere long to be established over lands stretching eastward from the Volga and the Caspian, a very few years may see a direct invasion of India not only planned but actually begun. If there should be such an invasion, it will take place as soon as it is thought that the internal state of India gives as much promise of success as seemed to have been secured in Italy, and as has been really secured in Russia. It is fully established now that the conquest of India has long been one of the cherished ambitions of the men who govern the German Empire. Their dream has been that such a conquest would be a long step towards the domination of the world at which they aim. They have been hard at work in preparing for the important step. It can no longer be concealed that the construction of the railway to Bagdad was pushed forward largely, and perhaps mainly, in the hope that it would be a valuable contribution to the reduction of India into one of the subject lands of Germany. Moreover, as is their custom, the rulers of Germany have long been endeavouring to engineer underhand plots within India itself.

No doubt all my readers are aware how carefully such plots

were organized in America and how successful they seemed for some years to be, though they are exposed and brought to nothing now. In Italy the plotters were triumphant for a time. Their secret undermining, not straightforward military force, was the real cause of the great defeat inflicted last year upon the Italian arms. Even in Britain, German agents have been hard at work. Their machinations, it is true, have completely failed of effect upon the nation at large; yet even here they have caused not a little embarrassment, confusion, and delay, and there is is still a party insignificant in numbers but not absolutely powerless that, whether consciously or unconciously, is playing into German hands. Then in Russia treachery, intrigue, bribery, and secret plotting have, at all events for the time, obtained entire success. For the present the peoples recently subject to the Tsar are under the heel of Germany and compelled to do her will. As in other lands so in India the plotters and spies of Germany have obeyed the call of their employers. If even in Britain these have had some success, it is not surprising that they have had this in India as well. It is evident that they have secured some accomplices and doubtless a much larger number of dupes, though it may be hard to determine whether any particular individual ought to be reckoned as belonging to this class or to that. Of course the chief aim of spies and agents is to weaken India by stirring up all kind of disturbance within its borders, by setting as many classes as they can against the Government and against one another. There could be no better way of smoothing the path of an invasion. The only protection against successful invasion is that the Government of the land should be in strong and able hands and should have behind it the hearty support of a people unanimously determined to make every sacrifice in defence of their native country. The accomplices know well already, and dupes might know if they would open their eyes to facts and be thoughtful for an hour or two, that there are tribes and races round the frontiers of India, and tribes and races within these frontiers, whom slight opportunity would tempt to prey upon the wealth and upon the lives of a disunited, ill-governed and therefore defenceless people. If the reins of power were held by incompetent hands, or by hands believed to be incompetent, the days of Pindaris and *chauth* col-

lectors would quickly return. To such anarchists German agents and their accomplices would give all possible secret encouragement, hoping to do in India what their comrades have done so rapidly and triumphantly in Russia. What better preparation could there be for the advance of a German army on pretext of restoring order? Thus till danger be overpast the first necessity is that India should be united under strong and stable rule; and first things ought always to come first. Other things ought to be kept carefully in view but to take second place 'until the star of peace return.' Let my readers imagine such scenes of slaughter as the Krakamal sets forth occurring in Madras and its environs, in Bangalore and its environs or in any other neighbourhood with which they are well acquainted. Such scenes would inevitably be witnessed if German armies, and hordes inspired and directed by Germans, should ever traverse the plains of India. Let all who love India inquire whether there is anything that ought to take precedence of doing all that is needed to avert any danger of the kind.

Of course all this does not mean that the existing scheme of government is exactly what it ought to be or might have become by this time. British administration has undoubtedly been shortsighted. It has not been alert enough in marking the signs of the times. It has too often allowed its good intentions and plans to be defeated by the narrow officialism of its own departments. It has forgotten that men, particularly young men, are apt to be influenced more by feeling and inspiration than by concern for the merely material prosperity of their country. It has let slip golden opportunities for making the sons of the soil not merely its agents but its partners, and training them in this way to bear their full share in the burden of duty and responsibility. These and other defects are real. They cannot be removed by a stroke of the pen or in a day; but the approach of danger appears to be the providentially appointed cause of their being fully remedied in the almost immediate future. But there are graver accusations afloat, which must have originated with the agents and spies of Germany in order to be spread abroad by either their accomplices or their dupes. It is being said that British administration is animated throughout by singleminded selfishness, that its representatives

treat Indians as slaves and wilfully keep them in ignorance in order that they may continue to be slaves. It is further said that under the existing rule the country is being plundered and impoverished, that its inhabitants are causelessly sent to prison by the thousand, that the whole Indian race is being deliberately emasculated while its numbers are being lessened by the studied spread of the germs of plague, and so on and so on. Such are the reports by which, as in Russia, it is hoped to set class against class and thereby to make the central authority too weak to deal efficiently with the time of trial when it comes.

Now all who know me are well aware how freely I used to acknowledge existing defects, and how sincerely I have always sympathized with those who long and labour in a practical manner for their remedy. At my age I have no need to care, neither do I mind, what may be said or thought by those who do not know me. I may claim that for a long series of years I did the little that was in my power to train those whom I could influence in the elements of self-expression and self-government so that throughout their active lives they might be responsible and useful members of a steadily progressing community. All this being so, I think I may expect that those who knew me in by-gone days will attach some importance to my well-weighed words when I denounce those, whether they be agents or accomplices or dupes of Germany, who try to inoculate the ignorant with beliefs which all except the ignorant know, and which they themselves know, to be false, as the deadliest enemies of the advance of India along the political or any other line. This attempt to cultivate disunion and disloyalty, so as to unfit central authority for grappling with the danger approaching from without, renders its supporters the chief obstacle to the realisation of the hope that India will one day become a united, a self-moulded, and a self-controlling nation. This is not a time when any lover of India should keep silence or refrain from speaking plainly.

Here is the gist of the whole matter. If India will rise fully to the unexampled occasion, if she will put forth all the energy latent in her vast resources and great population, pouring the stream of that energy along existing appropriate channels, she can make an enormous contribution to the defeat of the

attack on civilisation and humanity in spite of the atavistic and maniacal ferocity which appears to some to make it invincible. Thus India may have the honour of being a foremost helper in the next great step towards the reign of peace and good will throughout the world—the ideal goal which the Scottish poet tersely phrases in his native Lowland idiom. With his well-known invocation I close these papers.

Then let us pray that come it may—
As come it will for a' that—
That sense and worth, o'er a' the earth,
May bear the gree, and a' that!
For a' that, and a' that,
It's coming yet for a' that,
That man to man the world o'er
Shall brothers be for a' that.

[OUR readers will note at once that a large part of Dr. Miller's paper is, to our great content, in some sense out of date through the wished-for defeat of Germany and her allies. But we judged it best to publish the paper as Dr. Miller wrote it, since it gives forceful and timely expression to principles of national life and well-being which can never be out of date, and we were unwilling in any way to cut down this fresh manifestation of our venerable Principal's abiding solicitude for the land that he and we have loved.—ED.]

SANTĀL MARRIAGE CUSTOMS

(Continued).

BY A. CAMPBELL, D.D.

TUÑKI DIPIL BĀPLĀ.

(2) ***Tuñki*** is a small bamboo basket with a contracted opening, and *dipil* means to carry on the head; bāplā of course is marriage. It is difficult to express the idea in English, but the marriage in which the *tuñki* is carried on the head, or the tuñki-carried-on-the-head-marriage may come as near as it is possible to do. It is an incongruous idea, as the *tuñki* is small and only heavy articles are carried on the head. The bridegroom does not go to fetch the bride but she comes carrying all she has in a *tuñki* on her head.

This is a regular marriage. It is only resorted to by the very poor, and on that account there is no display connected with it, and little in the way of feasting or drinking. The bridegroom does not go to the bride's house to be married. A friend or two of his go to the bride and fetch her to the bridegroom's house where the *sindūr* mark is made on her forehead. As much of the ceremony detailed under the *Kirin bahu* marriage as is possible in the circumstances is observed. There are no Dom musicians present and only the Dom dance is indulged in.

HIROM CHETAN BĀPLĀ.

(3) This is a marriage in which a man takes a second wife during the lifetime of his first. Should the first wife be barren, a second is generally taken, and although a first wife may have children it often happens that her husband gives her a co-wife. Santāls have a saying, If you wish to see quarrelling take a second wife. If the man can afford it he gives each wife a house of her own. Sometimes, however, they live together, and it is then that discord reigns in the home. If the first wife remains with her husband she continues mistress of the house.

If the proceedings are above-board the services of a go-between are secured, and he receives instructions as to whom he is to look out for, whether a widow or a spinster. If the bride is a spinster he pays her father twelve rupees, and he is not required to give any return presents to the bridegroom's relatives. The bride is shown by the bridegroom one half of his property, and if he should at any time get tired of her and send her away she takes that half of the property with her when she goes.

SANGHA BĀPLĀ.

(4) This is the form of marriage when a widower marries a widow or a *divorcée* or when a *divorcé* marries a widow or a divorced woman.

When negotiations for a union of this sort are in progress the woman is always referred to as a 'felled ox' or a 'chipped vessel.'

A go-between is engaged by the would-be bridegroom and commissioned to look out for a suitable wife for him, a widow without encumbrance or a *divorcé*. The go-between having come to know of a suitable woman informs his principal who directs him to sound her father on the subject. This he does in Santāl fashion by saying, 'If the pot-herbs of a certain person are not being cooked, would you cook them for him?' The reply

will most probably be, 'Yes, if his pot-herbs are not being cooked, why should not we cook them for him? Who wishes his pot-herbs cooked?' The go-between gives the name and residence of his patron, and gives any information that may be desired. As soon as convenient the woman's father, in what to others would appear a most casual way, pays a visit to the man's house. No notice is taken by either of the proposed marriage, they meet and part in a most distantly friendly way. The woman's father has, however, seen sufficient to enable him to form a fairly accurate opinion of the wealth or otherwise of him who would be his son-in-law. Everything being considered satisfactory the go-between is sent for and informed that there are no objections to the marriage taking place. The go-between then goes to the man who is in need of a 'chipped vessel' and makes his report, after which he goes to call the Mānjhi, or village chief, who when he comes enquires, 'Well, friend, why have you brought me here?' He replies, 'This man requested me to get some one to cook his pot-herbs for him, and I have found such a one, and you have been called to advise.' After some talk the day for the marriage is fixed and intimation sent to the bride's father. On the morning of the marriage day some friends of the bridegroom go to fetch the bride. The gifts customary on such occasions are made. These are, one rupee as the price of the bride and one cloth with red borders and ten cubits long. When the bride and her escort arrive, the Mānjhi of the village, the Jog Mānjhi and five or six men and the same number of elderly women are invited to the house to witness the marriage ceremony. The bride and bridegroom are anointed with oil and turmeric, and the old women anoint themselves. A Dimbu * flower is then brought and the man with his left hand puts a *sindūr* mark on it, and then, also with his left hand, inserts it in the woman's back hair. This completes the marriage ceremony. Liquor is not wanting as an aid to the proceedings.

Ghardi Jawae Bāplā.

(5) This is considered a regular marriage, but as the initiative is taken by the girl's father it is looked upon as less honourable than that of the *Kiriñ bahu*, or Bought bride.

* *Ocimum Basilicum, var. thyrsiflorum.*

In the case of a family where there are daughters, only one of them is generally married in this way, or where, for some reason or another, a daughter has not been sought in marriage, her father adopts this method of getting her settled in life.

A go-between is engaged to look out for a young man to whom the opportunity of obtaining a bride without cost to himself is sufficient inducement to become the sought instead of being the seeker. The go-between having found, as he thinks, a suitable young man, addresses him thus, 'If any one were to offer to make you a *ghardi jāwāe*,' or house husband, 'would you agree?' 'Yes, if any one were to make me a house husband (or house son-in-law) I would accept the position.' The go-between reports to the girl's father and between them a day is fixed for the marriage. No invitations are issued in advance to friends or relatives, all is done without ostentation, as being married in this way is generally regarded as reflecting upon the personal charms of the bride. On the day fixed the go-between goes to the bridegroom's employer and says, 'I wish to make this young man a ghardi jāwāe, give him up.' The reply, under most circumstances, will be, 'Very well, take him.' The master, having so far proved complacent, is requested, as a favour, to depute two or three persons to accompany them to the bride's house. On arrival there her father sends for the Mānjhi and Jog Mānjhi and explains matters to them. The Jog Mānjhi is sent to invite the neighbours to grace the occasion with their presence. The happy pair are anointed with oil and turmeric, after which the ceremony known as sindrādān, or marking of the bride with red lead on her forehead by the bridegroom, is observed. The bride's father is lavish with his liquor, and also provides a grand feast, which comes off in the evening.

After the marriage ceremony has been duly observed the bridegroom's sisters-in-law produce a block of wood full of knots and twisted in the grain which they request him to split with an axe which they provide him with. He may not succeed in doing so, but it gives the girls and younger women a good opportunity to make him the butt of their wit and sarcasm. A youth who has taken upon himself the responsibilities of a husband must show himself equal at least to supplying his wife with firewood, without which she cannot cook the family pot-herbs.

The pair live there as members of the family, receiving food and clothing in return for their labour, for a period of five years.

The wife is entitled to certain perquisites which she carefully collects and lays aside and in a well-to-do household these will, in five years, be of considerable value. Having served his father-in-law for the customary period the ghardi jāwāe receives a yoke of bullocks, a cow and calf, a bundle of rice, a kudāli and an axe. With these and the woman's gleanings the pair set up as farmers in a small way on their own account.

Where there are only daughters in a family the parents would be left helpless in their old age if they were all to marry and leave them. In such cases one of the daughters is given a ghardi jāwāe, or house son-in-law, who resides permanently in the house of his father-in-law. An effort is sometimes made to transfer the family land to him during the father-in-law's lifetime, but this is not always possible as the heir, or heirs, at law can object to such a proceeding, as a female cannot inherit immoveable property, and the owner can only under certain circumstances alienate it. Be this as it may, the pair receive all that can be given them during the lifetime of the woman's father, and at his death are generally in fairly well-to-do circumstances.

Golāt Bāplā.

(6) The *Golāt bāplā* is a regular marriage, but instead of a bride being bought an exchange is made.

A man who has a son and a daughter of marriageable age and who is not in a position to pay *pōn* or price for a wife for his son calls in a go-between and commissions him to look out for a family in a like position, so that they may exchange daughters for wives to their sons. In such cases the sister must be younger than her brother, otherwise a marriage of this sort cannot take place. As there is a fair exchange of one daughter for another there is no *pōn* or compulsory giving of present. In other respects the marriage ceremonies are the same as those in a *Kiriṅ bahu* marriage. It is a matter of arrangement as to whose daughter is married first. Both marriages take place with as little interval between them as is convenient to the parties concerned.

Jawae Kirinok Bāplā.

(7) There are two forms of marriage arising out of a like circumstance, that is to say, where an unmarried woman has had a *liaison* with and become pregnant by an unmarried man. If

the parties belong to septs that may intermarry one procedure is followed, and if they belong to the same sept or are nearly related on the side of the woman's mother, though of a different sept, and are, therefore, within the prohibited degrees of consanguinity, another is observed.

Owing to the conditions which prevail in Santāl village life pregnancy is detected at a comparatively early stage and is brought to the notice of the Jog Mānjhi who calls the men of the village together under the presidency of the village chief. The Jog Mānjhi opens proceedings by informing the assembly of what has come to his knowledge. An enquiry is held and if the allegations of the woman are proved and the paternity of the unborn child ascertained, the relationship of the parties decides the further development of the case.

In all cases coming under this head it is the father of the man who is dealt with and who is held to be responsible, the reason being that only the head of the house has control over the property of the family. So long as the family remains united, that is until the family land, goods and chattels, etc., are divided among those who are entitled to participate, even grown-up sons have nothing that they can call their own. There is a common purse and the father only has control over it.

Supposing legal marriage possible and the paternity of the child fixed upon a certain person, the father of that person is seized and compelled to sit for some time exposed to the direct rays of the sun. Then he is bound, and his clothes stripped off. Water is then dashed on him, and he is fanned. The fanning induces extreme cold and the victim shivers violently. A heavy log of wood is then placed on the top of him so that he is unable to stir. While he is in this condition the Mānjhi, or village chief, orders the Jog Mānjhi to conduct the woman to the man's house. The Jog Mānjhi accompanied by the woman goes to the man's house and addresses his mother as follows:—'We have brought you this bride, give her room in your house.' She does not, however, tamely submit to have a daughter-in-law foisted on her in this fashion, and begins to vilify her, calling her all the bad names which the Santāl vocabulary, which is not a large one in such terms, admits of. The girl, baited beyond endurance, accuses the mother of not having looked sufficiently well after her son, of having allowed him to be out at night, and she further lays the blame on the man for

the persistent attention which he paid to her. All the while the Jog Mānjhi has been patiently waiting, and after this ebullition of temper has spent itself he says, 'Come, take her in and give her a place to sleep in.' She is then conducted by the Jog Mānjhi, in the presence of witnesses, inside the house and left there. The Jog Mānjhi then returns to where the villagers are assembled and reports that the woman has been duly installed as daughter-in-law of the house. The attention of the company is then given to the man under the log. The Jog Mānjhi, who is spokesman for the occasion, addressing him says, 'Give us what is our due. We will not let you off. Give us seven rupees as *pōn*, or price of the bride, and money and rice sufficient for a feast. We will not give you your liberty until you comply.' There is no help for it, he is compelled to agree and give all that is demanded. He is then liberated. The woman's father does not get the seven rupees which are paid as *pōn*, it is spent in liquor and a feast for the village elders. Although the bride has been so unceremoniously brought home, the marriage, for such it is, is generally as happy as if it had been accompanied with all the pomp and ritual of a Bought-bride marriage.

In cases where the parties may not be legally married, for the reason given above, the procedure is more complicated. The paternity of the unborn child being reasonably established and the relationship between the man and woman not admitting of their being married, the village chief addressing the assembled village elders says, 'This matter cannot be settled by me. Give information of it to the Parganā and Deś Mānjhi. And from to-day let no one eat or drink in this man's house, let no one smoke or chew tobacco with them, and should relatives come to visit them, forbid them also having any intercourse with them.'

On a day fixed by consultation with those interested the Parganā, Deś Mānjhis and Mānjhis from the surrounding villages meet to effect a settlement. The Parganā addressing the fathers of the delinquents says, 'Your son and daughter have been found guilty. Have you anything to say?' They will most probably reply, 'What can we say now that the thing has happened?' The Parganā then says, 'I fine you a hundred rupees and a hundred plates of food and if you do not give them I shall have you outcasted at the annual hunt, and fix a flag before the door of each of you.' (The flag is a leaf plate from which food has been eaten.) If they are wealthy men they pay

at once, otherwise they beg to be let off a part, which is usually acceded to, and the fine fixed at a sum that they can pay. Should one or both refuse to pay up they are proclaimed at the first annual hunt following, and are formally deprived of all the privileges which as members of the Santāl tribe they had hitherto enjoyed.

Meetings of this sort are held in the open air at some little distance from the village and with the money received as fines a feast is prepared. When the viands are ready to be served out the Parganā smears a small space of ground with cowdung and water, and on the place thus prepared a leaf plate of rice, a leaf cup containing a relish of flesh meat cooked with spices, a lōṭā and a brass plate on which are five rupees, are set before him. The Parganā then offers a portion of the food to Sinboṅga, or the sun, and addresses him as follows:—'I salute thee, Oh! Sun of the sky. Behold, the son of such a one (giving the name), and the daughter of such a one (also giving the name), having been found guilty of incest we are by this feast re-admitting them into caste.' What remains of the food after the offering has been made is not eaten, but thrown away. The lōṭā, brass plate and money are appropriated by the Parganā.

The foregoing has had reference only to the position of the parties and their relatives with regard to tribal customs, and what follows is designed as reparation to the yet unborn child; so that it may not come into the world with the stigma of illegitimacy on it. This is effected by some one being bribed to take the woman as his wife and assume the paternity of the child. This form of marriage is called *Jawaeye kiriṅok bāplā*, or the buying of a husband. If possible, the choice of one to become the woman's husband and stand sponsor for the child falls upon her brother-in-law. An elder sister seldom raises any objection to having a younger sister as a co-wife, so that this is in every way the best solution of the matter. The man's father is mulcted in a yoke of oxen, a cow with a calf at foot, a quantity of unhusked rice, a kudāli or digging implement, and an axe, all of which are made over to the bridegroom, who is addressed by the Parganā as follows:—

'Young man, we have caused all this property to be given to you. You will shave your head.' The shaving of the head refers to the ceremony which is observed by a father when a child is born, and is equivalent to acknowledging its paternity.

The families of the man and woman unite in giving a feast and the fathers serve out the food. After the lords of creation have had their wants supplied the women and children are feasted. The Mānjhi's wife receives a present of three rupees, which are presented to her on a leaf plate. If this money be not given to her she refuses to partake of food, and as to allow her to leave without joining in the feast would be a disgrace, she is always certain to be given this her perquisite.

The *Bāplā bhōj*, or marriage feast, over, the assembly breaks up, leaving all parties in good standing with their fellows.

Nirbolok Bāplā.

(8) The English translation of the above is as near as possible 'The Intrusion Marriage.' It consists in a young unmarried woman intruding herself into the house of the parents of a young man upon whom she has set her affections, or with whom there may have been love passages, and he has ceased showing her attention. Being hurt at the treatment she has been subjected to she resolves to venture on the Intrusion marriage, and thus assert what she regards as her right. It is always Leap Year in Santālia and a Santāl maiden need never pine away in single blessedness or sigh her heart out for the man she loves. She has the privilege of choosing a husband for herself, and there is no escape for him by paying a forfeit.

A young woman having decided upon a *Nirbolok* marriage takes a few of her companions into her confidence and informs them of her design, and looks to them for their countenance and assistance. She prepares a large pot of hāṇḍi or beer, and carrying it poised on her head goes straight into the inmost apartment and having disposed of her pot of liquor sits down to await events. She has, of course, chosen her time so that there is no one to oppose her entering. The action has been performed in daylight before witnesses and it soon spreads that such a woman has gone into such a man's house. The man's mother, when she hears of it, is greatly incensed, but by the unwritten law governing such cases she is precluded from ejecting her from her house by force. If she can by hook or by crook prevail upon her to come out herself she is at liberty to do so. Of course, a small crowd soon assembles in the courtyard, some of whom sympathize with the intruder, while others take the part of the man against her. The mother, however, sets to work

resolutely to do her level best to drive her out. She carefully closes up all apertures by which air can enter and then flings a large handful of pepper into the fire, and shutting the door anxiously awaits the result of her strategy. A Santāl house is generally divided into two apartments by a partition wall about five feet high, so that there is no obstruction to the fumes of the burning pepper pervading every corner of it. The crowd in the courtyard are speculating as to whether she will be able to hold out or not, and the mother is scolding in her shrillest tones. When a considerable time has elapsed the spectators begin to urge the irate dame to open the door, as the fumes of the burning pepper must have in a large measure become innocuous. She, thus counselled, opens the door and the girl is brought out into the fresh air, where she rapidly throws off the effects of the burning pepper. By the time she has recovered her breath her mother-in-law—for they now stand in the relation to each other of mother-in-law and daughter-in-law—appears with a quantity of *janhe* * with which she has mixed some oil. This she puts in the *dhinki* or large mortar and orders her daughter in-law to pound it into flour. This, of course, owing to the presence of the oil is impossible, but a brave attempt is made and continued till the bystanders begin to indulge in uncomplimentary remarks directed against the older woman, and she, feeling the force of them, or being ashamed longer to indulge her spite, brings the exhibition to a close. She accepts the position and, as the story books say, all live happily together.

No price is paid for an Intrusion bride and there are no compulsory presents.

(To be continued.)

NOTES OF THE MONTH.

During the weeks that have passed since our last issue appeared the world has been trying to adjust itself to the strange new conditions which the cessation of hostilities has brought with it. The Allied armies have occupied the whole of the left bank of the Rhine and certain parts of the right bank, and the armistice with Germany has been renewed. Demobilisation has begun and is now proceeding

* Unhusked grain of *Paspalum scrobiculatum*.

rapidly, and many War restrictions have been removed. In Germany there has been in certain places, notably in Berlin, something closely resembling civil war. The extreme Socialists, who appear to have considerable affinity with the Russian Bolsheviks, have been attempting to seize the reins of government by force, but have failed. They seem to have taken as their patron saint Spartacus, the leader of the slaves in the great servile war which threatened Rome in the first century B. C. Their chief leader Liebknecht has, like Spartacus, been killed in the struggle with authority. An election has been held for a constituent assembly to fix the future constitution of Germany and in it the Majority Socialists form the largest party, though not the majority.

IN the United Kingdom also an election has been held, and at it, as in Germany, women for the first time exercised the right of voting. The publication of the results of the election was delayed for some time in order to allow the soldiers at the front an opportunity of recording their votes. Owing to the new conditions it was very doubtful how the elections would go, and though it was generally expected that the Coalition Government would remain in power, the sweeping majority which it obtained at the polls came as a surprise to almost every one. It was not surprising that the little group of pacifists who for four years had misrepresented their constituencies should be swept out of existence, but few could have anticipated that Mr. Asquith and many other prominent Liberals, some of whom had been Ministers, would lose their seats. A number of women stood as candidates for parliamentary honours, but only one was returned, and that for an Irish constituency. Several of them had to pay the fine of £150 which is now levied on candidates who fail to obtain an eighth of the votes cast. Another feature of the election was the number of seats the Sinn Fein party gained from the old Nationalists. 'Sinn Fein' is the Gaelic for 'ourselves' and is the motto of the party in Ireland which desires separation and not merely Home Rule. It is the party which has been intriguing with the Germans, and brought about the fighting in Dublin at Easter of 1916. The Sinn Fein Members of Parliament do not intend to go to Westminster, but propose to hold a little parliament of their own in Dublin. As a result of the general election the Ministry has been reconstructed, and for us the most interesting thing is that for the first time an Indian has become a member of the Ministry of the United Kingdom. The appointment of Sir S. P. Sinha as Under Secretary for India, with his elevation to the House of Lords, is indeed a noteworthy event in the history of Great Britain and India alike.

THE parliament that has just come to an end will be a memorable one in history. It has lived longer than any parliament has done since the seventeenth century. It first met in January, 1911, and in that session after a bitter conflict it succeeded in passing the Parliament Act, which reduced the power of the House of Lords and altered the balance of the constitution. Curiously enough one of the provisions of the Parliament Act reduced the possible life of a House of Commons from seven to five years, and yet the late House of Commons sat for nearly eight years. To do this it had, of course, yearly to prolong its own existence by a legislative enactment, thus giving an interesting illustration of what is meant by saying that the British Parliament is omnipotent, and the British constitution is flexible. During the two years that preceded the war it passed in two successive sessions the Home Rule Bill and the Welsh Church Disestablishment Bill. By being passed a third time after war began these Bills became law without the assent of the House of Lords, but as a compromise it was agreed that their operation should be suspended till after the termination of the war. During the years that followed the outbreak of the war the time of Parliament was necessarily occupied chiefly with the measures required for carrying on and winning the war. But last year it found time to pass into law a new measure dealing with the representation of the people which in its own way is as revolutionary as the Parliament Act of 1911. It gave votes to women over thirty years of age, and by that and other changes practically doubled the electorate, so that there are now in the United Kingdom about twenty million voters. Though the House of Commons remained the same for eight years the Ministry did not. In 1915, a coalition government was formed. A number of Liberal Ministers retired and their places were taken by Unionists and Labour members. Mr. Asquith, however, continued to be Prime Minister, but owing to the growing dissatisfaction in the country with the way things were being done, he gave place to Mr. Lloyd George in the end of 1916. A small War Cabinet was formed and a number of changes were made with the hope of securing greater efficiency in the conduct of the war.

THE Peace Conference began its sittings in Paris on the 18th January. It was probably not an accident that that date was chosen, for as M. Poincaré mentioned in his opening speech it was on that day forty-eight years ago that the new German Empire came into existence, and King William of Prussia was hailed by his fellow

sovereigns as German Emperor in the great hall of Louis XIV's palace at Versailles. The Prussians evidently chose that date because it was on the 18th January, 1701, that Frederick the Elector of Brandenburg and Duke of Prussia crowned himself King in Prussia at Königsberg. For those who care for coincidences it may be mentioned that the *Königsberg* was the name of the German man-of-war which came to the Firth of Forth to arrange for the ignominious surrender of the High Seas Fleet. According to a *communiqué*, the five Great Powers—the United States, the British Empire, France, Italy and Japan—are to participate in all the sittings and commissions. The smaller belligerent powers, the British Dominions and India, and the powers which had broken off diplomatic relations with Germany are to participate in sittings at which questions concerning them are discussed. Neutral powers and states in process of formation may be heard, when summoned, at sittings devoted especially to the examination of questions concerning them. At the first plenary meeting after President Poincaré had welcomed the delegates, M. Clemenceau the French Premier was, on the motion of President Wilson, elected permanent President of the Conference. The task before the Conference is one of enormous difficulty, and although the statesmen who are meeting in Paris are animated by very different ideas from those which prevailed among the diplomats who met in Vienna in 1814, there are already indications that very great wisdom will be needed to avert the quarrels which national feeling can produce as readily as could dynastic ambitions.

LITERARY NOTICES AND NOTES.

A Spanish Reader. By H. C. L. Balshaw. London; John Murray; 1918. Price, 3*s.* 6*d.*

THIS is a convenient selection of passages of Spanish prose, with notes at the foot of each piece on such distinctive idioms as the use of the Subjunctive, and a full vocabulary at the end of the book. Recent events have brought other languages to the fore, but Spanish is not likely to lose its importance as one of the two great colonial languages of the world. (Mr. Balshaw is described as 'late Headmaster of the Escuela Práctica de Guatemala.') If any of our readers wish to take up the study of Spanish, we recommend this book as a preliminary

to the reading either of the great classics or of the growing body of contemporary Spanish prose.

Tales from the Indian Epics. By C. A. Kincaid. Bombay and Madras; Oxford University Press; 1918.

MR. KINCAID has already earned a name by his gift for telling or re-telling stories of the East. 'Ishtur Phakde' and 'The Indian Heroes' will be known to many of our readers. The present volume, inscribed to his little daughter, should find favour with a wide circle—the boys and girls who always welcome a fairy tale, and the grown-ups who will find interest in a selection of stories revealing something of the mind of India. Most of the stories are taken from the many which are told incidentally in the two great epics, the Ramayana and the Mahabharata.

LITERARY NOTES.

SEARCH among the papers of a deceased author who has published much rarely results in the discovery of anything that will add to his fame. A recent example of such a discovery was certain ballads by Swinburne. It may be doubted, however, whether *New Poems*, by Robert Louis Stevenson (Chatto and Windus, 6*s.* nett) will do more than arouse the reflection that R. L. S. has done the same thing better in his previously published books. Still R. L. S. has a large number of devoted admirers who will welcome anything that he wrote, even though it falls far short of his *Underwoods* or his *Child's Garden of Verses.*

MR. SPENCER LEIGH HUGHES has published his reminiscences in *Press, Platform and Parliament* (London: Nisbet, 12*s.* 6*d.* nett). If not exciting, the book is eminently readable. It is written with unfailing vivacity, whether the author is engaged in an election contest or following the Kaiser to Jerusalem as a special correspondent. Mr. Hughes is best known for the 'Sub Rosa' column which he wrote daily for nearly thirty years, and by means of which he established something like a personal friendship with his readers.

IN *Captain Kettle's Bit* (Hodder and Stoughton, 6*s.* nett) Mr. Cutcliffe Hyne gives a further instalment of the amazing adventures

of his hero. The adventures, it is needless to say, are related in a fashion that carries conviction. As a reviewer puts it, 'the reader accepts the feat as possible—for Captain Kettle.'

SCIENCE NOTES.

THE young Hydromedusae of the Coelenterata are popularly known from their shape as Medusoid bells or swimming bells which float about in the sea. Quite recently in *Nature* Professor D'Arcy Thompson describes how the sea lately was full of these tiny bells and that they are bells, not only from their shape, but also from their vibration. In other words 'they are all a-ringing.'

Fitzgerald and others have suggested the simple hypothesis of intrinsic vibration to explain the minute and exquisite patterns of many diatoms. Dendy and Nicholson do the same to explain the characteristic form of certain sponge spicules. And now D'Arcy Thompson has a strong idea that this principle is very far-reaching indeed and that its bearing on morphological problems will be found to be of great importance.

All through the Coelenterata we are dealing with the phenomenon of geometrical symmetry and corresponding numerical symmetry of parts in 4's, 6's, 8's and 12's, etc. In fact we are dealing really with vibration phenomena with their nodes and internodes.

FEW people realise the immense number of parts required to be assembled before an aeroplane can be turned out of the works complete, ready for use. Excluding the engine, the parts of the average biplane amount to almost 20,000 and, in the case of a sea-plane, nearly 44,500. The split pins in an army aeroplane alone exceed 2,000. These figures show at once that the assembling of an aeroplane of necessity involves a considerable degree of hand labour, to say nothing of the extreme care that is necessary to the building of a machine which really is a marvel in every way.

ACCORDING to Bohr's Theory of the Hydrogen spectrum there are only two monatomic carriers concerned, the positive H ion and the H atom. The positive H ion, according to his theory, yields no spectrum while there is a series spectrum of sharp lines corresponding to the H atom. Experiments however have shown that H possesses an ultra-violet continuous spectrum, the carriers for which are monatomic and hence Bohr's theory in its present form must be rejected.

INDO-CHINA is known to have remarkable resources in the matter of oil seeds. There the chief oil-bearing plants under cultivation are the cotton plant, soy bean, castor-oil plant, sesame, peanut and cocoa-nut. The Cambodia soy bean yields 18 per cent. of oil, thus proving superior to the Manchurian oil. The castor-oil plant of Tonkin yields 35—42 per cent. while sesame cultivated in Annam and Tonkin gives as much as 50 per cent. of oil, the yield per acre being 9¼ cwts. compared with the 4 to 4½ cwts. in British India. Marseilles formerly imported most of its ground (pea) nuts from Senegal where yields up to 29 cwts. per acre were obtained. The light soils of Tonkin, Central Annam, Cochin-China and Cambodia are more favourable, for results have been got where 49 cwts. per acre headed the list. The Annam coast is the chief centre where the cocoanut palm thrives, no less than 25,000 acres of it being under cultivation.

DURING the last few years Swedish sea-weed has been coveted by the Germans who make it into fodder and also use it as a source of valuable chemical products. From a series of careful experiments carried out in Stockholm the dry distillation of 1 kilo. of dried sea-weed has produced the following:—illuminating gas 30—32 litres; carbon 43 per cent.; distillates (acetic acid, methylated spirit, formic acid, acetone, etc.,) 35 per cent.; salts (sodium sulphate, potassium sulphate, potassium chloride) 14 per cent.; and in addition iodine, homene, a very aromatic tar product, and carbolic tar, an excellent preservative of timber. A new company has been started at Varberg to consume yearly about 1,000 tons of sea-weed from which at first, owing to the scarcity of artificial manures, sodium sulphate, potassium sulphate and potassium chloride will be manufactured.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE October number opens with an article entitled 'London after the War,' by Dr. Scott Lidgett. The task of the reconstruction of London is both vast and urgent. It is a task of national and even Imperial importance. At the same time it is a task which can only be accomplished under municipal authority and by municipal action. If it is to be successful it must become the organised demand of the citizens themselves, who must supply the momentum which will enable it to be put into execution. Besides this, Dr. Scott Lidgett says,

it is absolutely necessary, if the needs of London are to be adequately met, that there should be an efficient instrument of local government armed with ample powers, a policy worthy of the occasion, and satisfactory means of financing it. The area administered by the London County Council must be enlarged so as to include the whole of Greater London, and the relations between the County Council and the Borough Councils and other local authorities must be reformed under the head of policy, measures must be taken to raise the standard of life, to supply the equipment of life, in the way of education, amusements, etc., to provide improved instruments of efficiency in the way of communications, electric supply, etc., to improve the environment of the people, to deal with poverty, and to secure the co-operation of women. Under the head of finance it is very desirable that there should be one rate for the whole of London, and that the rating system should be reformed so as to equalise burdens and stimulate enterprise. For the present there must be a sustained and well-directed effort to rouse and educate the people to demand a policy of thoroughgoing advance.

In an article entitled 'Turkey, Islam, and Turanianism' Sir Edwin Pears discusses a proposal that has been made by certain Turks to renounce the religion of Muhammad and to substitute for it that of the Turanians. This proposal was first advocated with the idea that the extent of Turkish territory occupied by Moslems would thereby be increased. Where it was to be put into effect everything would be Turkified. Sir Edwin Pears thinks the proposal is not likely to materialise. If it did it would mean a relapse from monotheism to polytheism or a confusion of religious conceptions hardly distinguishable from fetishism. A proposal to translate the Koran into Turkish was greatly resented not only by the Arabs but by many Turks.

Under the title of 'Equal Pay for Equal Value' Mrs. Fawcett deals with the question whether women should be paid at the same rate as men. She herself is a firm believer in the principle of equal pay for equal work, and she is convinced that the frank adoption of the principle is the only way of avoiding two great evils: (1) the pulling down of the standard of living, (2) the horrors and squalid disgrace of a sex war. She gives great credit to the Trades Unions for their successful advocacy of the principle of the living wage, but she points out that up to 1914 the women had been left out of account, and that great numbers of them were underfed, unsuitably clothed, and wretchedly housed. For the future, she says, we must get away from the principle of mere subsistence wages, which tend to sink below subsistence level. In the course of her article she deals with those who assert that women do not and necessarily cannot give the same

quantity and quality of work as men give. The experience of the last four years shows that in certain departments of industry at any rate this assertion is contrary to fact.

Mrs. Bosanquet makes an appeal to men and women who have enjoyed a liberal education to take a larger share in the work of the Continuation Schools of the future, not merely in planning courses of instruction but in the active teaching and guiding of the young people. While not unmindful that educated men and women are already taking a deep interest in the future of manual workers, she thinks their efforts have hitherto partaken too much of the nature of external guidance. The root of the common life or spiritual unity of a people is to be found in the inheritance which is common to them all, and Mrs. Bosanquet thinks that in the Continuation Schools educated men and women might teach the sons and daughters of the working classes how they may avail themselves of their national inheritance. In this way there might be secured that approximation of the whole people in their mental and spiritual outfit through which alone national unity can be attained.

In 'The League of Nations—A Voice from the Past' Mr. Harold Spender calls attention to a discourse on 'The Peace of Europe,' written by William Penn more than two hundred years ago, and shows to how great an extent Penn anticipated the advocates of a League of Nations at the present time. The essential underlying idea in Penn's proposals was that the cement that would hold Europe together must be consent not force. There are some people to-day who nurse the idea that the League of Nations must be built on coercion. Penn would have none of that. The peoples must first be persuaded.

The Fortnightly Review.

Mr. Wilcox recounts from authentic documents the rest of the story of Kerenski and Korniloff. When Kerenski returned from the Moscow Congress, he ordered Savinkoff to put an end to the Officers' League and the Political Department of the Staff, as they were conspiring against the Government; also to arrange for the capital being made a separate military district, garrisoned by a cavalry corps, in order to suppress a Bolshevik rising. Savinkoff went to consult Korniloff, who had no objection but considered Kerenski a weakness, not a strength, to the Government; Savinkoff, who expected the rising on September 10 or 11, asked that the corps should not include a particular semi-barbarous division, nor be under the command of Krymoff. Next,

Vladimir Lvoff came to see Korniloff at Kerenski's request. Kerenski, he said, was willing to leave the cabinet if Korniloff considered it necessary; but with Korniloff's support he would continue his work. Korniloff replied that only a dictatorship and martial law could save the country; he was willing to serve under any such dictator. Lvoff said that the dictatorship might be offered to Korniloff, who replied that he would not refuse, but insisted that Kerenski and Savinkoff should be included in a collective dictatorship or Directory; further, these two should leave Petrograd for Headquarters at once. After Lvoff left, a consultation confirmed Korniloff in his preference for a Directory.

Savinkoff meanwhile had reported to Kerenski, in whom there were some signs of change of mind. Lvoff's story Kerenski did not listen to properly, and rang up Korniloff by telephone. This telephone was of a kind (Hughes apparatus) we have not heard of which records the conversation transmitted on a ribbon, so a record has been preserved. Kerenski spoke in the name of Lvoff; the language used was partly too formal, partly too veiled to convey what was meant —would, in fact, have been overdone in conspirators on the stage. Later, Savinkoff had a conversation with Filonenko, which must have been much worse, as it was in an 'emblematic code used by these two friends for their confidential communications to one another, but not always intelligible to themselves.'

Kerenski had got into his head the idea that Korniloff had sent him an ultimatum by Lvoff, and he issued a proclamation removing Korniloff from the Chief Command. He offered it to Alexeieff, who was given at his own request some of the documents. Kerenski received the Executive Committee of the Petrograd Soviet, the Soviet being in favour of imprisoning all the members of the Duma and abolishing Headquarters. Next day another body issued a proclamation which 'declared that Korniloff had betrayed the country and the Revolution, demanded that he should bear the full rigour of the penalties for treason and treachery, and called upon all army committees and Soviets to resist any orders issued by him or Lukomski.' The day after, another proclamation, signed by Kerenski and the Minister of the Interior, Avksentieff, called Korniloff's conduct treason; it was composed by another minister and was dispatched without Kerenski's knowledge. Kerenski heard of it before it was actually published in Petrograd, and his endeavour to stop its publication seems exceedingly half-hearted. Attempts were made to avert the crisis, but much more energetic ones to bring it on. On September 9 Korniloff received the order to vacate his command and go to Petrograd; this was regarded as informal and invalid by Filonenko, who

nevertheless wished to obey his own summons to the capital; Korniloff interfered, taking Filonenko's word of honour that he would not leave: Filonenko was thoroughly in sympathy with Korniloff's views of the situation (though possibly not in favour of his taking the initiative) and sent a strongly-worded telegram to that effect to Petrograd.

In army orders issued on September 10 and 11 and in the statement prepared for the Judicial Commission, Korniloff claims to have had trustworthy information of German plots; he suspected treason and espionage among the Soviets working for German money, and exerting pressure on the Government. The Bolsheviks intended to seize power and declare an armistice. As the Government had not carried out the terms of the agreement, he could assume they had fallen under Soviet influence and he was justified in using the Third Cavalry Corps to reconstitute the Government. But this Corps melted away; Filonenko played no small part in seducing the 'wild' division; Savinkoff accepted the appointment of Military Governor of Petrograd, with the obligation of defending the city against Korniloff. This they did as the less of two evils. On September 12, Kerenski assumed the Chief Command, and Alexeieff, patriotically putting his personal convictions and feelings to one side, consented to become Chief of the Staff. Kerenski also ordered that in the meantime the armies at the front were to obey Korniloff. When Alexeieff arrived at Headquarters he had no trouble from Korniloff, but a good deal from the local Soldiers' Soviet.

The moral of the affair is not easy to draw. Mr. Wilcox sums up against Kerenski. 'So far he has withheld from publication his version of the affair, but by doing so he has left uncontradicted statements by his own colleagues and agents gravely impugning his constancy, stability, and consistency—not to say more. . . . By violent oscillations between the two main contending parties he has succeeded only in completely alienating both.' We can imagine a dramatist with a genius equal to Shakespeare's giving us a historical play with Kerenski as another Hamlet, less hesitating but weaker, Korniloff another Coriolanus, nobler if less tragic; Filonenko and Savinkoff, rather like Brutus. They were in a difficult position, it is true, but as they agreed that action against the Bolsheviks was necessary, they should have given Korniloff more thorough support.

THE 'History of the War' may seem a little antiquated in one way, and for the British part of it we want more detail as to the forces available; but the American attack at St. Mihiel which announced that the Allies were bent on more than getting their own

back is on a small scale and of permanent interest. The account is thorough except that the part the French played is not quite clear.

General Fuchs was aware of the American concentration but not of its strength. The Americans lay along the south face of the salient from Apremont to near Port-à-Mousson with the paved way from the latter to Commercy behind them. The apex was held by the French, and the west face mainly on the Meuse Heights by French and Americans brigaded together. After four hours' bombardment the American infantry attacked at 5 A.M. on September 12, and by evening reached Thiaucourt, an advance of about four miles. This cut off the line of retreat from St. Mihiel by the light railway. The attack on the west face was not so successful, owing to the more difficult country; but a good part of the two divisions in the apex were captured, 15,000 men and 200 guns. Next morning the salient was completely gained.

COLLEGE NOTES.

IN spite of brightening war prospects in the west, September and October were gloomy months in Madras. The rains seemed late in coming and the rise in the price of food-stuffs and other necessaries of life, due partly to reduced facilities for the transport of goods and partly to profiteering on the part of merchants, led to a feeling of impatient discontent which, fanned into active demonstration, resulted in strikes, looting and destruction of property. In the meantime the health of the city was going from bad to worse. The mysterious fever, Influenza, made its appearance and claimed victims by hundreds. At a meeting of the Madras Corporation the President said that there was no doubt that it was one of the most appalling diseases that had ever visited Madras. The death-rate during the week ending 12th October was 170 per mille. The week before it had been 97, the normal rate being 38. In these circumstances it would have been nothing short of a miracle if the attendance at College did not show a considerable falling off. The total strength of the College on the 1st of August when the roll was finally made up was 856. The average attendance during August was 793. But in September the attendance fell to 772 and in October to 687. This gives an idea of the amount of sickness which prevailed among our students during those dark weeks. It should be remembered that the Michaelmas holidays intervened from 23rd September to 7th October. One result of this was that many students who went to their homes up-country

took more than the usual time to return to College. There is no doubt that this epidemic has sorely tried the strength of our students; and though it is a matter of thankfulness that they have come out of the ordeal safe and sound on the whole, it is sad to have to record that a few succumbed to the disease. Their seats in the class-rooms will know them no more and their class-mates will look for them in vain. But their memory will be cherished by those who knew them well both among the students and the Professors. We offer our sincere sympathy to the relatives and friends of the following young men removed from their earthly sphere to another where all incompleteness is made complete:—

T. E. Mathew, Third Class, History Branch, son of Mr. C. O. Philippose, Mavalikara; A. L. Balasubramaniam, Fourth Class, History Branch, son of Mr. K. Krishna Iyer, Senior Assistant, Booking Office, Central Station, Madras; P. Doraiswamy Iyengar, Second Class, History Group, son of Mr. P. Thiruvengada Chariar, Madras; V. T. Krishna Desigan, Fourth Class, English Section, son of Mr. V. T. Rangaramanuja Chariar, Tahsildar, Thiruvendipuram; P. R. Venkataraman, Fifth Year History Honours Class, son of Mr. P. K. Ramaswamy Iyer, Bench Clerk, High Court.

THE epidemic was by no means confined to Madras and hundreds of towns and villages in the Presidency seem to have suffered as badly if not worse. In Madras medical aid was easily available, medical men of all grades were hard worked and worked to their utmost capacity, and the Corporation staff and members of the Madras Ambulance Corps, under the leadership of Dr. W. Rama Rao, who is doing valuable work as a disseminator among the people of the blessings of western medical science, went about tendering advice and rendering aid; but it is to be feared that in the mofussil many a patient had to struggle with the insidious disease amidst unpromising surroundings and devoid of timely medical advice and assistance. Our former students must have had their share of suffering and we fear that the number of those who have been removed by this disease is very considerable. It is impossible to know about them all for the number of our former students is legion and they are scattered all over the Presidency and are to be found in every nook and corner thereof; only a few cases have come to our notice.

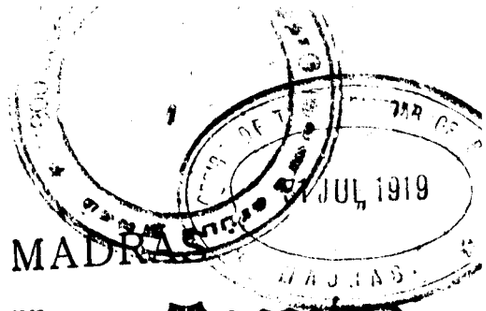
Our own School staff lost a hard-working, zealous and capable teacher in Mr. E. R. Michael. He took a leading part in the formation of the Scouts Troop of the Christian College School, and to him is due largely the high place this troop occupies among similar companies

in Madras. He was a devout Christian and his last moments showed how a Christian could die.

Two young men who lived together in Caithness Hall and who, after graduating together in 1917, took to Law, also passed away under this dire disease. 'Saul and Jonathan were lovely and pleasant in their lives and in their death they were not divided.' One was Mr. P. Subbiah. As a managing member and Secretary of Caithness Hall his influence upon his fellow students made for sobriety and steadiness. After studying for one year in the Law College he qualified as a First Grade Pleader. It was not more than a fortnight after he obtained his *sanad* as a legal practitioner in the Kurnool District that he died at the age of 27 leaving a young widow behind him. Younger than Mr. Subbiah and just out of his teens was his friend Mr. S. Mani or Mani Babu as he used to be called in Caithness Hall. He was quiet and unostentatious is his ways, neat and amiable, ever ready to serve without looking for acknowledgment or thanks. During his Law Course he lived in the Y. M. C. A. Hostel. The *Madras Young Men*, the Organ of the Association, published the following tribute to his memory :—

In July, 1917, at the time of entering the Law College he joined our Hostel again and was a resident until September 27, 1918. He had been suffering from Influenza for several days and went to his home to recuperate during the vacation. A few days later we heard the sad news of his death. Mr. Mani was the son of Rao Sahib S. Adinarayana Rao Garu of Chicacole. As a member of the B. L. Class he was well known and beloved by all. His mates in the Hostel have expressed their deep sense of irreparable loss by sending a letter of sympathy to the bereaved parents and by placing an enlarged photograph upon the Hostel walls. His fellow-members of the City Club have sent resolutions of sympathy and appreciation to the bereaved family. These expressions of those who knew him best bear witness that Mr. Mani's quiet, unassuming life in our midst was not lived in vain. He made no pretences, he took his place in the Association and played his part in any service he could render. The membership of the Association has lost a friend and we all may emulate those qualities of character which have endeared him to those who knew him well.

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INDIA'S OPPORTUNITY.

BY MISS D. J. STEPHEN, S.TH.

WHAT is this time? When mankind look back on it from a distance, what name will they give it? We have heard that there is nothing new under the sun, and yet we live at this moment in the midst of experiences so new that the old words break down and lose their meaning. We speak of the War, but what we see is more than a war. We look back to a long series of lesser catastrophes in our own lifetime: we have seen the Balkan nations throwing off the yoke of five hundred years, and struggling into a stormy existence; we have seen the Chinese Empire suddenly overthrown, and a president offering sacrifice on the Altar of Heaven at Pekin where Emperors have worshipped since two thousand years before Christ; we have seen Japan blossom from an unknown land into a Great Power; we have watched the flood of revolution rising higher and higher in Russia since the beginning of the century, till at last the whole country has disappeared into chaos. The ancient Empire of Austria and the modern one of Germany have staked their very existence on a gambler's throw and challenged the whole world. Britain, France and Italy are fighting for their lives at a cost past reckoning, the United States have been drawn out of their isolation to take an active part in the politics of the world. As we look backward we feel that this time is indeed the Day of Judgement.

And looking forward what do we see? We cannot tell; but we know that whether the struggle of the present time ends when the quarrel with Germany is fought out, or whether

this war is the outbreak of an age of wars, at any rate we stand at the point where an age has passed and a new age is beginning. We are like travellers on a plain—an earthquake has levelled the cities and temples, a flood has washed away the beaten track, all our landmarks are gone: so when the monuments of former times have failed, we must guide ourselves by the stars.

What is India's share in the great catastrophe? It is usual to insist on the importance of what India has done. Indian soldiers are fighting on every front, and have met death and captivity there; Indian money helps to swell the war-loans. But in daily life India feels the war perhaps less than any other belligerent country. Prices have risen considerably, trade and travelling are more difficult than they used to be, paper money is much less convenient than silver. But we are not driven out of our homes as refugees, we do not see our property reduced to blazing heaps, no air-ships threaten us from the sky: except during half an hour in Madras in 1914, no hostile cannon-shot has been heard in the country, the English mail almost always arrives at last, there is food even if we are deprived of the pleasure of eating it out of tins; above all India has not been called upon for the sacrifice of her sons. Losses there have been, but not the overwhelming, overshadowing loss, devouring half a generation of the strongest and most vigorous young men, which darkens nine European countries.

In these things the sword of judgement, if it has fallen on India, has fallen lightly: but for all that it is there. Judgement is division, and between old times and new a deep division lies. It used to be the habit in the West to speak of the 'unchanging East,' to admire the repose of Eastern life, its contentment and simplicity, its stability and grace. Whether Eastern life was ever so absolutely changeless or so simple as it seemed, may be doubted; but in any case, so far as educated India is concerned, the old phrase has ceased to apply now. Changes have come, and are coming thick and fast; things which not so very long ago it would have seemed the merest madness to dream of, are commonplaces to-day. The changes in outward life are too obvious to recount; but after all railways, telegrams, newspapers, even congresses and public

meetings, are in themselves only toys. Is there not a change in thought as well, a different purpose guiding the altered action? or do the old ways of thought still hold good?

Throughout its long history India has been faithful to one conception of the ultimate reality that lies behind all outward things, but it has approached that reality by two ways, the way of knowledge and the way of devotion. By the way of knowledge, Jñana, the soul has tried to realise that in so far as it is real at all, it is so because of its oneness with the one real being, that all else, including its sense of a personal will and the limitations that make it personal, is illusion; for personality is a matter of limitations, age, sex, race, circumstances and the will that chooses between good and evil, and all these disappear like a dream in the Ultimate which includes all; the perfect life consists in losing one's private self in the Great Self, 'the dewdrop slips into the shining sea,' and all distinction vanishes. With the Bhaktis, who follow the way of devotion, the case is not quite so; the Ultimate to them is himself a person, the perfect life consists in man's worship and God's response; but even here the personality of God is attenuated as much as possible, he calls the world into being for the slightest of purposes, mere sport; God and worshipper are content in an embrace which ignores the outside world, its struggle, its evil, its suffering, even its existence.

The modern movements that stir Indian society are at bottom opposed to both these ancient conceptions. India has begun to take for granted the rights of the individual and our responsibility for our neighbours. The unfortunate are no longer to be left to suffer the penalty of pre-natal misdeeds, widows are not under a curse, the outcaste is not unclean; all these are not thought of only as members of a class, labelled and disposed of according to their circumstances; each of these is a person, a centre of will and purpose, and valuable for his own sake. Moreover the leaders of Indian thought are no longer content to forget the world, renounce all ties and pass alone into bliss; they must needs see their neighbours happy too. This position has not been argued out, it has been simply assumed, but the time has now come when it is necessary to argue it out, and to realise what the assumption is that underlies it; for whether

they realise it or not, the men who claim responsibility for themselves and who care for their neighbours, have taken the most momentous step possible, they have abandoned their old theory of a universe working in obedience to an unknowable force, where personal character therefore signifies nothing but is only a by-product, neither real nor permanent, something to be got rid of as quickly as possible; and they have come to believe that this same personal character is the most significant thing in the world, that the distinction between good and evil which makes it is no illusion and negligible incident, but the surest thing in experience, and our one guide to the knowledge of the truth.

On these leaders dawns the Day of Judgement. Every system of thought in the world is being tested, strained, pulled this way and that: no honest man can any longer satisfy himself with half-truths, convention or tradition. Dishonest men indeed may look on the day as an opportunity for making money, scheming men may use it for pushing themselves forward, but it is not to them that this time makes its great appeal.

There is a demand in India to-day for self-government. Many Indians claim the right to control their own public affairs, and want to assume responsibility for those of their neighbours. Now any Home Ruler must believe in free will: if he does not, why should he care what sort of rule he lives under? The true believer in the unknown Self would become a sannyasi and retire from the world instead of thrusting himself into the management of world affairs. But to believe in free will, real personality and the ultimate distinction between good and evil, is to abandon the old foundations of Indian thought. It is not a question of a foreign dogma, brought from the west and urged on any one by outsiders; it is the argument of circumstances forced on him by actual life. Self-government implies free will, he cannot have one without confessing his belief in the other. Then the Upanishads must go, and with the Uphanishads the Bhakti religions which rest on them, and both of these are seen to have been only attempts, courageous and often most touching, blind alleys of thought, leading to an impossible conclusion.

But those systems of thought are the great achievement of India, her glory, her contribution to human endeavour: to

abandon them, to start again, to take the exactly opposite road, may be an effort as severe, and may demand a sacrifice as poignant, as the sacrifice of life on a battlefield. It may be the sacrifice of everything that has hitherto made up life, and an absolute stripping off of thoughts and ideals that lie closer to the soul than houses, worldly goods or friends. It may be not only the step that leads to outward trouble, loss of position, family sorrow, but the very uprooting of the soul. Yet such a sacrifice is what the man must face, who loving the ancient traditions and wonder of India, its mystery, its subtlety, also claims the right to self-government. Such a sacrifice is only possible under one impulse, the love of truth.

A MESSAGE FOR COLLEGE DAY.

BY THE REV. WM. MILLER, D.D., LL.D., C.I.E.

CONTRARY to expectation I am thankful to find myself able to send some sort of greeting to your usual annual gathering. The irregularity of the mails and the danger to which they are exposed induce me to send my communication at an earlier date than hitherto. I trust that it will reach Madras in safety and that, whatever else it may do, it will testify to the affectionate memories which the thought of many of you assembling in the old place always awakens in me. Many events may have happened and important changes may have taken place between the time when I write and the time when what I say will reach your ears. Even if this should prove to be the case, the mere fact of a greeting, whether appropriate in time or not, passing between us may be an additional link in the bond that still exists between you and me.

I do not think of anything likely to be more appropriate to present circumstances than to ask you to give some careful attention to papers sent some time ago to our College *Magazine*, which may, I hope, have found a place in its pages before this is read to you.* I would ask those who may not have read

* The papers were printed in our October and November numbers. [ED.]

my remarks by that time to do so as soon as opportunity may serve; and perhaps they will attentively consider the line of thought traced out in the second of those two articles. I believe that line of thought to be of real significance to such as wished to understand the times we have all been passing through in those recent years which have been so full of trouble and anxiety.

The papers in question connect, in a circuitous yet continued fashion, the studies and relaxations of my youth with the reflections roused by the terrible events that environ my old age. This connection has been interesting to myself. It may, and I think it will, be of some real interest also to those who still cherish a regard for me, as I have ample proof that many of you do. For the reference to my age reminds me—though I do not think any such reminder to be required—that I have to thank your Association and many of its individual members for the kind notice taken of me and the kind things said about me on a certain occasion in an early part of the present year. It has been no common gratification that such notice should be taken and such kind things said about me after so long a separation from you, a separation that has caused me deep regret through many tedious years. Next to the overwhelming interest attached to the desperate and sometimes gloomy struggle to secure abiding righteousness in the earth and the true welfare of mankind, my chief line of thought has always centred on the College and on those whom I once knew so well within its walls. So it has been year after year and, whether this be my last communication to you or not, so it will be until the end.

In the papers just referred to I started a question which ought at times to rouse earnest thought in all of you. It is whether India has a direct and immediate interest in the present and still undecided tremendous struggle apart from the fact that her fortunes are linked to those of Britain. The question is not easily answered. By the time this reaches you there may perhaps be fuller materials for answering it. In the mean time all that can be said is that if there be not comparatively soon an absolutely crushing victory by the Allies in Europe, India may have, and may have at a not very distant date, to meet an invasion if not by German armies at least by savage hordes

inspired and directed by representatives of Germany. At this time of writing there are certainly brighter prospects of such a crushing victory than there were in the gloomy days through which we passed four or five months ago. At the same time it would be unsafe to count upon a speedy fulfilment of brilliant hopes, though anything approaching to a final defeat of the cause of justice, right, and lasting peace need not be contemplated for a moment.

Yet another development of the situation demands to be fairly faced. Germany and her vassals may be driven out of the lands they have overrun, enslaved and devastated in the West and may still have strength sufficient to wage prolonged defensive warfare there, while directing all remaining available force to penetrating eastward towards and possibly even into India. Of course no one can say at present, and least of all can I, whether the ferocious haters of peace and goodwill may be able to carry such a plan into effect. I feel certain, however, that they will desire and attempt to do so as soon as they give up all hope of breaking the resistance of the Allies in the West or of deluding them into a treacherous peace. If anything of this kind should happen, the time of India's trial may be at hand. It is beyond doubt now that the establishment of her tyranny over India has long been a favourite dream of Germany's ambition. It is equally beyond doubt that her rulers have regarded the subjection of India as perhaps the principal onward step towards that domination of the world which they set out to win.

There is another point of view from which this whole matter ought to be regarded. Unless defeat prove instrumental in bringing about a change of mind and heart in the German people, that is to say unless they adopt the principle of peace and goodwill among men as the standard for their national life, it will not lead to the plan for world-wide dominion being wholly laid aside. That plan may be wrapt up in peaceful professions once more, but not on that account entirely dropped. As during the generation that lies behind us, so throughout the coming years secret preparations may be continuously made for putting the plan into execution, as soon as what may seem a favourable opportunity is deemed to have arrived. If

coming events follow any course like this, active preparation for a struggle even more tremendous than the one now desolating the world may not be intermitted for a single year. For such preparations India would be certainly one of the chief, and very possibly the most important, field.

Please remember at this point wherein the Germans make their efforts towards world dominion principally to consist. Except where they have been in literally irresistible force or have surprised an unsuspecting and unready enemy, they have gained but small success by directly military operations, and such success as they have gained in this way appears just now in course of being rapidly wiped out. Their dangerous successes have been arrived at in the main through underhand plotting skilfully organized in the countries which they meant to subjugate. Deceit and treacherous intrigue were by far their most useful instruments in winning their short-lived victory over Italy. The same instruments employed with deeper cunning and on a wider scale have secured that triumph in Russia which, though very possibly not final, has at least given her would-be conquerors some grounds of hope for a comparatively early attack on India. The first element in the hope that such an attack may be successful is that India should be prepared by means like those employed in Italy and Russia. That methods of this kind have been long and widely employed in India is patent to everyone who does not wilfully close his eyes to the clearest evidence of the facts that surround you on all sides. Those evidential facts are still clearer elsewhere but, to my great regret, they are clear enough even in those southern parts in which you and I are most deeply interested. Take the case of that dismissed official of whose traitorous designs the ordinary newspapers have informed me: I mean, of course, the man who attempted to tell the rulers of Germany through neutral consuls that a huge army of Home Rulers would be ready at short notice to rise in aid of an invasion. No doubt this man may have been made half mad by personal disappointment, though there was a good deal of cunning method in his madness. No doubt also in this particular case, the ends of justice may have been adequately served by the sentence passed upon him by a magistrate who, as it

happened, was one of your own number. The main point, however, is that such thoughts and plans as his would never have been entertained even by the most fatuous and distempered mind unless they had been suggested by some underhand agencies. The blunt proposals and even the silly vapourings of the would-be traitor are proof to my mind that secret plots were being engineered somewhere in your very midst, and that persons more cautious than he were endeavouring by means of false rumours and wild suggestions to poison the public mind and so to prepare the way for the long contemplated German onset. I am confident that no one among those to whom this message is addressed will allow his mind to be thus poisoned. I am sure that you all have too much sense, too much knowledge of history, and too much insight into the conditions of the actual present, to give any countenance to schemes for promoting excitement and agitation which must have had their origin with the wily agents of an unscrupulous foe. I am equally sure that the deliberate accomplices of these agents are few and far between in Southern India. Their dupes, however, may be numerous, and sincere dupes are often as dangerous as accomplices. I look to you and to those whom you are able to influence to do all you can to enlighten such dupes so that they may see both the origin and the object of the tall talk and impassioned agitation which have characterized a great deal of recent political discussion among you.

In this connection it may quite naturally be expected that I should pass some judgement on the proposed changes in Indian administration contained in the Report laid before the public by the Secretary of State and the Viceroy. I feel, however, that I can go only a short way in this direction. Of course I entirely approve of the goal now explicitly stated as the one at which India should ultimately arrive. Yet it is a different question whether the path towards that goal proposed in the Report is in all respects the best that can be found. On this last question I do not regard myself as competent to decide. I do not fancy myself to be a qualified constitution-maker. I have had no experience of large problems of administration. My ten years of absence from your midst modifies even such knowledge as I once possessed of the trend of thought and the state of feeling

prevalent among those who must take the principal part in working out such changes as it may be wise to make. Above all, blindness is an insuperable bar to any adequate grasping of the true significance of the multitudinous details with which the Report is crowded. Many of these details will be found to be of first-rate importance when an attempt is made to give them practical effect. In my condition I find it quite beyond my power to understand all the features and aspects of the proposed scheme; and a plan that is not completely understood can never be validly criticized. All I feel able to say is that the proposed scheme in its general outline appears on the whole to be an attempt that, provided there be goodwill and patience upon all sides, may quite possibly succeed in securing the ends at which it aims. I can only hope that, without greatly protracted delay, sufficient time may be allowed for cool examination and decision on the part of those both in India and in this country whose opinions ought to carry weight because based on adequate experience. Any attempt to rush this matter hastily through would be fraught with the dangers which I tried to set forth in the little story at the close of the message sent to you a year ago.

Some of you may have become acquainted with a letter from me which appeared several weeks ago in the London *Spectator*. I felt compelled to say what I then said by the way in which that paper seemed to lay aside its usual fairness and sincerity in its manner of commenting on the Report now under consideration, in the undignified language it employed, and in its essentially absurd proposal for an experimental change in Indian administration. Beyond what I said in that letter I feel that, as at present advised, I cannot go. The two, and as I believe the only two, really essential questions for discussion by those who wish to deal fairly with the proposed constitutional changes are whether they clothe the central authority with complete power as the court of final appeal and whether they afford sufficient scope for the gradual training of the Indian public in the best methods of self-expression and self-control. The multiplicity of details coupled with my blindness puts it out of my power to attempt an answer to the second of these questions even in my own mind. I would urge upon you the immense importance of

the first question. For a long, and at present an indeterminate, time to come the supreme authority must have unchallenged power to settle everything connected with external defence and policy, with internal law and order, and with many points bearing upon social economy and political progress. It by no means follows that this central authority must be entirely British in composition. It does, however, follow that it must be entirely animated in all its tendencies and spirit by British ideas of justice, liberty and good government. To this, outside of German agents and their accomplices and dupes, I feel assured that no man educated on western lines and no thinking man in the whole of India will have any disposition to object. Such an arrangement will be on all fours with that now existing in Japan. There, while there is the amplest opportunity for public discussion, and while there is large responsibility resting upon the chosen organs of public opinion, it is still the Emperor and the Council of so-called Elder Statesmen that are relied upon to speak the final word in all concerns felt to be of national importance.

This message goes to what may be called a sort of family gathering between you and me and the College, and the general public need not feel called upon to take much concern about what is said in it. Accordingly there does not seem to be any impropriety in adducing an illustration which is apt only among ourselves. It is a matter in which a fair percentage of those present will be able to judge the accuracy of what I am about to say. Probably a good many of you have been members in former years of one or other of our hostels, whilst some, though never members themselves, may know all about their working from intimate acquaintance with those who were inmates of them once. Thus many of you know that our hostels used to be, and no doubt still are, provided with constitutions which arrange for all ordinary government being internal in each particular hostel. At the same time, if I remember aright, the set of rules for each hostel provided that, constitution or no constitution, the decision of the Superintendent should be final in every case deemed important enough to be referred to him. In all the many years during which I was the Superintendent I think there was scarcely a case in which any question had thus to be brought before

me. At any rate I am sure that there was no case in which the decision finally arrived at was not loyally and cheerfully accepted. This was simply because there was plentiful good-will and perhaps a modicum of tact and patience at work in all concerned. To compare small things with things that are very great, this is something like the way in which responsible government must progress towards full development in India. It is not indeed a type of how things must remain for ever, but it is a type of how they must stand for a time by no means short, if India is really to become a united nation and a self-directing partner in that great family of nations which may be called either a Commonwealth or an Empire, whichever of these two terms usage may determine to be the accepted form of expression.

For the attainment by India of the place in this wide national fabric which we all desire that she should come to hold, the chief essential is that thorough good-will and hearty co-operation should be maintained between the supreme central authority and the general public. This is well understood by those whose great object is to present India with the alternative of submitting to Prussian despotism or of suffering from such bloodstained anarchy as their comrades have for the present successfully brought about in Russia. Accordingly the immediate aim of German secret agents is to work their hardest for the disturbance even if they can hardly hope for the overthrow of the British Raj. For this end their accomplices and dupes will be told to lay all possible emphasis on the shortcomings and failures of British administration. In particular they will be told to dwell on how little has hitherto been done towards the building up of complete nationhood in India. They may even go so far as to affirm that Britain deliberately sets herself to oppose everything tending to develop India into a united self-expressing and self-directing nation. If I am not mistaken, some of them have gone to that absurd extreme already.

Now I have never concealed my belief that, in the last generation or two, more than has been done both might and ought to have been done in this wholly desirable direction. That is only to say that like other institutions and endeavours

in this far-from-perfect world Britain has largely failed to realise her own ideals. Yet it is simply a falsehood to say that nothing in the required direction has been done. None know better than you what foundations for full national development have been laid by the infiltration into the minds of all of a love for peaceful order, for personal security and freedom, by the spread of ideas suggested by the study of the literature of the West, and by a hundred other means. On that foundation some elements of nationhood have already risen into sight though perhaps not quite so many as might by this time have disclosed themselves. Things unnoticed or unseen have always the foremost place in every kind of growth that is healthy, natural and lasting. Ordinary observation shows that before any plant, whether it be a humble herb or a majestic tree, shows much of itself above the ground it has long been striking its roots far downward in the soil. In this, as in most ways, nature is an acted parable of how wise men will proceed in dealing with moral and social affairs. In material affairs men who have any tinge of wisdom at all proceed upon the same principle. The first effort of the man who means to build a tower is directed not upward but downward. He digs out deep foundations before he puts a single stone on stone or brick on brick. If he acted otherwise he could never have a tower to show. This puts me in mind of certain lines which an enfeebled memory prevents me from ascribing by name to their author or telling in what connection they occur. I commend them to your attention. The lines are these :—

> But were not those foundations
> So darkly resting there,
> These towers would never soar on high
> So stately and so fair.

Now, gentlemen, I have laid before you a series of remarks which I hope that you will carefully consider. I am confident that you will do so. The circumstances around us are a loud demand for this. I close now with an assurance of an unlessened regard for the prosperity and the truest well-being of you all. Among the most earnest wishes of my closing years of life one is that the College to which you have given so many marks of loyalty and attachment may through coming ages be still more

than hitherto an instrument for the encouragement of useful service and for the diffusion of calm and sober thoughtfulness among your fellow-countrymen.

BURGO PARK, BRIDGE OF ALLAN,
SCOTLAND, *September, 1918.*

THE TASK OF THE PEACE CONFERENCE.

BY A. C. CLAYTON.

THE deliberations of the great Peace Conference are advancing to definite conclusions. So important a council never before met in all the history of the world, and the decisions at which it will arrive will affect the whole history of mankind for many generations.

The Peace Conference will be concerned with a multitude of details, will have to investigate a thousand crimes and form some measure of the various degrees of guilt of the Central Powers—Germany, Austria, Turkey and Bulgaria. But that Conference will have to examine and settle some five great issues of primary importance. These are:—

1. *Safety.*—The aim of the Peace Conference is not to balance the claims of two parties, as a civil suit may be decided in a law court. It is gathered to establish and make sure the condition of things which was announced to the world when the Germans surrendered. That surrender meant that the last and chiefest of the robber nations who had set out to subdue all the world to their lawless might admitted defeat and paused in the effort. The Peace Conference has first of all to subject Germany, Austria, Turkey and Bulgaria to such conditions that they shall not begin such a bandit war again. And more than that the Peace Conference, as representing the nations that have won the victory for liberty over the arrogant despotic purpose of the Kaiser of Germany and his militarist allies, must use their position to insure that no nation, great or small, shall ever again dare, be able or will to involve civilisation in the perils, the loss and the horrors of a world-war. At the moment Germany cannot begin war again. The Peace Conference has so to arrange matters

that neither Germany nor any other nation shall ever again seek to begin a war.

2. *Justice.*—The Peace Conference will attain this end by strict, impartial and complete justice. The material damage that the Germans have done in Belgium and the North of France and Russia amounts to thousands of millions of pounds. Austria has wrought havoc in Italian territory in like fashion. The ruin of Serbia and Rumania has been complete. For every farthing of damage done the assailants must be made to pay. Britain's claim for a German ship for every ship sunk by German submarines is absolutely fair. The Germans must replace the machinery stolen from Belgian factories by machinery from their own factories. In this way the damage wrought to the prosperity of the ruined countries may be in some part repaired.

But what about the butchers of Nurse Cavell and Captain Fryatt? What about the commanders who have dragged thousands of French and Belgian and Polish women and girls to slavery and dishonour in Germany? During the War twenty million human beings have perished in battle, or by famine, or have lost eyesight or foot or hand. And all this anguish was brought about by the Kaiser of Germany and his advisers deliberately and after long years of preparation. Are they not to pay the penalty of their crimes? If a man in peace time assaults or murders, he suffers the punishment of his deed. And the men, who have caused the deaths and mutilation and dishonour of their fellow men and fellow women in this War should suffer punishment for their ill-doing. No punishment can expiate some of the infamies that they have committed, or make atonement to their victims who are still living, or call back the dead. But it must be brought home to the evil-doers, and to all who would imitate them, that the world looks on the men who cause war, and on the men who inflict atrocities on the helpless, as it looks on all other murderers, and will call them to account no matter how high in rank or how conspicuous in office.

3. *Remaking the map.*—The most difficult task before the Peace Conference is the determination of the boundaries of the new states and the changed states after the War. It has been easy to hand back Alsace-Lorraine to France, to give back to Belgium the provinces occupied by Germany since 1914, and to return to Italy the provinces of Italy which have been held by Austria. But it is not easy to say what must be the

extent of states that are just beginning to assert themselves as independent. The Serbs, Croats and Slovenes may make one great Yugo-Slav republic between what was Austria and the Balkans. Rumania must be restored. Bulgaria must be reduced. Poland must become a great nation of twenty millions stretching from the Baltic to the Carpathians. Bohemia, the home of the Czecho-Slovaks, must be re-established. But who, with the scanty news of what is taking place in Russia to-day, can say what this year or next year will bring forth for peoples so lost to all sense of discipline and order, so ready to be victimised by extremists, so powerless to save themselves from oppression as the Russians?

And to this is added the problem of the revolution in Germany itself. At first few put any trust in its reality. And no one can say to-day that it has run its course. The nations associated in the Peace Conference will have to take action against Bolshevism in Russia and may have to take action in Germany itself. No one wants to begin such action. What the Allies have already done in Russia has been done to prevent the Germans from making Russia into a German state. But Bolshevism or extremism or anarchy is a peril not only to the country where it becomes manifest but to surrounding countries, and it cannot be allowed to ruin all Europe. It will be strange if the Allies have to interfere in Germany to save Germany from the very Bolshevism which the Germans utilised in Russia to destroy Russia; but at the time that this is written (22nd January) it looks as though such action must be taken very soon.

In Arabia, Armenia, Syria and Mesopotamia the welfare of the peoples who have been liberated from the Turkish tyranny, manipulated by German officials, must be safeguarded. The Black Sea must be made neutral, and the straits leading to it must be permanently opened. This will probably mean that for many years Constantinople will be administered under international control.

Then, turning to another map, there comes the question of the German colonies. They cannot be given back to the Germans, for they have declared that they will make them into military and naval bases. Moreover the Germans have treated the inhabitants with such cruelty that they can never again be put under German rule. It is possible that some of these once German colonies will remain in British possession. Others

may be administered by an international commission. However administered it must not be possible for the Germans to make them a menace to India, Australia, South America and the rest of Africa.

4. *The League of Nations.*—In order to secure the permanence of the changes made among the nations, and that orderly development shall be allowed to all peoples, the Peace Conference will have to make the League of Nations, or League of Unity. This will forbid war, will set up a Supreme Court of Arbitration to hear appeals, and to revise or renew treaties among the nations. Disputes between nations will not be decided by the sword, but by this Supreme Court. The justice of its decisions will give them full authority. And where a nation dares to reject them, the other nations of the League will simply cut off all supplies, and by this economic boycott reduce the offender to starvation.

5. *Guarding the new order.*—The 'Peace Congress,' says Mr. Garvin in the *Observer*, 'which must begin with the question of present security, must end with the question of future security. "Extraordinary safeguards" for the stability and peace of the new order would be provided no doubt by the emancipations and territorial readjustments we have sketched, as well as by the world's need of recovery. Yet one thing must be always kept in mind. The associates will have to stand on guard until their work is accomplished—until they are sure that it cannot be overthrown nor shaken for years. Remember what we have said and ponder its significance—that when the armies of the Allies and America are disbanded they never can be assembled again in our time; while Germany, if any chance of a military revival in that country is allowed to survive, could strike suddenly from her central situation. For that reason there can be no tampering with the sea-power which has saved the world and made universal peace possible. Demobilisation cannot be safe for the associates until the end of militarism in Central Europe is absolutely sure. All depends upon the thoroughness of our dealing with that preliminary issue of safety which may now come before us at any moment, but in no case can be long postponed. The naval and military guarantees must be drastic enough in themselves to secure at once the overwhelming triumph of the associated peoples, while leaving no hope for Germany but in a new way of peace.'

It is no wonder that President Wilson thought it worth while to lay aside the ordinary duties of his Presidential office and travel across the Atlantic to interview the leading statesmen of Britain, France and the other Allied Nations.

The work of the Peace Conference will be hard, long and difficult. But the Allies have fought Germany for the power to bring about such a rule of order, liberty, justice and security. Unless such a kindly and righteous rule is now established among the nations, the sacrifices and the victories of the Allies will have been all in vain. But the Allies were united and determined to conquer the Central Powers, at all costs, that they might establish peace, and however wearisome and perplexing the labour, the same union and determination will inspire them to the full accomplishment of their high purpose.

SANTĀL MARRIAGE CUSTOMS

(*Concluded*).

By A. Campbell, D.D.

Itut Bāplā.

(9) The meaning of *itut* is to mark an unmarried woman on the forehead with red pigment, the marker being a man. It is to a man what the Intrusion marriage is to a woman. By means of it a man can forcibly wed the woman of his choice. It is generally resorted to when there is no prospect of a regular marriage being possible. Sometimes the girl also is in the secret, but not always. The place chosen by the man to carry out his design may be a fair, or market, or where the girls of the village go to draw water, or any other place which may offer the desired opportunity. The man comes prepared with a small quantity of red lead wrapped up in a leaf, and unless the girl and he have come to an understanding, surreptitiously plasters a little on her forehead, or on the parting of her hair in front. The girl on realising what has been done to her hurries home weeping and tells her mother the name of the man who has thus forcibly wedded her. Her father calls the villagers together and tells them the story of the injury done to his daughter and names the man who did it. He winds up his complaint by saying, 'Come, let us be revenged.'

A large party having been organized, they set out so as to arrive at the man's village some time during the night and lie in ambush till the village cattle are turned out in the early morning to graze. They then seize a yoke of good oxen and kill two big fat goats. One goat they give to the Mānjhi of the raided village and the other they carry home with them. They go to the house of the man's father and demand that he be delivered over to them. They are frenzied and excited and threaten if they find him to cut off one of his hands, to gouge out his eyes, to bind him hand and foot and cudgel him. He is, however, not to be found, as he no doubt fully expected such a visit, and has kept out of the way. Not finding the object of their search they give vent to their rage by an onslaught on the household utensils of his father. They enter the house, break the fireplace to pieces, and smash the water-pots, cooking-pots and all other earthenware articles that the house contains. They then go home taking with them the two oxen and the carcase of the goat.

Should the matter be amicably arranged between the parents of the couple a regular marriage follows and the presents usual to the occasion are not overlooked. Should no such arrangement be possible the girl remains with her father, and should she be married it cannot be as a spinster, it must be as a divorced woman.

Apāṅgir Bāplā.

(10) *Apāṅgir* marriage is an elopement pure and simple, generally the result of mutual attachment. This and the Intrusion marriage are the only means by which Santāl lovers may become united when they choose their partners for themselves. A pair who have decided to elope make such provision for this crisis in their lives as their resources, which are usually extremely limited, will admit of. They leave their homes ostensibly to accompany a village party to a fair, or other place of amusement, and finding a suitable opportunity, either on the way to or at the fair, they slip away and go their own road. They may settle down in the part of the country they go to, and if so good and well: they are married persons and their children are legitimate. Oftener, however, after having come to the end of their resources they return to their village and, separating, go each to his and her own home. Little will be said to them, and if there be no

impediment steps will be taken to have them legally married. The man's father explains matters to the Jog Mānjhi who assembles the villagers saying, 'The fig eaters have returned: come, let us perform the legalising teremony.' The name 'fig eaters' applied to the pair suggests that they may have spent the time they were absent in the forest, where they subsisted on wild figs. The man's father provides a feast and pays one rupee, and the woman's father also gives a feast. No presents pass between the parties.

NOTES OF THE MONTH.

So much has happened since September, 1914, that many probably have forgotten about the famous appeal to the civilised world signed by ninety-three German men of science and artists, and published in that month. The appeal was another evidence of the thorough-going way in which Germany mobilised every influence which it was thought might strengthen her hands. It was a passionate appeal to the intellectuals of other countries not to believe the truth that was beginning to be told with regard to the horrors perpetrated by the German armies in Belgium. These German intellectuals, trading upon their reputation as men who were supposed to be seeking scientific truth above all things, pledged their names and their honour that the charges brought against the German armies were not true. But though others may have forgotten about this the Belgians did not forget, for in the appeal various assertions were made as to the conduct of Belgians, assertions which the Belgians maintained were lies. A recent number of the *Revue de Paris* contains an interesting article from the pen of M. Jean Massart, a distinguished Belgian botanist, who tells of the attempts he made in 1916 to get the signatories of the appeal to agree to an impartial inquiry into what actually happened in Belgium in 1914-15. The only reply he received to his letters was one from Professor Haeckel of Jena, who wrote that his proposition was ideally a valuable one but was practically impossible to realise, and therefore he would have nothing to do with it.

It is perhaps not surprising that in spite of all that had passed these German intellectuals were not anxious to know the truth about the country they had slandered, but, as M. Massart points out, it makes one wonder what value can be attached in future to anything the Germans produce in the historical and moral sciences. This feeling of suspicion is intensified when we learn that in some cases the

distinguished signatories attached their names without having read the document to the truth of which they pledged their honour, and in one case at least this was done at the request of the Burgomaster of Berlin! Truly the German conscience was well disciplined.

THE article in this issue on the problems which the Peace Conference has to face, contributed by the Rev. A. C. Clayton who edited *War News* so ably for the Madras Publicity Board, will, we are sure, be read with interest. In it among other things he refers to the great problem of re-making the map of Europe. It may be useful to some of our readers if we explain in greater detail some of the problems that have arisen in consequence of the desire to give practical expression to the principle of nationality in eastern Europe. The problems arise from the co-existence of different factors which may be classed roughly as racial, geographical and historical, and from the fact that nationalities often do not occupy compact territories which are inhabited only by people of one nationality, but instead are intermingled with one another. It is specially in territories where the population is heterogeneous that the problem becomes acute and that there is a danger of conflict between rival nationalities.

THE problems have arisen chiefly though not exclusively with reference to the Slavonic races. A thousand years ago most of Europe east of a line drawn from the mouth of the Elbe to the top of the Adriatic Sea was occupied by the Slavs. Gradually the Germans pushed the Slavs back or Germanised them. About the same time the Magyars or Hungarians by their conquest of Hungary drove a wedge in between the Northern Slavs and the Southern Slavs, or to use the name now in current use the Yugo Slavs. The German expansion eastwards was checked by the development of the Hungarian kingdom and two Slav kingdoms. In the basin of the Vistula there developed the Polish kingdom while to the north of the Danube there came into existence first the kingdom of Moravia and later the kingdom of Bohemia. In course of time Bohemia fell completely under German influence, though the Czechs, as the people call themselves, retained their old language and a good deal of national feeling. The Slavs in the north of Hungary, who are called Slovaks, are practically of the same race as the Czechs of Bohemia and Moravia, and these two peoples are now being united to form a new state carved out of Austria-Hungary. In connexion with it two problems arise. The first is the question as to what is to become of those parts of the new state in which Germans preponderate. Secondly, Silesia once belonged to Bohemia, and the parts of Silesia

which the Czechs claim are claimed also by Poland. The Slavs, it may be noted, have never been remarkable for a spirit of unity, and have always been ready to fight with one another.

TURNING next to Poland we find that several problems emerge. Poland as every one knows fell a victim to internal troubles and external aggression. Its people's objection to anything of the nature of strong government made it fall an easy prey to its strong neighbours in the eighteenth century, and it was partitioned between Prussia, Russia and Austria. The Allies have pledged themselves to re-establish the Polish state, and the difficulties that arise are in connexion with its boundaries. As has been mentioned the Poles and the Czecho-Slovaks are at issue with regard to Silesia. In the south also, in Galicia or Austrian Poland, there has been a conflict between the Poles and the Ruthenians who form a large part of the population of the province. The Ruthenians are Little Russians, of the race that inhabits the south of Russia, and wish to belong to the Ukrainian Republic. The Ukrainians are hostile to the Poles and by the Treaty of Brest Litovsk were given some purely Polish territority, doubtless with the benevolent object of making mischief between two Slav peoples. The restoration of Poland involves the surrender by Germany of the share of Poland which Prussia received. This we may be sure the Germans will oppose bitterly. It implies the surrender of territory in which many Germans live, for Germany has been systematically trying to suppress the Poles and to plant German colonists in it. Further it implies the separation of East Prussia from the rest of Germany. It is essential, however, if Poland is to become a vigorous state that it should receive its old coast line so as to have access to the sea. Another question, of which the solution is not so clear, is whether Lithuania, which was joined to Poland in 1386 and gave the famous Jagellon dynasty to that country, shall be joined to Poland again or shall form a separate independent state.

THE Yugo Slavs also present several problems. There is little doubt that the 'Great Serbian Idea' which was one of the causes of the war will be realised and that the Slavonic races (the Croats and the Slovenes) in the south of Austria and Hungary will be united with Serbia and Montenegro in one great South Slav state. But there are questions of great difficulty in connexion with its boundaries. The Slavs claim the whole of the eastern Adriatic coast because they lie behind it or inhabit its shores in considerable numbers. But there are many Italians also on this coast and when we turn to history we find that Venice held most of it until she

came under the heel of Austria. It is to be hoped that a compromise may be arrived at which will satisfy the reasonable claims of both parties. The Yugo Slavs must have access to the sea, but at present they seem to be asking more than the Italians can be expected to grant. On the other hand the extreme Italian claims are more than the Slavs can be expected to agree to.

THE Roumanians are not a Slavonic race, but the Roumanian question also has its problems. Large numbers of Roumanians live west of the Carpathians in Transylvania. Roumania entered the war very largely to try to bring about the realisation of the 'Great Roumanian Idea.' The territories she specially desired were Bessarabia, the Bukowina and Transylvania. The first of these belonged to Russia and the collapse of that Empire has enabled Roumania to regain the province taken from her in 1878 by the Congress of Berlin. The other two belonged to Austria-Hungary and will most likely be given to Roumania. But Transylvania, it must be remembered, contains large settlements of Germans and Hungarians who will dislike very much finding themselves under a Roumanian government. Further west in the Banat of Temesvar the claims of Roumania clash with those of Serbia, for both countries consider that racially it belongs to them.

IT will be noticed that most of these problems are the result of the break up of Austria-Hungary. The vexed question of the future of the Balkan Peninsula is, however, very far from being solved. Apart from the question of how Bulgaria deserves to be treated for her treacherous conduct it is a serious problem as to how far any attempt should be made to include in Bulgaria all the Bulgarians of the Peninsula, those for example in the Dobrudscha which belonged to Roumania, and those in territories now belonging to Greece. The Greek problem is made more difficult by the fact that while the Greeks occupy the coast of the Aegean the hinterland is really Bulgarian. Above all there is the question of the future of Constantinople. Into that we cannot enter at present, but it is well to remember that Constantinople was a Greek city and that is not surprising if the Greeks would like to regain it, however unlikely it may be that they will realise their wish.

WE should like to call the sympathetic attention of our readers to *The South Indian Research*, a monthly 'devoted to all kinds of research,' edited by Mr. T. Rajagopala Rao, B.A., a graduate of the

College, and published in Vepery. South India is an important field for research in many directions—history and archaeology, philology, ethnology and economics all demanding special attention. It is therefore appropriate that a South Indian periodical should be set apart for the publication of essays in this field, so that the various workers may the more readily keep abreast of other men's results and the reading public informed both as to the work already done and as to the problems awaiting solution.

IN the numbers already published several articles have been devoted to Dravidian origins. If positive results have not yet emerged, there is something gained in clearing the ground. The Editor has done well to set aside a good deal of what has hitherto been current, on the definite principle that linguistic data are no sure guide in ethnological inquiries. In theory, this is freely admitted by all competent scholars. But error dies hard, especially where it is fortified by prejudice. The great names of Bishop Caldwell and Sir W. W. Hunter still suffice to give currency to theories which will not stand the test of scientific research. The Dravidian problem is complex, and a number of varied inquiries must converge to its solution. We trust the new journal will contribute something to this end, not only because the Dravidian question is of the deepest interest for us in South India, but because the early history of India as a whole (to say nothing of history outside India) can never be satisfactorily based until we can reach more definite conclusions as to what the Aryan invaders found in India at the time of their first irruption. The common assumption that they were in all particulars superior to the indigenous peoples is purely gratuitous; and it has served as the basis of prejudices which have vitiated a great deal of historical writing and teaching in India. Recent research in Europe has brought about a complete reconstruction of early Greek History, and of accepted notions as to the foundations of European civilisation. Is it too much to hope that research in India may ere long enable us to trace with a firmer hand the origins of civilisation in this country, and the early history of its peoples?

CONSIDERATIONS of space have hitherto prevented us from noting the advent of yet another College Magazine, this time the quarterly put forth by the Ernakulam College. The opening number was brought out in conjunction with the *Shashtipurthi* celebrations in honour of H. H. the Raja of Cochin; but the regular publication, while giving (we gather) appropriate prominence to local history and

literature will also include a wide range of articles on Indian antiquities, literature, philosophy and questions of the day. We wish to our contemporary a long and useful career.

LITERARY NOTICES AND NOTES.

A First History of England. By M. W. Keatinge, M.A., D.Sc. London; A. and C. Black, Ltd.; 1918. Price 3s. 6d.

DR. KEATINGE has made several interesting contributions to the teaching of History, which he approaches from the standpoint of the teacher rather than of the historian. The chief value of this book is perhaps intended to be exemplary: certainly it is better in idea than in execution. It is copiously illustrated, and the emphasis laid on economic life is sufficient to acquit it of the old charge that history knows of nothing but kings and queens, wars and treaties. The successive glimpses into the life of the 'Manor of Oakwood' form in particular a suggestive avenue to a real historical perspective. But we think the book presupposes too much on the part of the child for a 'first history,' and it is overloaded with dry lists of dates by way of 'summary of events' which go far beyond what a beginner can usefully handle. There are also blemishes in detail. The 'growing twig' should not be bent awry. To bring Joan of Arc into Shakespeare's *Henry V* is slipshod; to call the wife of Henry II Eleanor of Guienne is a piece of pedantry; while the suggestion that the Britons used iron tools for mining their tin, at a time when the Phoenicians eagerly sought it for making bronze, following close on the heels of a statement that 'the use of iron has not yet been discovered,' courts confusion in the mind of a child. As a class-book, handled by a good teacher, the book may well be useful: but we should like to see the same thing better done.

A Noble Indian Ideal. Madras; The Christian Literature Society; 1918. Price, Pies 6.

THIS thoughtful little tract presents an interpretation, adapted to present-day needs, of the time-honoured ideal of the four *āśramas*. It is notorious that few attempt to practise that ideal. The writer is unwilling to ascribe the lip-service it receives to insincerity. If Indians, while still formally honouring the ideal, are content to leave it unrealised, it is because of an instinctive recognition that the ideal, as outlined of old, does not meet the demands of actual life. But

discipleship, service, communion and renunciation, are urgently needed—not as successive stages, but as permanent elements in a true, well-ordered life. How can they better be achieved than in submission to Him who 'came not to be ministered unto, but to minister, and to give His life a ransom for many'?

WE have received two volumes of 'The Heritage of India Series,' now in course of publication under the general editorship of the Bishop of Dornakal and Dr. J. N. Farquhar, *viz.*, *Kanarese Literature*, by E. P. Rice, and *The Sāṁkhya System*, by Professor A. Berriedale Keith. The volumes will be reviewed in later issues of the *Magazine*.

LITERARY NOTES.

MR. HENRY MORGENTHAU, American Ambassador in Constantinople during the first three years of the War, has written an interesting account of his experiences under the title *Secrets of the Bosphorus* (London, Hutchinson, 8*s*. 6*d*. nett). The publisher's note claims that the author frustrated again and again the evil designs of Wangenheim, Talaat and Enver against the Allies. The work is illustrated with numerous photographs. It is interesting to learn how boastful Enver was at one time and how he claimed that Turkey had done more for the Germans than the Germans had done for Turkey—'We have defeated the British fleet, which no other nation could do. We have compelled England to keep large armies in Egypt and Mesopotamia, and in that way we have weakened the Allied armies in France.'

PROFESSOR W. R. SORLEY has published the Aberdeen Gifford Lectures of 1914-15 under the title *Moral Values and the Idea of God* (Cambridge University Press, 16*s*. nett). Reversing the traditional order which starts with our scientific knowledge and builds up ethical conclusions, these lectures begin with an analysis of ethical ideas and then proceed to show how these determine the views we form of reality as a whole.

IN her recently published volume *Petrograd* (*The City of Trouble*) 1914-18 (London, Collins, 7*s*. 6*d*. nett), Miss Meriel Buchanan, daughter of the British Ambassador, seeks to give a sense of the atmosphere of Petrograd during the last four years. The most interesting part of the book is naturally Miss Buchanan's account of the Revolution. She believes that the Tsar would never have proved disloyal to the Allies, and she denies that the Empress worked for German

interests, but the feelings of the people were alienated from her. After the murder of Rasputin 'she held firmly to her determination to give no concessions to the people.' Protopopoff, the Minister of the Interior, supported her in this resolution. The Tsar was throughout kept purposely in ignorance of the true state of affairs. Miss Buchanan's account of Rasputin's death borders on the marvellous. After consuming a quantity of poisoned cakes and drinking magnums of poisoned champagne and being stabbed once at least, Rasputin escaped from the house and was despatched outside. 'Prince Yusupof began to wonder whether the man was really mortal.'

In Miss Buchanan's view Kerensky threw away many opportunities, and had he come to terms with Korniloff instead of denouncing him as a traitor, great calamities might have been averted. Kerensky gave himself ridiculous airs. When he spoke at the Moscow Conference, a soldier on either side stood at the salute. Miss Buchanan relates that her father in vain urged Kerensky to take strong measures against the Bolsheviks, but his answer was always, 'We must shed no blood.' He showed fatal irresolution after Lenin's *coup*, and the 'crowd that had acclaimed him now jeered and mocked at his name.' Miss Buchanan does not despair of Russia—'the soul of Russia is something neither Germans nor Bolsheviks can ever destroy.'

SEVENTEEN years ago Marshal, then Lieut.-Colonel, Foch delivered to the students of the French Staff College a series of lectures which were published in 1903. Mr. Hilaire Belloc has translated them into English and Marshal Foch wrote a preface for the translation at the beginning of September 1918. The volume is entitled *The Principles of War* (London: Chapman and Hall, 21*s*. nett). In his preface Marshal Foch points out that though modern inventions have changed the conditions of fighting, 'the fundamental truths that govern the art of war remain the same.' French strategists in 1870 had forgotten that there is no other way of gaining victory than by seeking out and defeating the enemy's main forces. The human element, the *moral* of the army, counts. Victory is 'moral superiority in the victors: moral depression in the vanquished.'

THE St. Andrew's University Gifford lectures of 1917-18 by Dean Inge are published in two volumes—*The Philosophy of Plotinus* (London: Longmans, 28*s*. nett). In his concluding reflections Dean Inge says that Christianity, Platonism and civilisation must stand or fall together.

SIR J. G. FRAZER'S latest studies in comparative religion, legend, and law have recently appeared in *Folk-Lore of the Old Testament* (Macmillans, 3 vols., 37*s.* 6*d.*). In these volumes the author carries on what he calls the Cambridge tradition of comparative religion, following in the footsteps of his 'master and friend, William Robertson Smith.' His conclusions are set forth 'with the reserve and diffidence corresponding to the difficulty and uncertainty of the matter in hand,' and, whether his conclusions are accepted or not, his investigations will be recognised as a valuable contribution to the subject. The author, while admitting that the scope of his work has obliged him to dwell on the lower side of ancient Jewish life and on the traces of savagery that are to be found in the sacred pages, insists that this is not to ignore or disparage 'that higher side of the Hebrew genius which has manifested itself in a spiritual religion and a pure morality of which the Old Testament is the imperishable monument.' The cruder and baser elements that underlay the civilisation of ancient Israel, as they underlie the civilisation of modern Europe, 'serve rather as a foil to enhance, by contrast, the glory of a people who from such dark depths of ignorance and cruelty could rise to such bright heights of wisdom and virtue.

PROFESSOR S. RADHAKRISHNAN of the University of Mysore has recently published a study of *The Philosophy of Rabindranath Tagore* (Macmillans, 8*s.* 6*d.* nett). A reviewer in the *Scotsman* recommends it to those readers of Rabindranath Tagore's poems in English who are 'able to admire his thought without professing wholly to understand it.' Professor Radhakrishnan contends that 'the chance for Europe after the war lies in her adoption of the ideals of the East.' On this point the Mysore University seems to be in conflict with the Mysore Economic Conference, for the Conference has been preaching for some years the doctrine that Mysore's chief aim must be to produce as much wealth per head as Canada or Australia.

IT appears from the recently published *Letters of Algernon Charles Swinburne* (Heinemann, 2 vols., 21*s.* nett) that the poet detested writing in the sense of using a pen. 'I have often wished,' he writes, 'to have lived my life and sung my song in the times of unwritten and purely oral poetry. But I resign myself to the curse of penmanship—and mine, I fear, is a curse to my friends also. How Shakespeare must have hated it.' The letters are valuable for the light they throw on the writer's personality. Occasionally he lets himself go in the familiar style of which the late Andrew Lang observed that his views would be not less true if they were not expressed in the

language of a demoniac, but for the most part they are in a quiet strain. Of Coleridge he remarks that 'his good poems have no fault, his bad poems no merit.' Of Walt Whitman he writes that 'when he is not speaking bad prose, he sings, and when he sings at all, he sings well.'

SCIENCE NOTES.

IN view of the severe epidemic of fever which arose in Spain a few months ago and rapidly spread over almost the whole globe, causing the loss of millions of human lives, a paper in the *Annali d' Igiene* by Professor G. Sampietro is of special interest. According to him the epidemic was none other than the well-known three-day fever or sandfly fever, so familiar to the Italian military population as *pappataci*, a disease endemic in Italy. Phlebotomus, the sandfly, is common throughout India and is a small grey Dipteran. Like the mosquito, the females alone bite and do so during the night. As their flight is noiseless, no warning is given of their presence and they penetrate into bedrooms only when the air is very quiet. At dawn they return to rest among rubbish, wood or vegetable refuse in dark and damp places such as cellars. The eggs are laid among the rubbish.

Owing to the war conditions prevalent over most of the world at present everywhere, large quantities of timber to be used for huts, barricades, defence work, etc., were collected, and near them were large numbers of human beings, congregated in heated factories and barracks under conditions suitable for the spread of the disease. The eggs of Phlebotomus were brought most likely along with the stores of wood. The rapid decline of the epidemic shows clearly that the disease was insect borne and not spread by contagion. In India the pappataci flies are found in the corners of bathrooms during the day and round the lamp at night.

FOR the last fifty years or so nickel plating has been carried on but only recently has the very slow rate of deposition of the nickel been improved upon. The low rate of 3—5 ampères per square foot was the usual, but lately nickelling at from 10—20 ampères per square foot has become common, at least in America. The most recent step in rapid plating is with cobalt where a speed of 150 ampères per square foot has been attained. This excellent result with cobalt is due to the extreme concentration of the salt used. As nickel salts are equally soluble it might be expected that like results should be obtained and it is

highly desirable that they should be. However, it is in anode corrosion and in its absorption of hydrogen that nickel is inferior to cobalt as a metal for electro-plating, for the nickel anode becomes 'passive' on the slightest provocation, acid being also produced at the same time. The hydrogen then produced by the formation of the acid is absorbed by the nickel which is thus rendered hard and brittle and liable to strip off from the metal on which it is deposited. If the bath be heated and a little nickel chloride and boric acid added, excellent results are obtained.

To 'batik' means to cover a cotton fabric with a thin ground of wax before putting it in a bath of dye so as to preserve from the latter certain parts of the stuff to form a design. This process repeated each time with a dye of different colour and with the material recoated so as to preserve different portions from the dye finally produces a design which is often of real artistic value. The whole process comes originally from Java but has been amplified and perfected in Germany during the war. The value of 'batiking' lies in the fact that certain tissues which formerly would not take certain colours can now be dyed. Also old blouses, stockings, hats, etc., can not only be redyed but can take a lighter colour or even be entirely changed. Hence it has been possible to utilise apparently useless or faded goods.

RECENT PERIODICAL LITERATURE.

FROM THE QUARTERLIES.

THE *Quarterly Review* for October, 1918, has an article by Horatio F. Brown, 'The English in the Levant,' which is rather interesting as giving an account of the beginnings of English sea-power in the Mediterranean. The author divides the early history of the English in the Levant into two periods, the first of which, the subject of the present article, covers the years 1553 to 1603, and is concerned chiefly with the difficulties and varying fortunes of the London merchants and their agents who set out to create a Levant trade. The second period runs from 1603 to 1631, and we hope there may be a further article on this period in the next issue, dealing with the doings of the pirates up to Blake's final establishment of England as a sea-power.

England owes much to the wise, far-sighted commercial policy of William Cecil, Lord Burghley. He may be looked upon as the founder of modern British commerce. He did all in his power to encourage the instinctive national tendency to expand and gave his mind to extending the trading markets of England, for he had already grasped

a fundamental economic doctrine: 'It is manifest that nothing robbeth this realme of England but when more merchandise is brought into the realme than is carried forth', because 'the balance must be paid with money'. For the furtherance of this policy he did his best to develope the mercantile marine. To his mind there were three good schools in which it could acquire strength and efficiency—fishing, the carrying trade and piracy. Piracy, though excellent training, must always be abhorrent to the merchant, on whom Burghley's scheme mainly depended: the carrying trade did not yet exist; fishing, then, remained as the great school 'in which men are made meter to abide stormes and become common mariners than by sailing in ships to Roone or Burdeaux.' One wishes that Burghley could know of the glorious service rendered during the War by the trawlers of the Auxiliary Fleet. England owes much indeed to her fishermen.

Genuine trade was Burghley's great ideal; unlike Spain, he cared little for the amassing of actual treasure, knowing that a flourishing over-sea trade would make England richer and more secure than anything else. Nor, again, did he approve of 'protection' in the form of Navigation Acts like those of Venice and Spain; he was all for free trade and healthy exchange and barter. Among the several great trading companies which owed their foundation to him was the Levant Company.

In the 16th century the Mediterranean was the richest field open to the merchant; not only did it produce sugar, currants, sweet wines and oil, but it was the trade route to the Orient; and the western commodities of woollens, kersies, leather, and tin were always in demand both in the Levant and in the Orient. Hitherto Venice had enjoyed a virtual monopoly of this rich trade, and this fact, combined with the scarcity of English shipping and the danger from Barbary pirates, had so far kept England out of it. But now, owing partly to the discovery of the Cape of Good Hope route to the East, partly to the disastrous effects of the League of Cambrai, the commercial power of Venice was most opportunely dwindling just as England woke up and prepared to start on her commercial career.

Ever since 1511 there had been a kind of sporadic trading with the eastern Mediterranean from Sicily to Syria done by private ventures. 'There was an English consul at Chios; there were English factories in Crete. The Levant voyage took, on an average, from ten to eleven months out and back. A typical ship was the "Mathew Gonson" of London, of three hundred tons burthen, with a crew of one hundred hands, including six gunners and four trumpeters.' In 1531 John Gresham, a London merchant, traded goods to the value of 12,000 ducats, equal to-day to about £30,000. In the same year the first

English attempt to trade with the Turk was made by one Anthony Jenkinson. He obtained from Suleiman the Magnificent a safe-conduct and leave to trade anywhere in his dominions. But after 1550 the Mediterranean trade of England seems to have been declining till in 1575 'the enterprise of two English merchants revived and launched it on a fresh and far more vigorous career.' These two were Sir Edward Osborne and Mr. Richard Staper. After many months of negotiation conducted as secretly as possible for fear of the opposition of Venice, they obtained from the Sultan a safe-conduct for their agent, Mr. William Harborne, and he left London for Turkey in July, 1578. In 1579 he was able to send home a letter from the Sultan to Elizabeth granting trading privileges to Harborne and two others equal to those enjoyed by the French and Venetians in Turkish dominions. By this time Burghley had interested the Queen in the matter of the Levant trade, and in her reply to the Sultan she begs that the privilege accorded to these three 'may not be so narrowly restrained to two or three men only, but may be enlarged to all our subjects in general.'

From this point on the article is mainly taken up with the vicissitudes of Harborne's fortune as English Ambassador to the Porte and Agent of the Levant Company, and with that of his two successors. He had to meet all manner of jealous intrigue, not only among the officers of the Porte but from the French and Venetians. The latter were set upon keeping England out of the Levant trade; the former were exceedingly jealous for the prestige of France. The Venetians sailed under their own flag; but the French was the covering flag for all other foreigners in Turkey, and France was very proud of her position as protector of all Europeans. We have not space to follow the story of these intrigues, interesting though it is. In the main the Englishmen were successful; they secured the desired 'capitulations', recognition for their own flag and the consulage of English and Flemish traders; but the Levant Company was for some years in an uncertain position, hardly able to make the most of these advantages, till in 1605 the perpetual charter ushered in its days of steady prosperity.

It is interesting to notice how the English ambassadors used the argument of England as Protestant Champion of Europe to secure the friendship of the Sultan. Spain was the great European foe of Turkey; England as the champion of Protestantism was the natural foe of the Pope and Spain; from that to friendship with Islam was but a step. If Turkey favoured England, it would help to keep Spain busy and so set Turkey free to prosecute the Persian war, a constant menace to her eastern frontier. Also, though the preparations for the Armada were known to all, none knew whether it was aimed at England or Islam; if the latter, then the help of England would be of immense value to Turkey. At the same time England gained by an *entente* with Turkey, and was all for preventing a truce between Turkey and Spain, which would free Philip from the fear of a Turkish attack on his Italian possessions and allow him to concentrate all his forces against England. These diplomatic considerations, combined with successive intrigues with and against France and Venice, must have made the life of the English ambassador to the Porte rather harassing but full of interest and variety and never dull.

How the defeat of the Armada and peace with Spain set free a number of bold spirits for whom a tame home life had no appeal, and who then took to piracy in the Mediterranean, is a story which we hope Mr. Brown will give us later on.

The Contemporary Review.

The December number opens with an article entitled 'The End of the War—And After,' by the Bishop of Winchester. As we stand for the moment, still breathless with the strife that is ended and the relief therefrom, reflexion upon our great experience cannot but struggle in our hearts, and struggle for voice. And first, perhaps, there is borne in on our minds the significance of experience. Crisis discloses the meaning of experience, and the disclosure made by the crisis through which we have passed is once again twofold, the worth of human life and endeavour, patience and effort, and the working of a power within and behind human life that guides and controls and uses it. This is what the people feel. They are conscious that the only full expression of their deepest heart must be a Godward expression. And their thankfulness for victory is intensified by the feeling that victory has been won for the Right and by its help. Herein lies the encouragement that success gives us to face the problems that lie before us. Our war experience leaves us with a clear challenge to mount a new level of moral progress, and to accept as practical what we have always recognised as ideal. In illustration the Bishop points to the acceptance of the League of Nations as a practical ideal, which means the substitution of international unselfishness in pursuit of justice to all for the complicated and uneasy adjustments, always getting out of gear, between the balanced selfishnesses of nations. As in the international so in the domestic sphere. There must be a common recognition that the supreme object is the common welfare—that no class will really succeed, by selfishness. Both international and internal unity will be reinforced in proportion as the peoples of the

West are drawn to recognise a disinterested duty to the whole of humanity, and in particular to its weaker, more backward, or less organized peoples.

Among the important questions that will come up for settlement at the Peace Conference is 'The Future of Armenia,' and Viscount Bryce contributes an article on this subject. The main principles on which territorial changes shall proceed are summed up in the expressions—'Respect for the wishes of nationalities,' and 'Recognition of the right to self-determination of each nationality or people.' These have been practically agreed to: but in their application to particular cases difficulties will arise; and if in any case the application is to be just and the settlement permanent the facts of that case must be carefully studied. In the case of Armenia one fact stands out clearly—that Turkish rule must for ever cease. Turkish government is the very worst which has afflicted humanity during the last fifteen centuries. But the elimination of the Turk raises the question of reconstruction. What shall be done for the government of the regions inhabited by the Armenians, for the due recognition of the principle of nationality, for the establishment of order, and for the future peaceful development of the natural resources of districts which at one time were, and might again become, well-populated and prosperous, the home of civilised peoples? The first thing—to be done at once, Viscount Bryce says—is to restore order. Under the provisions of the Armistice the Turkish Army is to be demobilised, which is letting loose a very large number of armed men accustomed to military licence and to the slaying of Christians wherever they find them. To put matters right, there ought to be sent at once as many troops from the Allied armies now in Syria and the British Army in Mesopotamia as can be spared. And what is to be done while the process of reconstruction, which may take fifteen or twenty years, is going on? There must be a Protecting Power—a Western, civilised Power—which can send trained officers, some military, some civil, to set on foot an administration that will command not only obedience but also confidence in its uprightness and impartiality. For this task Lord Bryce thinks the United States is for many reasons well qualified, but if the American Government hesitate to take it up, some European Power must be found to do it. In conclusion, he points out that the western European nations—Britain included—ought to make some reparation to Armenia for their old pro-Turkish policy, to which the sufferings of the Armenians have been largely due.

General Maurice discusses 'The Eastern and Western Controversy.' The controversy has been chiefly British, because Great Britain, with her Eastern responsibilities, was in closer touch than any other of the

Allies with the problems of the East; because she was the most closely affected by Germany's Eastern ambitions; and because she alone had the naval power and the mercantile marine necessary for the transport of great overseas expeditions, and for keeping open long lines of sea communications. We cannot go into details regarding the arguments that have been relied upon by those who have taken part in the controversy nor the manner in which General Maurice deals with them. Suffice it to say that he holds with the Westerners in believing that the Western front was all along the *vital* front, which could not be weakened with impunity, but that both the extreme Westerner and the extreme Easterner were wrong.

Mr. W. H. Dawson deals with the foreign policy which has brought Germany to the dust, and considers what is likely to be the future of that country. He does not believe that Germany is ready for Republicanism or that this form of government is suited to the genius of the nation, nor does he think that the Empire will fall asunder.

Other articles in this number are 'William II,' by O. de L.; 'Henry Scott Holland,' by Mrs. Drew; and 'Scientific Temperance,' by Dr. C. W. Saleeby. There are also the usual reviews of books.

COLLEGE NOTES.

ANOTHER victim to influenza was Mr. K. Seshu Aiyar, B.A., L.T., Headmaster, Municipal High School, Mayavaram. We had occasion to write about him when he was made a Rao Bahadur in 1917. Little did we think then that his enjoyment of the distinction conferred on him was to be so short-lived. But epidemics like influenza remind us that one's length of years is not a subject for human calculation or anticipation. In Mr. Seshu the College has lost a former student whose relationship to his *alma mater* was not a matter of past history—a thing of days that are no more—but a living fact influencing and inspiring action in every sphere of life. First as Assistant Principal of the Salem College and afterwards as Headmaster of the Mayavaram School, he delighted in sending yearly relays of young men trained by him to complete their education in the Christian College whose method and spirit he introduced wherever he went and whose ideals he taught his pupils to admire. The practical earnestness with which he identified himself with the management of the Mountain Home in Yercaud during the first decade of this century showed that though his student days in the College were

over he never regarded himself as out of it. He had a marvellous capacity for sharing in the aspirations and enthusiasms of the young, while participating in the counsels of elders. It was thus he was able to command both respect and love, obedience and friendship, co-operation and submission. Of him it may be truly said that he lived up to the ideals of his College life. He was a generous spirit,

> Who, when brought
> Among the tasks of real life, hath wrought
> Upon the plan that pleased his boyish thought:
> Whose high endeavours are an inward light
> That makes the path before him always bright:
> Who with a nature instinct to discern
> What Knowledge can perform, is diligent to learn,
> Abides by this resolve, and stops not there
> But makes his moral being his prime care.

MR. K. SUBBA REDDI, who died at Cuddapah, on the 1st November, of pneumonia induced by influenza, had a brilliant career in this College. He graduated in 1910, with a First Class in Philosophy. He went soon after to London to qualify for the Bar. At Gray's Inn he carried off all the prizes which were open to him. On returning to India he set up practice at Cuddapah where rich Reddi clients were glad to rally round a young Barrister belonging to their own community—'a young doctor of Rome: his name is Balthasar.' Mr. Subba Reddi used his social and professional influence in the interests of sober and progressive politics as against unpractical and reactionary schemes. In him South India has lost a local leader, who promised soon to become a Presidential leader, of much sagacity and great force of intellect and character.

DR. B. RAJAGOPAUL, who died in Bangalore in the course of his professional duties in combating influenza, studied in this College till he passed the F. A. Examination, when he joined the Medical College. After finishing his course in Madras he went to Britain, where he qualified as an L. R. C. P. and S. and obtained an Oxford degree in Sanitary and Bacteriological Sciences. Belonging to a well-to-do family in Madras, he practised his profession in a philanthropic spirit and rendered service regardless of remuneration. His was a modest, gentle spirit which found pleasure in doing good. He was appointed Bacteriologist to the Mysore State only a few months before his death. His friends and admirers have recently had a portrait of him unveiled by Dr. M. C. Koman.

THE College has lost in Mr. Mahomed Ibrahim Quarishi a Muhammadan graduate who has done signal service in stimulating and directing the educational aspirations of his community. After graduating in 1902, he was encouraged, chiefly by the Rev. F. W. Kellett, who took a personal interest in him, to join the teaching profession. In his turn he helped to organize the activities of the Vanyambadi Muhammadan Educational Society and became the Headmaster of the Madrasa Islamia, Vaniyambadi. From this position he inspired many a young Muslim with zeal for intellectual and social progress among Muhammadans. If to-day there is a greater desire evinced by this community to benefit by the educational facilities provided so abundantly by the British Government, this result is in no small measure due to the unsparing labours of Mr. Quarishi.

NEWS has also reached us of the death at Rangoon of an Indian Christian Graduate of the College. We take the following particulars from the *Gospel Witness*, the organ of the Lutheran Missions in India:—

Mr. John Kadirvelu, of the Rangoon Secretariat, was the second son of the late Mr. C. Kadirvelu Mudaliar, who was a well-known convert of the United Free Church Mission in Madras. Mr. John was born in the year 1873 at Madras and was educated in the Christian College where he completed his educational career. He was a favourite student of the venerable educationist, the Rev. Dr. William Miller, who had always shown a keen interest in the welfare of the family of the late Mr. C. Kadirvelu Mudaliar. Mr. John took his B. A. degree in 1900 and started life as a teacher at Erode.

After a few years' service at Erode he entered Government Service as a clerk in the Custom House, Madras. Soon after the whole family shifted to Burma and he came to Rangoon with his parents and joined the Office of the Inspector-General of Civil Hospitals as a clerk, from where he had a lift to the office of the Chief Secretary to the Government of Burma. After the death of his father, and in the absence of his elder brother in Fiji, the whole burden and responsibility of this big family fell on him, which he bore so patiently and unselfishly till the last. He was a source of strength and protection not only to his brothers and sisters but also to many of his other poor and deserving relatives. Many are the people who received help of different sorts from him and his exemplary wife. Those who well know them and their family circumstances can testify to the fact that they were bearing their burden with joy and Christian feeling, with 'bear ye one another's burden and fulfil the law of Christ' as their every-day motto.

He was a good Christian and an elder of the Lutheran Church at Rangoon. He did much for the congregation, which was well shown during the course of the funeral sermon preached by the Rev. Mr. Neilsen.

He suddenly fell a victim to influenza on the 5th November, which showed no signs of abatement in spite of medical treatment. On Sunday, the 10th, at 8-30 P.M., he called us all round his bed and asked us to sing his favourite hymns, 'Peace, perfect peace,' 'Nearer, my God, to Thee,' and 'Abide with me.' He was so conscious that he joined us in the singing and was quite prepared to meet death, which he met in all peace and serenity while the last verse of the third hymn was being sung.

ANOTHER young *alumnus* of the College who fell a prey to influenza, not in India but in England—reminding one of the wide-spread ravages of the disease—was Mr. V. K. Muthukrishnan, the only son of the late Mr. V. Krishnaswami Mudaliyar, Sub-Divisional Officer, D.P.W., and nephew of Mr. V. Rangaswami Mudaliar, outside Auditor, Accountant-General's Office, Madras. After leaving this College, Muthukrishnan went to Edinburgh, where he put in five years' study and finally took the M. A. Degree. Thence he went to London where he was entered at Lincoln's Inn. He intended to sail for India after being called to the Bar in December. But on the 14th November he died. The sad news was wired to his mother by Sir Murray Hammick, of the Council of India and formerly of the Madras Executive Council.

DEATH has not been less active among the older generation of our former students. The Hon'ble Mr. K. R. V. Krishna Rao, Zamindar of Cocanada, died on Thursday, 24th October. He was one of the students belonging to the landed classes in whose education Dr. Miller took special interest with a view to fitting them for their future sphere of usefulness. That the care bestowed on him was not thrown away is proved by his useful career as a public man. 'After a period of training under the Court of Wards he took charge of his estate about twenty years ago. He devoted himself wholeheartedly to the management of his Zamindari and did his best to relieve it from the adverse conditions into which it had drifted.' A student of history, he interested himself in politics, and being a Telugu scholar he became an Andhra patriot devoted to the special interests of the Northern Districts which he represented in the Madras Legislative Council. In moving in the Council a vote of sympathy with the bereaved family, the Hon'ble Sir A. G. Cardew said:—

'I beg to be allowed to draw the attention of the Council to the loss which we have sustained since the last meeting, through the death of the late Mr. K. R. V. Krishna Rao, who represented the Zamindars of the Northern Districts. Mr. Krishna Rao was for five years a member of this Council and during that period, I believe I may say, he has endeared himself to all the members of this Council by his simplicity of character and his transparent desire to do all he could for his constituents. Possessing as he did a lifelong experience of the agricultural population and the revenue conditions in the Northern Circars, he was always desirous of laying before this house the wishes and needs of the districts which he represented and his contributions to our debates were always worthy of attention. He was a great Telugu scholar. In all the speeches which he made in this Council his most distinguishing characteristic appeared to be his immutable good nature. I cannot recollect a single instance of any trace of personal feeling ever exhibited by him and I feel the impression he made was that he was a man of a very attractive and likeable disposition. We feel that in him we have lost a friend and it makes it more easy to realise the great loss it must have been to his family.'

IN our July issue we quoted the famous lines of Kipling in which he proclaims the universal brotherhood of true soldiers and the potency of the martial spirit in dissipating social and racial prejudice. Social workers among Indian soldiers in France, Mesopotamia and other war areas, like Dr. S. K. Datta, of the Y. M. C. A., testify to comradeship in war having had the same dissolving influence on caste traditions. Here sepoys belonging to different provinces, castes, creeds and denominations not only lived together regardless of caste distinctions among themselves but fraternised socially with men of all allied nationalities. In Indian History the spirit of caste exclusiveness has often been overridden by the spirit of chivalry: notice the several alliances between families of Rajput Princes and Moghul Emperors. In our own times the personal love and regard which marks the mutual relationship of individual Englishmen and the more sportsmanlike Indian princes has often expressed itself in ways which cut clean across the barriers created by caste between man and man. An illustration of the soldier's faith is published in the *Times* from the pen of Sir Henry Newbolt. It is called 'A Ballad of Sir Pertab Singh.' Our students would certainly like to commit the lines to memory as illustrating the noble cosmopolitanism to which they often feel called to rise in their pursuit of the Holy Grail of Imperial patriotism.

A BALLAD OF SIR PERTAB SINGH.

In the first year of him that first
  Was Emperor and King,
A rider came to the Rose-Red House,
  The house of Pertab Singh.

Young he was and an Englishman,
  And a soldier, hilt and heel,
And he struck fire in Pertab's heart
  As the steel strikes on steel.

Beneath the morning stars they rode,
  Beneath the evening sun,
And their blood sang to them as they rode
  That all good wars are one.

They told their tales of the love of women,
  Their tales of East and West,
But their blood sang that of all their loves
  They loved a soldier best.

So ran their joy the allotted days,
  Till at the last day's end
The Shadow stilled the Rose-Red House
  And the heart of Pertab's friend.

When morning came, in narrow chest
  The soldier's face they hid,
And over his fast-dreaming eyes
  Shut down the narrow lid.

Three were there of his race and creed,
Three only and no more:
They could not find to bear the dead
A fourth in all Jodhpore.

'O Maharaj, of your good grace
Send us a Sweeper here:
A Sweeper has no caste to lose
Even by an alien bier.'

'What need, what need?' said Pertab Singh,
And bowed his princely head,
'I have no caste, for I myself
Am bearing forth the dead.'

'O Maharaj, O passionate heart,
Be wise, bethink you yet:
That which you lose to-day is lost
Till the last sun shall set.'

'God only knows,' said Pertab Singh,
'That which I lose to-day:
And without me no hand of man
Shall bear my friend away.'

Stately and slow and shoulder-high
In the sight of all Jodhpore
The dead went down the rose-red steps
Upheld by bearers four.

When dawn relit the lamp of grief
Within the burning East
There came a word to Pertab Singh,
The soft word of a priest.

He woke, and even as he woke
He went forth all in white,
And saw the Brahmins bowing there
In the hard morning light.

'Alas! O Maharaj, alas!'
O noble Pertab Singh!
For here in Jodhpore yesterday
Befell a fearful thing.

'O here in Jodhpore yesterday
A fearful thing befell.'
'A fearful thing,' said Pertab Singh,
'God and my heart know well'—

'I lost a friend.' 'More fearful yet!
When down these steps you past
In sight of all Jodhpore you lost
O Maharaj!—your caste.'

Then leapt the light in Pertab's eyes
As the flame leaps in smoke:
'Thou priest! thy soul hath never known
The word thy lips have spoke.

'My caste! Know thou there is a caste
Above my caste or thine,
Brahmin and Rajput are but dust
To that immortal line.

'Wide as the world, free as the air,
Pure as the pool of death
The caste of all Earth's noble hearts
Is the right soldier's faith'

We remember how when Mr. John Mackenzie, Mr. F. P. H. Sterling, and Mr. J. M. Craig, Professors of the College, died in Madras in 1905, 1906, and 1912, respectively, our own students regarded it as a privilege to bear the coffin containing the last remains of their beloved teachers from the church to the bier and from the bier to the grave. Personal attachment, the attraction of soul to soul, is the supreme solvent of caste prejudice and social exclusiveness.

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*THE NATIONAL MISSIONARY SOCIETY.**

BY G. PITTENDRIGH, M.A.

I HAVE been asked by the National Missionary Society to speak to you to-day on its work in India. I am glad to do so as I have been for years on its Executive and have therefore had opportunities for an intimate knowledge of its methods and operations.†

Few of us, I imagine, who noted the small group of men nearly thirteen years ago at Serampore, believed that in so brief a time the Society then formed would command the confidence of all sections of the Protestant Church, occupy six mission areas, and receive an annual income of over Rs. 20,000, raised almost entirely from the Indian Christian community.

On Christmas Day, 1905, the Society was constituted with the object of uniting Christians of all denominations and provinces in the task of helping in the evangelization of India. It was not begun in opposition to existing missions, it was not started in rivalry, though a laudable patriotism gave and still gives a stimulus to its efforts. The Christian community had become conscious of itself, had begun to realise that to them much had been given, and that therefore of them much was required. They desired as a community to seek to hand on to others the blessings which had come to them from their Master. It was a great ideal. There were already indigenous missionary societies like the Tinnevelly, Ongole and Madura Societies, connected with the churches of various missions, but the National

* An address delivered in College Church, Madras, on Sunday, 10th November, 1918.

† I am indebted throughout to the publications of the Society.

Missionary Society aimed at uniting Indian Christians of all denominations and of all languages in a common purpose—the spread of the knowledge of the love of God in the Lord Jesus Christ.

Behind the movement was the conviction that however the followers of Christ might vary in important points of faith and order there was a common heritage of truth which might bind them together in the pursuit of this common purpose. The little band of men at Serampore, belonging to five different churches and eight language areas, realised this unity; why should not the Christians they represented realise it also? Faith in, and love for, their common Lord was a deeper thing than all ecclesiastical differences. This was the bond that united the founders of the Society, and it is in this spirit of unity that they continue their labours now. During years of constant co-operation I cannot recall any occasion when difference of creed caused even the least shadow of discord.

They were faced, however, by grave problems. There was, for example, the great inadequacy of their means. The community was comparatively poor, and they were already contributing to many denominational missions, their leaders were inexperienced, educated young men preferred other walks in life. The outlook from the human point of view was therefore far from inspiring. They were, however, greatly cheered by the cordial support of leading men in their own community, and by many representative men and bodies in the Foreign Mission Societies, who gave them encouragement and the warmest of welcomes. It is difficult to recall now any discordant voices, though some people doubted the ability of the Society to carry the project through. The Madras Missionary Conference, the Synod of the Church of England in Ceylon, the American Marathi Mission, the Bishop of Lucknow, the Metropolitan of the Mar Thoma Syrian Church, are but instances of the numerous men and missions that extended to them a brotherly hand. The inadequacy of their resources was therefore in some measure compensated for by the atmosphere of sympathy in which they took up their task.

Another problem of a different order, though hardly less grave, was that of their ecclesiastical connection. Were they to form a new church, a new denomination to which the converts of their Mission would belong? On the one hand they had the

warning example of abortive attempts to found a National Church of India both in Bengal and Madras. On the other they had the successful example of the Student Movement, the Young Men's and the Young Women's Christian Associations and the Christian Endeavour Society, which, while seeking to Christianise, sought at the same time to preserve denominational loyalty. They wisely decided to follow the example of the latter, and to found the society on an inter-denominational basis. To this decision they have strictly adhered.

'Denominational loyalty,' as they have themselves stated, 'on the part of the workers was laid down as its acknowledged policy. This policy consistently pursued . . . . has made the Society strictly denominational in its evangelistic work. At the same time it has strictly maintained the inter-denominational principle in its common treasury and in its administrative method. The funds of the Society come from Indian Christians of all communions and they are administered by Committees which are necessarily inter-denominational in their make-up. But men of the same church are sent to work in a field, and this matter decides the denomination for the converts of that field.'

Thus in accordance with this policy one field is worked in connection with the Church of England, and the others are respectively connected with the Presbyterian Church, the Syrian, the United Church of South India, the Congregational and the Lutheran.

A third problem, not very easy to solve, was the method of control or administration. The area is vast, the supporters scattered from the Himalayas to Cape Comorin. What system could be devised that would link up this widespread constituency? It would be tedious to give all the details of its government. It will be sufficient to say that the general direction of affairs is in the hands of a council of about a hundred, which meets rarely and only with reference to large questions of policy. This Council elects an Executive Committee of about twelve persons to direct the business from month to month at headquarters, which has hitherto been, and still is, Madras. In addition to these bodies there is an Advisory Board consisting of twelve representatives of Foreign Missionary Societies. Each province has its own Provincial Council, under the control of the Executive Council. Perhaps it is worth noting that while the officers of the Executive are all Indian Christians, and also the large major-

ity of the members, they have always had on it certain European representatives of other Missionary Societies. It seems to me that this arrangement was for various reasons one of the wise pre-visions that the founders of the Society manifested.

Such then are some of the problems the young Society had to face. I have indicated in a general way how they were met. But I need hardly say that even a good constitution may have little fruit unless there is a driving force behind it and the driving force is generally found in the Secretary. The Society has been peculiarly fortunate in its Secretaries, first Mr. (now Bishop) Azariah, then Mr. K. T. Paul, and now Mr. P. O. Philip. The Society owes much to the labours of these men, and certainly not least to Mr. Paul, who still remains an Honorary Secretary and manages, in spite of very onerous other duties and residence in Calcutta, to attend occasionally the meetings of the Executive in Madras. Besides these they have had the assistance of many good and earnest men, notably the President and Treasurer, Mr. Hensman.

And now what has been done? How has the Society prospered during these twelve years, since the day when the little band of men knelt down at the old pagoda consecrated by the prayers of Henry Martyn, and 'committed the Society to God, and dedicated themselves to pray and live for India's regeneration'?

As I have already indicated they are to-day working in six widely scattered fields. 'Engaged in direct missionary work, in these six fields' (I quote from last year's report) 'are fourteen Indian missionaries, seven of them ordained, and all of them of good education, three being doctors. Of these, three are working honorarily. There are also twenty-one other workers in these fields, who, as teachers, lyrical evangelists, Bible-women and compounders, help the missionaries in their work. There are five more men who, after having been accepted by the Society for work, are getting the necessary special training—one in a theological seminary, and two in the well-known Mission Medical School at Miraj. The other two are studying medicine, one in Edinburgh and the other in London, at their own expense with the intention of working as honorary medical missionaries in connection with the Society on their return to India. A Christian community of about 2,000 has been gathered in these fields, and the Society's missionaries are facing the task of shepherding them, while developing the evangelistic work as well. Besides the fourteen missionaries and the twenty-one other workers the Society has four Secretaries who give their whole time to organizing and deputation work among the churches and office work.'

Tested by any standard you like I think we may say without any exaggeration that this is a good record. No one is more conscious than the Executive itself that this is only a beginning, but it is a beginning that should fill all true followers of Christ with thankfulness, and rebuke our faint-heartedness, for not only has much been accomplished, but it gives promise of larger things to come.

They are also perfectly conscious that mere numbers, whether of workers or of converts, afford a fallacious test. So it does in every mission. The National Missionary Society has exactly the same difficulties to face that are familiar to us in other Boards—low standards of living, defects of character and conduct, incompatibility of temper, and other hindrances to a realisation of the Kingdom of God. But the Society is seeking to face these difficulties in a spirit of faith and courage.

The Society set before it as its aim to work in unoccupied fields in India or in fields voluntarily handed over by other missions. To this policy it has adhered.

The first field, selected after much deliberation, was the District of Montgomery in the Punjab, lying between the Ravi and the Sutlej. When they began work there, twelve years ago, it was one of the backward districts of the Punjab. Owing to uncertain but frequent inundations from the rivers there were only pastoral people who led a kind of nomad existence for part of the year, and deserted the district for the rest. It was not a promising field. But things have greatly changed. Great irrigation canals have been constructed by the Punjab Government and large numbers are flocking into the district, and now thousands of acres formerly sterile are under the plough. It will soon be one of the most populous districts of the Province.

The first missionary was Mr. James Williams, a graduate from the Forman Christian College, Lahore. Mr. Williams faced his solitary and arduous task with faith and courage. Then follows the story so familiar to us in pioneer missions. He, with an assistant, opened his school. For months there was only one

boy. By the end of the year there were four. He began dispensing medicines, was by and by invited to visit patients anywhere within a radius of fifteen miles. He gradually gained the confidence of the people and gathered them around him in the evenings when he spoke to them of the love of Christ. So the work began. Through the agency of teaching and healing he won his way to the trust of the people. Another missionary with medical training joined him. They opened a dispensary and in the first year had 10,000 visits. In 1910 Mr. Williams was ordained in St. Stephen's Church, Delhi. As conditions changed in the District, and numbers flocked in for agriculture, Christians came with them, and many of the depressed classes. Requests from various parts came for baptism, and for a time it looked as if a mass movement were beginning. But this passed when it was found that no material advantages were to be had. I cannot now follow the story of the development. The mission has to-day three missionaries at work in four centres. They have two Christian villages, and scattered groups of Christians numbering in all about 1,000, connected in accordance with the policy of the Society with the Church of England.

Time permits me only to mention the other fields.

The second district chosen was the Mikkar Tahsil in the United Provinces, offered by the American Presbyterian Mission. The work here has been almost entirely among the depressed classes, of whom there are now about 900 Christians connected with the Presbyterian communion. A third field is Karwala in the Sholapur District of the Bombay Presidency. A fourth which is of special interest to many here is Karwar in North Kanara. It is the special field of the Mar Thoma Syrian Church. At least two of the graduates from our own College laboured there for a time, Mr. P. O. Philip and Mr. K. K. Kuruvilla, who have passed on to other duties. Various circumstances make it a hard field, *e.g.*, the variety of languages, the chief being Konkani, the very rigid caste scruples, even the 'untouchables' refusing to drink water touched by a Christian, and the abundance of malaria except in the thin belt of land along the coast.

The other districts are the Omalore Taluk of the Salem District, which has also been worked chiefly by old students of our College, and has special affinities with the South Indian United Church, and Rewah, a Native State in Central India, which is supported by Indian Christians belonging to various

Lutheran bodies. In these more recently opened fields there are as yet few results that admit of tabulation.

I have not attempted to speak of the triumphs and disappointments of the workers. They are very familiar to us in this land. Nor do I speak of the loneliness of men in districts where sympathy is hard to find. If we permit ourselves a little thought it is easy to imagine them. It is hard to keep the flame burning bright amidst distrust and opposition, and to keep steadily on for years sometimes with no visible success. All that it means for them I must leave for your own reflection. But one or two things I wish to say in conclusion.

It seems to me, in the first place, that this is a great work, great not so much in its accomplishment, though that is not small, but in its possibilities, and in its significance. It deserves the support of the Indian Christian community, and if this support is forthcoming in increasing measure the Society will grow from strength to strength. With a growing Christian Church behind it and an ever deepening interest in its work the Society has a great future before it. But it must be adequately supported. They seek to-day our prayers. It was founded in prayer. It has been carried on in prayer. They are conscious that there is no future for them except in prayer and in utter dependence upon God.

But it is not enough that the workers should pray, behind them there must be a praying Church, not one day in the year, but all the days of the year. This is what they plead for: will you not help them to gain it?

Then they need money support. The Church has already surprised us by what it has done but it can do much more. A week ago at the Executive Council meeting the Treasurer announced that they were now Rs. 6,000 behind and that all that must be made up during the closing weeks of the year. For new development they need much more than that.

Finally let me say that we here in this College have a special and altogether peculiar interest in the National Missionary Society. Have you realised that all its General Secretaries, Bishop Azariah, Mr. Paul and Mr. Philip, and many of its missionaries were students of the College?

I was privileged to give an address some years ago at a small dedication service mostly of officials of the Society and Committee members. We had met together to set apart one

of the missionaries for his work in North India. About twelve were present. I glanced round the room, and with perhaps one exception all were our old students. There came home to me in a new way the place our College was taking in the shaping of the Indian Church. From here, therefore, above all there should flow forth to them a great wave of sympathy. In a very real sense it is our work. In speaking to the present students of the College I would remind you that this is in large measure the work of your brothers, who sat in these pews, and on the same College benches. Will you not then stand by them, uphold them and strengthen their hands? Many of you can do voluntary work in your own districts, especially during vacation times; you can inspire enthusiasm for its great aims. You can help your Church to feel the missionary call. May God grant to you and to the branches of the Church you represent an ever growing sense of the urgency of the call to follow in the Master's footsteps and to share in the coming of the Kingdom of God in India.

*COMMENTS ON THE PRESENT SITUATION.**

By the Rev. Wm. Miller, D.D., LL.D., C.I.E.

To the Former Students of the Madras Christian College.

My message of salutation to the College Day meeting for the present year was despatched at a very early date on account of the delay and danger to which all sea-borne transmission of correspondence has of late been unhappily exposed. In that message I referred to the probability that many events might happen and great changes take place in the interval between the time when I wrote and the time when you would listen to what I said. The expectation thus hinted at has been fulfilled. It has been fulfilled in a manner more rapid and complete than I could at that time imagine to be possible. This wonderful transformation of our whole outlook has cast new light on a part of the question with which I dealt some three months ago. I have the feeling of being called upon to ask you to consider

* A Supplement to the College Day Message published in our December number.

the present situation in such aspects of it as are presented by the new light which has now been somewhat unexpectedly, but very brightly, thrown on it. What I thus feel called upon to say cannot in spite of the restored freedom of the seas reach Madras in time for your annual Celebration; but I trust that it will reach very many of you through the medium of the *Magazine*.

For India by itself the chief result of the great transformation is that the danger has passed away of its being invaded either by German armies or by savage hordes under German guidance. Some months ago that danger appeared to be so much of a possibility that it needed to be taken into account as a thing that might need to be guarded against. Now it has passed away, and passed I hope for ever. But I am confident that it is not only on account of the immediate safety thus secured that you are thankfully rejoicing. In common with civilised mankind at large, you will by this time have expressed your joy that, after long years of unparalleled suffering and bloodshed, the power of the would-be tyrant of the world has at last been broken. So far as concerns the march of external events, the hundred and twenty days that preceded that 11th of November on which Germany acknowledged that she lay prostrate at the feet of outraged humanity were the most remarkable period in the story of the world. At the beginning of that period there was every outward appearance that those who had adopted the new morality as the fundamental principle of national life would break down all opposition, so that Force brutal and unashamed was henceforward to dominate the world. When that short period ended, those who hold that 'Peace and Goodwill among men' ought to be the one guiding principle for every nation had triumphed all along the line. Our foes had even thankfully submitted to the most humiliating conditions. Those who had long been willing tools of the advocates of naked force had come to express an utter change of mind, though whether their late repentance is genuine or not is a point still to be determined. The War-Lord who had aimed at universal domination, together with his principal abettors, was a fugitive in a foreign land. Some of those abettors have sought escape from shame by the coward path of self-inflicted death. No such speedy victory of Right over the Might of Wrong finds a place in the records of the past. You do well to rejoice over

so clear a demonstration that though 'The Mills of God grind slowly' yet 'they grind exceeding small.'

Probably the nearest historic parallel to these eventful one hundred and twenty days is to be found in the months that intervened between the battle of Salamis, where the Greeks won their first success over the Persian Invader, and those of Plataea and Mycale, where the victory of freedom was confirmed. That famous period however was not only on a much smaller scale and had entailed much less devastation, suffering and loss, but was much less sudden and complete. May a day henceforward shine on the nations that have endured so much in the cause of humanity and freedom as brilliant as that which dawned on Greece after the invader had been driven from her soil! Nay, I dare to hope that this new day will be more unclouded and enduring than the ever-honoured old one, because it ought to be shot through by a diviner radiance than Greece was privileged to know.

At this point a question rises as to what influence, if any, recent events should have on the advice I have laid before you concerning the internal affairs of India. There are as yet no sufficient data for answering that question fully. It is much that India now stands in no immediate danger from without; but how far the warnings I have given are still required depends largely on what are the real sentiments and the political prospects of Germany and the States that were recently her vassals. Of these last there need be little fear. Their power to work evil seems finally broken, and in all probability their will as well. It is by no means equally clear what Germany will wish to do or can do in the future. Will Germany consent to be a peace-loving nation animated by real good-will to all other organized members of the human family? It is too early yet to say. It is no proof of any real change of heart that her peoples have turned wildly against the rulers who have misled and ruined her. It may turn out that all that is going on among them, like what has been going on in Russia, is but an attempt on the part of one class to establish a tyranny over other classes similar to that which the nation as a whole had set its heart on establishing over other nations. On the other hand, it may be argued that the men in the meantime at the helm of the state appear to be honestly endeavouring to carry out the terms on which a cessation of hostilities was

granted to them. The abject surrender of their Battle Fleet and of their submarines, the fullest expression of their immeasurable ferocity, may be held to be an unmistakeable proof of sincere humiliation. At the same time most of the available evidence points in an opposite direction. A culprit who has really repented, whether nation, man, or boy, bears deserved punishment without complaint, and is willing or even glad to do all that is possible to repair the injury caused by the fault committed. Of such a spirit there is no present sign among the Germans. While ready to keep honestly to the terms of the Armistice they are making it their main endeavour to secure the softest possible conditions for permanent peace and thus to escape the punishment merited by their wanton aggression and barbarous ferocity. Just now the air is full of their whining appeals for pity. Their chief aim seems to be to create dissension among the Allies and to set class against class, and all classes against the national government, in each of the victorious countries. It is to be hoped that such efforts will fail, but there is no doubt that they are continuing and will probably continue to be made. This fact alone seems to afford sufficient proof that there is no real change of heart in Germany. Now if treacherous intrigues like these are still to be carried on by German agents and their accomplices, India will certainly attract more attention from them than any other part of the British Commonwealth, except it may be southern Ireland. The very fact that a direct attack upon India is hopeless now may give new vitality to underhand conspiracies and plots.

Apart however from this possible intensification of the attempt to disturb the peace and prosperity of India, account must be taken of what has already been achieved in this way. Every man of sense must be aware by this time that the disturbance of old relations and the general excitement prevalent in India to-day have been largely caused, or at all events increased, by the machinations of our enemies. If it be too much to say that German agents and their accomplices have kindled present flames, at least they have succeeded in blowing upon already-existing embers of discontent until these have burst into something like a blazing fire. Now fire is a peculiar element. If it be allowed to rage wildly and uncontrolled, it results in nothing but wholesale destruction. On the other hand if it be wisely

directed and controlled it becomes serviceable for an untold number of profitable purposes. If only there be sufficient wisdom to guide the existing fire of excitement aright, we may come in the end to be even pleased that our enemies have helped to kindle it.

The line between wisdom and unwisdom is that which separates men who would have India to grow into united self-controlling nationhood gradually, naturally, healthily and therefore permanently and those who wish all essential elements of government to be quickly placed in inexperienced hands, that is to say, if I may preserve the metaphor, those who would let the fire rage uncontrolled until every fabric founded in the past has been consumed. The first element in healthy national self-government is that those vested with power should make it their constant all-controlling aim to labour for the well-being of the nation as a whole, and that they should have insight and experience enough to understand the methods by which all the interests of the entire organism of the community are to be subserved. They need not be indifferent to the interests of their class, of their party, of themselves, but all such things must hold an utterly subordinate place in their esteem. They must be ready to set all these subordinate interests aside when the well-being of the organized community demands that they should do so. It is not pretended that the men vested with power in any existing nation are wholly what they ought to be in this respect. Yet any nation not governed in the last resort by men who make a fair approximation to this standard is doomed to speedy dissolution. It is for you to judge whether those among you who are vociferous in demanding that all power should rest with them have as yet approached the standard that is thus essential.

I am somewhat amused, but considerably more disappointed, to learn from the newspapers that a friend of mine (I do not name him but some of you can do this without help from me) has expressed great indignation at the thought that the people of India are not fit to take immediate charge of everything that bears either directly or indirectly on their own welfare. It seems never to have dawned upon him that self-government is an art, and that like other arts men who are to practise it need some training and experience. The friend in question was indeed a student of the College, but it is practically certain that

he cannot have been at any time a member of one of our self-governing hostels. If he had been so, he would have known that self-government has its difficulties in a community of some fifty members, to say nothing of a community which counts its membership by hundreds of millions. When his speech was read to me I could not help calling a familiar old story to mind. The story is this. A man was asked whether he could play the fiddle and was prepared to do so at a certain public entertainment. He replied that he had never had a fiddle in his hand but that he was sure he could play on one if he tried because he had a brother who was a skilful player. I do not vouch for the truth of the story. In all likelihood it is a pure invention intended to illustrate how supremely self-confident some men are. At the same time the story seems to be an appropriate commentary on the speech that my friend is reported to have made. If anything be certain to those who regard with interest the wide-spread political discussion now going on throughout India it is that large bodies of carefully trained administrators will be needed in civil, police and many other departments of the State. The nearer the approach becomes to full responsible government the greater will be the number of those who are to be the instruments for making it efficient. I gave you my ideas on how such bodies of practised administrators can best be recruited and trained in my message to our College Day for the year 1913. The European element must be very strong in most of them for many a day to come, if progress is to be continuous and stable. I see no reason for any important change in the views that I expressed five years ago. I am confident that sooner or later some plan will be put in force not radically different from that which I outlined then.

In dealing with all matters of this kind wisdom seeks to apply the lessons of experience, while unwisdom pays no heed to them. Now all history proclaims that the path which leads to 'Government of the people, for the people and by the people' is long and difficult. It testifies equally that there must be many stages in the journey towards this much to be desired goal, and that even when many such stages have been passed the end of the journey has been in no case perfectly attained. It is admitted on all hands that England has been the pioneer among the nations in the marking out of the path towards popular self-government. It is the comparative success of England in

overcoming the difficulties encountered along this path that has inspired so many other lands with the wish to follow her example. Certainly she was the first great nation to reach a fair measure of that ordered freedom which is the chief aim of government and the true test of its success. Yet her success has been only comparative and not by any means complete. After so many generations and even centuries of experiment and toil her goal may be deemed by men of sanguine temperament to be at last in sight, but assuredly it has not been reached.

You will observe that I have here used the term 'England' and not 'Britain,' which it might seem at first sight to be more appropriate to employ. The reason for this is that Scotland, though a *united* nation before her southern neighbour, allowed whole generations to pass before so much as entertaining an idea of what is known as responsible government in our day. In fact it was mainly the combination of example and of influences from England and from the little canton of Geneva that at last led Scotland to step out slowly on the road along which it has now become a sort of truism to say that it is good for every nation to travel. As regards the remaining member of the United Kingdom, all the world knows how the people of the larger part of Ireland, in spite of many noble and endearing characteristics, have not as yet assimilated even the rudiments of the art of self-government. I would have you notice how far that art is still from being thoroughly mastered in Britain. I may use the larger term at this point inasmuch as Scotland has long since made up her leeway. It is true that the record of bygone years and generations, and particularly of the war now brought to a glorious end, suffices to show to what a large extent Britain has become fit for self-government. It is also true that her great daughter beyond the Atlantic and some of the states which have borne her vitality with them to many a distant land have shown themselves perhaps even fitter for this than she. Yet it is equally true that even to this day Britain has not fully learnt the lessons required for good self-government or fully mastered the art of practically applying them. The proof of this is easy. Many of you must know how nearly Britain was brought to destruction because men in power put the interests of party above the interests of the nation, and for that reason shut their eyes to the danger which they knew to be approaching. I think I have referred in a former paper to the existence even in this country

of a small but very vocal set of men who, whether as accomplices or dupes of Germany, have set themselves to obstruct measures which the welfare and indeed the safety of the nation manifestly required. This is far from being all. You must have heard of the strikes that were so often rampant in the very crisis of the war. Obviously the huge numbers of men who took part in these thought far more about securing benefits for their class or for themselves than about the welfare of the community, and thereby showed that they at least were quite unqualified to be active members of a self-governing nation. These things, and others which it would be easy to adduce, are large deductions from Britain's fitness for that responsible government which she has so long and laboriously endeavoured to work out. It is fortunate that our public here has proved sound enough at heart to master those who, sometimes purposely and sometimes through careless ignorance alone, would have led it far astray; yet such things as I have mentioned are ample proof that even this country's success in her deliberately chosen aim is only comparative and far from perfect. I might fill pages with a bare recital of the total failures of schemes of self-government in other lands, especially where such schemes were hastily set on foot and were not marked by the development from stage to stage which characterizes healthy growth and is the sole security for permanence. What has been said, however, ought to be enough to press the conviction home that it is the acme of folly to speak of the people of India taking the administration of all that bears upon their welfare into their own hands if not next year yet in fifteen years at latest. Can the many heterogeneous millions of India do in so short a time what the few and immensely more homogeneous millions of Britain have as yet only imperfectly achieved?

In this connection I feel impelled to express deep regret that there is so much haste among controversialists of all shades in saying either Yes or No to the recently propounded scheme of constitutional reform. To me it appears premature to pronounce any judgement, or at least any judgement that is not avowedly tentative and provisional, on a scheme so openly imperfect. The imperfection of that scheme appears from the fact that it contains no hint on points essential to its being practically applied. For example, not to mention other points equally important, there is the question of how electorates are to be

constituted. Until something definite is set forth on this point helpful criticism of the scheme is simply impossible.

Before some decision on this point turns the Report into a rounded whole wisdom dictates that judgement either in its favour or against it should be reserved. It is well that time for fuller and deeper thought than a few months can furnish will necessarily be afforded before the measure takes effect. It cannot take effect before it is studied in every point of view by the British Parliament—a Parliament that must have a perfect host of other great and vital questions to occupy its attention. The time thus secured for the formation of sound opinion on the problems presented in the Report and on the enormous mass of detail involved in these will, it may be hoped, contribute largely to sound conclusions being reached. I am sure that even conflicting criticisms by men who have had experience of the working of popular institutions and its many difficulties will be taken into account by everyone, both on your side and in this country, who has the enduring good of India at heart.

I cannot hope that the delay thus necessarily involved will be welcome to all. I have little doubt that those who act, whether consciously or unconsciously, under the guidance of our enemies will tell you in fervent tones that the delay is deliberately arranged for in the hope that the whole question may pass into oblivion and no forward step be taken towards the establishment of responsible government in India. Those who stand on the side of wisdom will know what value to attach to all such protestations.

I feel sure that, whether you agree with all I have said or not, you will give just consideration to the general tenor of my comments. It is probable enough that suggestions similar to mine have already been laid before you by others who are as anxious as I am that India should become a united, self-expressing and self-regulating nation as an honoured partner in the free and far-spread British Union, and that at as early a date as may be found to be compatible with her true and highest interests. This may well be the case, but if it be so I have not become aware of it. This is why I have ventured to say what I have said. I suppose, if you make your own the line of thought I have suggested, that you may have to reckon with not a little unpopularity on the part of the thoughtless and superficial around you. But the heart of India is sound. Let there be

time for the excitement to pass away that has been largely stirred up by hostile and cunning insinuation, time also for India to study all relevant problems for herself, and I am confident that she will be grateful to those who have helped however humbly to guide her steps into the path, the only path, by which she must travel to the goal at which she rightly hopes one day to arrive. I feel sure that when antagonisms subside and clamour dies away one deep conviction will be imprinted on every mind that has studied the facts of the past as they were and the facts of the present as they are. It is that the aspirations which you legitimately cherish will either be gratified in the manner that nature, though I prefer to say that God in His wisdom, ordains, or that they will never be gratified at all.

BURGO PARK, BRIDGE OF ALLAN,
SCOTLAND, *December*, 1918.

SOME REFLECTIONS UPON HEARING SIR RABINDRANATH TAGORE'S LECTURE ON 'THE MESSAGE OF THE FOREST.'

BY ARTHUR DAVIES, M.A.

A PACKED hall—an eager intense audience paying the speaker the highest compliment of silent rapt attention broken not rarely by a burst of applause—the clear high-pitched voice pouring out its message with a rapidity against all the laws of elocution, yet for the most part audible distinctly in every corner of the building—the absence of rhetorical tricks of pause and modulation—the wonderful message—the beautiful language, above all the striking figure and personality. It was good to be there.

And yet—and yet I came sad away!

Was it the audience? Yes, in part. I have mentioned the bursts of applause. They came just when they should not—at a phrase here or a word there to show that the greedy politician was there ever alert for that that might tickle his debased partisan appetite. It showed that, spell-bound though we were, many of us had no understanding. 'Eyes have they, but see not, ears but hear not.' But my dissatisfaction was deeper than that. Looking round the hall, there were to be seen merchants, lawyers, officials, policemen, men of the world, all drawn in a crowd

to cast their eyes on the crowd's latest idol—'Pretty, was it not, and true? Now let us get back to our business,' said Mr. Worldy-Wiseman.

I cannot but think that deep down in his sensitive heart the poet himself must have felt the cruel consciousness of failure. Possibly his bodily malady is a mere reflex of a deeper soul-sickness. Poetry and the World! What a contrast, antithesis, antipathy, there is between them. Devotion, love, inspiration, hope, faith, are not these the breath of the poet? Self-interest, convention, formalism, distrust, fear, are not these the atmosphere in which Mr. Worldy-Wiseman lives? While the world sticks to the letter that killeth, does not poetry soar away on the wings of the spirit that maketh alive?

Sir Rabindranath Tagore came as a messenger from that high world to this low one. We have listened and applauded. Are we prepared to follow? Why do we hesitate and turn back?

If I do not misunderstand his message altogether it has two key notes—first the bringing of all creation into harmony with itself and its Divine Creator, second the accomplishment of this by a return to the ideal of the forest, the renunciation of the world and its ambitions and conflicts, self-realisation achieved by perfect self-sacrifice. He reminded me, if not of a stoic pleading for a return to the state of nature, at least of a medieval monk or ascetic coming for a brief space among the throngs of men, so by any chance he might save a brand or two from the burning, to allure them from the dust and heat of life's anarchy to the perfect peace of God that was to be found in the cloister and the hermit's cell. But the monk and the ascetic failed either to convert or to destroy the world, and if India's message is the same message of bare renunciation, surely it too will strike upon deaf ears. For we seek a something higher, a deeper harmony between spirit and flesh, poetry and the world. There is meaning and purpose in common life, the life of the market-place, the life of the law court, the life of the family, the life of politics—and we dare not throw away our human inheritance. Man is more than the beast that perisheth, and consciously or instinctively refuses to seek unity with God by forsaking the bustle of his noon-tide to herd himself with kine. No, this heir of all the ages will not desert his place in the foremost ranks of time, call the forest never so cunningly. What man cries out for, as the world will not come to the forest, is that the forest should come to the world. To

be in the world and not of it, to lead its intensest, eagerest, most militant life and at the same time to possess the peace of God that passeth understanding, to exercise the spirit of self-sacrifice in devotion to high ends and noble causes, aye, and to the trivial round, the common task—these are the ideals which appeal to Man and also give surest promise of that renunciation for which we must all be eager seekers. 'Thy kingdom come upon this sinful Earth as it is in the pure heaven above.' To transform this world into the likeness of the world that should be we feel instinctively to be a nobler, higher ideal than cowardly to retire from the conflict, beaten, hopeless of improving the world. That is why the forest presented as a retreat and as a final solution to life's problem makes so limited an appeal, wins no lasting victory, while the religion of social service and even the messages of Rome and Greece—law and liberty by law—are yet young in their careers of conquest.

It is a profound harmony that God hears, and our poets and prophets catch notes of it which they echo to our duller ears. Rabindranath has heard that grand piece of it that tells of the Immanence of God and may claim his place among the immortals who lead mankind out of the quagmire to the heights above. But he has heard a part and so his message is but partial and out of proportion. The nations of old have sung their parts in the great song—the Jew of God's oneness and righteousness, the Greek of beauty and art, the Roman of Law. They have passed away but their music lives after them for evermore. What of the nations that still survive? We are perhaps too near them to know. When Germany's infamy has been forgotten, will she be remembered for patient, industrious scholarship or for intelligent, efficient social organisation? Will France be remembered for her great literature or for her great political idealism? What of Britain? What of India? Of all countries in the world, Rabindranath's dictum that the grandfather lives in the grandson seems to be truest of India. The one grand message that India's poets have proclaimed from the Vedas until now is that God is in all and through all and in Him alone do we live and move and have our being. Britain? What of Britain? Perhaps the British are just a stupid race of muddlers, hating ideals, suspicious of enthusiasms, severely and unsympathetically practical. Ah, is that perhaps the British contribution to History, History which is just the revelation of

God? Treading on a lower path but with surer tread than the idealists they get things done! Is it just luck or a sense of duty or plain common sense or something else? Posterity shall tell. But all—Jerusalem, Greece, Rome, Britain, India—are but broken lights of the perfect day. Where is He shall piece them together and give us the one white radiance of eternity?

POEMS FOR THE NEW YEAR.

(Two tried and valued contributors have sent us poems for the new year which we publish below. Mr. Morren's verses, be it noted, are set to the familiar strains of the College Day Ode.)

THE MYSTIC AND THE POET.

By T. Ramakrishna Pillai, B.A., F.R.H.S.

Oft have I read the mystic's verse, oft heard
His words to listless throngs, like shafts of wood
Shot aimless, falling on full foliaged groves;
The slow igniting faggots neither pierce
The tender leaf, nor part the serest one,
But soon are borne to feed the evening fire,
When crackling in the little hearth awhile
They turn to dust, and man seeks it no more.
But, if the sophist's words by trumpet blasts
Heralded fill a hemisphere, they run
Their little course, like meteors in the sky
Blazing through half the distant firmament.

Not so, the poet's words of graver thoughts,
His songs in tuneful order set, that stir
To ecstasy the soul disconsolate.
One accent of the seer doth quiver-like
Enter the soul and lie imbedded there,
Not as the passing impulse of the hour,
But as its fixed unalterable Faith.
The native meditations of that soul,
Its passions and sensations, cluster round
The thought engrafted in the new abode,
Draw inspiration from the light within,
And all combined in blended beauty shine.

The little dust, stirred by the sudden gust,
Is driven through the oyster's gaping valves,
And cast upon the mantle spread within;
The shell above, e'en like a canopy
Of burnished silver overarching it,
Imparts its lustre to the layers formed
Of exudations from the mantle that
The dust, by such interposition, draws
And gathers to encircle it; thus time
And nature work a secret miracle
Within that little sanctuary, where
Man finds the priceless treasure of a pearl,
To revel always in its loveliness.

PEACE—1918.

By W. B. Morren, M.A.

The darksome night of war is past,
Peace brings the dawn of brighter days,
The prayer of anxious hearts gives place
To songs of thankfulness and praise.

What though on this long-hoped-for day
Our joy is chastened by the thought
That with the precious lives of men
The peace that now is ours was bought?

We will not idly weep for them
Who nobly died that we might live,
In vain these men have shed their blood
If tears are all we have to give.

To make the world a better place,
To prove by every word and deed
That justice, mercy, truth and love
Are mightier far than hate and greed—

Be this our aim: So shall we best
Pay honour to the noble dead,
And best help on the glorious cause
For which they bravely fought and bled.

Then let us each take up our task,
Looking for strength to God above,
And one day all the world shall own
The sway of universal love.

NOTES OF THE MONTH.

WE have been asked by the Principal of the United Theological College, Bangalore, to publish the following notification :—

The Entrance Examination for the admission of new students will be held on the 29th April, 1919. Applications should reach the Principal not later than April 8th. Application forms may be had from the Principal.

All applicants must present satisfactory certificates as to conduct and character, and pass an examination in Biblical knowledge. Candidates who have passed an examination not lower than the Intermediate Examination of an Indian University, or in the case of Ceylon students either the London Matriculation Examination or its equivalent in the Cambridge Senior Local Examination (*i.e.*, a pass in five sections including English with Composition), are admitted without further literary test. All others are required to pass an entrance examination with a view to ascertaining whether their knowledge of the English Language and their general education are sufficient to enable them to profit by the College course of instruction in Theology.

For the Scripture Test no special portions are prescribed. The Examination is to be a general test of the candidate's Scripture knowledge.

In the English test there will be two papers :—

I (1) An Essay on some subject bearing on Christian work in India.
(2) A passage of English Prose to be translated into the candidate's vernacular.

II (1) An Essay on a general subject.
(2) The substance of a piece of simple theological literature to be put into the candidate's own words.

MANY of our readers will remember that the Inaugural Lecture of the Associated Societies of the College was given by Mr. S. Krishnaswami Aiyangar, the University Professor of Indian History and Archaeology. The learned lecturer took as his theme 'The Hun Problem in Indian History.' The commitments of the *Magazine* unfortunately precluded us from publishing it in our pages; but the *Journal of the Kumbakonam Literary Society* for November gives the text of the lecture, together with the references which always give the written one great advantage over the spoken word. Prof. Krishnaswami brings together a wealth of evidence, linking up what is known about peoples bearing the name of Huns or Huna at different periods of history. The episode in the Raghuvamsa of Kalidasa, as he shows, has been somewhat too airily dismissed as mere poetic convention. He brings forward evidence to show that it represents a genuine geography, bringing the hero into contact with Trans-Himalayan peoples, and among them the Huna, 'in that particular region on the northern banks of the Oxus, which became characteristically their own in the centuries of their active domination both over Asia and Europe, *i.e.*, in the fourth and fifth centuries A.D.'

We have not space to follow the whole argument of the lecture, which those interested should read for themselves. Prof. Krishnaswami raises the question, when did the Huna enter this region? The long testimony of China gives us the picture of a race, bearing Hunnish names, and always marked by the same characteristics, on the borders of China, to repel whom the Great Wall was completed, and who appear to have been thrust westward, time after time, by the exploits of the more militant Emperors. It was doubtless as the outcome of some such episode that the Huna of Kalidasa came into the Oxus basin, just as (by a converse process) the weakening of China gave the opening for that expansion of Hun power in the fourth century which forms such a familiar historical landmark. There are few more remarkable features in history than the age-long menace to civilisation (in Europe and Asia alike) maintained by the ill-favoured nomads of west central Asia. Prof. Krishnaswami's fervent conclusion, 'It is to the good fortune of humanity that the principles of civilisation triumphed ultimately all along this frontier' (from the wall of China to the lower Rhine), may be set beside the mordant review of the Hun and his kind given by Prof. Peisker in the first volume of the *Cambridge Mediaeval History*.

IT is not surprising that since the conclusion of hostilities there has been a large amount of unrest among the working classes in Europe, and indeed throughout the old world. The war with all the dislocation of ordinary life that it has brought in its train would of itself be sufficient to account for this. But there were causes at work before the war broke out which made all thinking men feel that great changes were bound to come in the social and industrial system which prevailed in the West. It was inevitable that, with the passing of political power into the hands of the working classes, there would grow up a desire to use that power for the improvement of their social position, and of the conditions under which industry is carried on. The demands of the working classes ultimately resolve themselves into a demand for higher wages and shorter hours of work, and the problem that awaits solution is whether it is possible to satisfy both of these demands. The question is not merely one of the

distribution of wealth, but involves the equally important one of production. It has indeed been shown that by 'speeding up' it is possible to reduce the hours of labour without diminishing production, but it is clear that there are well marked limits beyond which this process cannot go. So too while it is certainly possible to raise wages at the expense of profits there are again limits which preclude this process being carried on indefinitely. There is, it is true, a growing demand that certain great industries like coal-mining and the railways shall be taken over by the State. There is much to be said in favour of this being done, but it is very doubtful whether state management will be as efficient as private management or in other words whether the nationalisation of industries will not diminish the production of wealth. Russia, as far as we can learn, is an awful example of the results of the wholesale confiscation of existing wealth without regard to the future. It is to be hoped that in the great democratic countries of the West the problems will be faced as far as possible in a fair-minded unselfish spirit. There is much that can be done by the State for the improvement of the conditions of labour, but for the reconstruction of a really healthy social system there is required the whole-hearted co-operation of all classes of citizens whether they represent capital or labour.

IT is interesting to learn that the French Socialists have been denouncing the Russian Bolshevists for their action in preventing the meeting of the Constituent Assembly. It will be remembered that shortly after the Bolshevists obtained power they forcibly prevented the meeting of the Assembly which had been elected by popular vote for the purpose of drawing up a constitution for Russia. In the name of 'liberty' they deprived the people of Russia of the liberty of choosing their own form of government, thus giving another historical illustration of the curious use of that much misused term. There must be myriads of people in Russia at present who sympathize with the words Madame Roland uttered when on her way to the Guillotine, 'O Liberty! What crimes are committed in thy name!' Although anarchy prevails in Russia it must not be supposed that the Bolshevists are anarchists. They are Socialists of the most extreme type and Socialism is at the opposite pole from theoretical anarchism. Anarchism is individualism of the most extreme type—so extreme that it considers all government and all use of force as an evil. In Socialism on the other hand State interference is at its maximum. This partly accounts for the existence of Social Democracy as a stronger force in Germany than in most other European countries. The omnipotent State is the German ideal and that ideal appeals to the democrat no less than to the militarist.

WHILE Germany has so far succeeded in suppressing Bolshevism, Hungary, recent telegrams inform us, has set up a Bolshevist government. This is probably due to two reasons. First, a large part of the land of Hungary is owned by the great nobles. Now a great part of the strength of the Bolshevist movement in Russia was due to the fact that the peasants were encouraged and permitted to seize the estates of the great land-owners and to appropriate them to themselves. Such an example is apt to prove infectious and the Hungarian peasants apparently are following the example of the Russians. It is noteworthy that in the draft of the new German constitution it is proposed to modify the present distribution of landed property 'by a wide process of home colonisation,' in other words by breaking up the great estates. But, secondly, the setting up of a Bolshevist government seems to have a definitely political aim. It is certain that the old Kingdom of Hungary will be broken up by the treaty of peace, and parts of it will be given either to existing states like Italy, Roumania and Serbia, or to the new states Czecho-Slovakia and Yugo-Slavia. The Magyars, or Hungarians proper, who have till now been the dominant race, resent this bitterly and apparently hope to avert it by joining hands with the Russian Bolshevists, and by trying to substitute class feeling for race feeling in the districts which it is proposed to remove from their sway. They are not likely to succeed in this but it adds to the problems which the Peace Conference has to solve.

THE new German constitution, to which reference has been made, is a modification of the old constitution. The changes are such as might be expected in creating a republican democratic constitution. There is to be a President of the Empire elected for a term of seven years. The Reichstag is to be composed of two chambers—the Chamber of States and the Chamber of Deputies. The Deputies are to be elected by universal secret ballot on the Proportional Representation principle: all men and women over twenty years of age are to have votes. The Chamber of States is to be composed of Deputies of the German Free States. In principle there shall be one Deputy for every million inhabitants, but no state can be represented by more than a third of the total number of Deputies. This last provision evidently aims at checking the preponderance of Prussia. The President is to appoint the Chancellor and other ministers, but they must resign if the Chamber passes a vote of want of confidence in them.

To show the completeness of the German conversion the constitution declares that the Empire recognises International Law as at present in force as forming part of its own law, and as endowed with a binding character. Most civilized countries thought that International Law had that character before 1914, and the Peace Conference will doubtless adopt measures which will aim at preventing changes of opinion on this subject.

LITERARY NOTICES AND NOTES.

How the Death of Christ differs from the Death of Prophets, Patriots and Martyrs. By the Rev. J. J. Lucas, M.A. Madras, etc.; The Christian Literature Society; 1918. Price, Pies 9.

THIS little tract, which can also be had in Urdu and Hindi from the author, gives a careful statement of the relation of the death of Jesus to Old Testament prophecy, of the purpose of His death as set forth in the New Testament, and of the circumstances that attended it; it emphasises the Resurrection, and the continued evidence of His risen life in His power to draw men unto Him, of which the symbolism of the Cross is an eloquent token; and lastly it brings out the unique character of the Sacrament in which that death is solemnly, yet joyfully, commemorated. It is evidently designed to appeal to Hindu and Muhammadan readers: it will be no less useful as a focus to the thought and meditation of Christians.

Graded Bible Lessons: First Book. By the Rev. A. C. Clayton. Madras, etc.; The Christian Literature Society; 1918. Price, As. 10.

THOSE who read the *War News* published during the latter months of 1918 by the Madras Publicity Board will remember the gift so strikingly displayed by Mr. Clayton, who edited it, of writing on matters usually accounted difficult in the simplest, and at the same time very vivid, style, and in a way that was specially suited to translation into the vernaculars for simple and uneducated people to understand. The same gift is to be seen in these *Bible Lessons*, happily directed to the work of bringing home to little children the great facts on which our religious life is built up—the living reality of God, and His unceasing love and care of His children.

Each lesson is carefully drawn up, with a clear statement of its aim, suitable portions of Scripture for the teacher's own reading, and a story, simply told, to bring out the lesson. Teachers will find in the book not only a fund of material, but a suggestive example of method. For parents, also, who desire to teach their own children, we believe the book will be useful. Family religion, it is often said, is what we most deeply need, if church life and national life are to be rightly built up. We commend this book to parents as an aid to family religion, at the same time that we urge teachers who wish to make the most of the Scripture lesson to profit by its study and its use in their classes.

India in Song. Selected and arranged by T. D. Dunn. Bombay and Madras; Oxford University Press; 1918. Price, Re. 1. As. 4.

THE sub-title of the book, 'Eastern Themes in English Verse by British and Indian Poets,' gives an idea of its contents. Whether the poet be Briton or Indian, the medium is English, the theme Indian. Many of our readers will be glad to have such an anthology, and there is food for thought in the list of writers and of topics thus gathered together. Narrative, descriptive and imaginative pieces, old and new, form an interesting index to the spell India has cast over her adopted children as well as her children by birth. The Dutt family and Mrs. Sarojini Naidu are here; Heber, Tennyson and Sir Edwin Arnold figure among the Britons. A few notes are added at the end of the book to facilitate its use in schools.

Practical Geography Notebooks: The British Empire. By Thos. Franklin, A.C.P., A.R.S.G.S., and E. R. Shearmur, B.Sc. Edinburgh; W. and A. K. Johnston, Ltd.; 1918. Price 6*d.* nett.

THIS is a very fair example of the modern aids to school geography—a notebook containing a variety of data, some in tabular form, some presented in maps, complete with blank pages, outline maps, and squared paper for exercises.

LITERARY NOTES.

PROFESSOR J. B. MCMASTER of the University of Pennsylvania has written a valuable account of the events which brought the United States into the War * a little more than two years ago. The

* *The United States and the World War.* London and New York; D. Appleton and Co.; 12*s.* 6*d.* nett.

early chapters describe how, as soon as the war started, 'Germans German-Americans and pro-German citizens began the most remarkable propaganda ever made by a belligerent to influence opinion in a neutral country.' The author gives an account of the conspiracies in which the officials of the German and Austrian Embassies took a hand, and of the persistent attempts of Germany to excite American jealousy of Great Britain's supremacy at sea. These attempts were very successful, as may be seen from the prominent place 'the freedom of the seas' occupies in President Wilson's programme. Events have been so crowded together in the last two years that probably few people can remember that only two months before the United States broke off relations with Germany President Wilson was still declaring that the peace must be 'a peace without victory' and 'the freedom of the seas is the *sine qua non* of peace, equality and co-operation.' Germany's insolent disregard of American rights within a few weeks gave the United States a clearer understanding of the issue. The remaining chapters describe America's preparations for war.

LIEUT.-COLONEL FREDERICK PALMER of the United States Army, whose earlier books dealt with the first two years of the war, during which he saw much of the British army in training and in battle, now tells of his experiences of the third and fourth years of the war among his own countrymen, under the title, *America in France* (London; Murray; 7*s*. 6*d*. nett). He tells how the American troops arrived and were sent to Lorgaine, how they held the Paris Road, how they drove towards Soissons and forward from Chateau-Thierry, how they captured the heights of the Ourcq and the Saint Mihiel Salient. The author writes with first-hand knowledge of the distinguishing traits of the American soldier.

DR. NORMAN MOORE has written the *History of St. Bartholomew's Hospital* in two handsome volumes (London; C. Arthur Pearson; 63*s*. nett). As the institution has existed for over eight centuries, the first half of this work of more than 1,600 pages is given to the medieval annals of the hospital, which throw light on 'the inmost thoughts of the Londoners of those times, their family affection, their charity, their hopes of everlasting life, as well as their material surroundings.' The second half makes good the author's claim that 'in the service of geographical research, of every kind of learning, of mankind in general, of the poor of London in particular, of king and country, the school of St. Bartholomew's has played a great part.' The author, whose name is familiar to readers of the *Dictionary of National Biography*, has given to the task the leisure of thirty years, impelled by love of the institution with which he has been so lo associated.

SCIENCE NOTES.

SIR RONALD ROSS is the consultant in malaria to the British War Office. After the outbreak of war, cases of this disease began to reach England. They have been studied by a group of physicians under his supervision. In four hospitals 2,460 cases of the disease were treated under one or other of the following methods—(1) anti-relapse quinine prophylaxis, (2) short sterilising treatment, (3) long sterilising treatments, (4) mixed treatments. In the first case doses of 10 grains daily were found to be most beneficial, relapses being reduced to 10 per cent. In the second method large doses of compound of quinine were given for consecutive days up to ten in number but a high percentage of these cases relapsed. In the third method large doses were again given daily or at intervals and some of these combined with iron and arsenic gave the best results. This peculiar method is rather on heroic lines of treatment and relapses were frequent. The last method of mixed treatments consisted in the use of drugs other than quinine in combinations. Such drugs as tartar emetic, acid arsenoids, sodium quinine sulphonate, collosal quinine, etc., were employed. Only a few cases were treated with each drug and most relapsed.

Sir Ronald Ross considers that many more patients will have to be treated and controlled before the relative efficacy of any particular drug can be determined. Patients will have to be watched for over 27 days after leaving hospital before the actual liability to relapse can be ascertained. A generous diet is recommended during treatment and a little beer or wine. Opinion differs as to whether patients should be kept in bed or not.

CADMIUM appears to be a promising substitute for tin in solders. A composition of 80 per cent. lead, 10 per cent. tin and 10 per cent. cadmium is found to be most useful for ordinary purposes. The tensile strength of this 80—10—10 solder is about the same as 40—60 solder but the ductility is twice as great. Because of the preponderance of lead in this composition its price is reasonable.

AN Italian Chemist, Sig. A. Quartaroli, has recently devised a very ingenious method of rapidly and accurately analysing solutions containing iron and other magnetic elements (chromium, nickel, cobalt, manganese) and a vast number of their compounds.

This new method is said to be superior both in precision and in rapidity to the ordinary gravimetric methods at present in use. Within a test tube two magnetic solutions are placed one superimposed on the other and of different magnetic intensities, then when the electric current is passed the line of demarcation between the two will curve towards the one which is more magnetic. After a time the upper liquid will enter the lower as a drop or *vice versa* according to the susceptibilities of the liquids employed. With a field intensity of 12,000 gauss we can get the quantity of iron in waters so slightly ferruginous that ordinary methods of analysis give no result when applied to them.

PERISCOPES are generally associated with naval or military warfare but recently the leader of an American orchestra was able by means of one to follow every movement of the players on the stage from the place under the stage of the theatre where he and the orchestra were seated. The play was a pantomime and the music had to synchronize with the movements of the actors.

RECENT PERIODICAL LITERATURE.

FROM THE QUARTERLIES.

IN the *Edinburgh Review* for January there is an article by William Bateson, F. R. S., which provokes criticism. Its title is 'Science and Nationality' and its very first paragraph challenges contradiction at the outset. Mr. Bateson says, 'In old time mankind was wont to turn to priests and lawgivers for counsel. We are witnessing the ruin to which a world professing the ideals of religion and law may come. Those ideals claim to have made the world we see. The counsels of science are as yet untried. Can scientific men—the makers of natural knowledge—help where the rest have failed?' Now, among the facts brought to light by the War, there is none more evident, more incontrovertible than the revelation that *science is bankrupt.* The proudest achievements of modern science have been turned into means of destruction and torture. True, medical science has been

so developed as to do much to alleviate the suffering, but this is only a small mitigation of the evil which science has not only done nothing to restrain, but for whose horrors she has been largely responsible. We are all tired of hearing of the Germans' scientific gifts and attainments; they have been glorified *ad nauseam.* And what has it all come to? Unprecedented horrors in warfare, poison gas fiendish in its nature and action, in defiance of International Law and humanitarian principles. And still people have the effrontery to say what we have just quoted above.

After this promising opening the writer goes on to explain why scientists are not among those 'who cherish dreams of equal rights and universal peace.' Biologists know that the life of one creature is the death of another, that all races, animals, plants, hold their place on the earth by power and power alone, that life is a perpetual struggle for existence, and that it must always be so. But though the struggle must go on, there is nothing in biological fact to point to its necessarily taking the form of war; and, that being so, we have the scientists' permission to try any remedies we can think of to avert war. There are several suggested and discussed in this article. Since war is a conflict between States, it could be averted by the assumption of all power by one sovereign World-State, precluding competition and rival interests. The Pan-German ideal comes near to this. Then the League of Nations is discussed. 'That is a lawyer's remedy. Confidence in that remedy is strongest in those whose acquaintance with racial physiology is least. It is not among those who are accustomed to rate the soundness of ideas according to their consonance with natural fact that enthusiasm for the League of Nations will be found. Philosophers have declared that men are born equal. The naturalist knows that statement to be untrue. Whether we measure the bodily or the intellectual powers of men we find that the inequality is extreme . . . As between individuals, so between nations there is similar inequality.' Mr. Bateson, throughout the article, is very fond of contrasting the scientific mind with the lay mind to the latter's detriment and in the most truculent and offensive manner. Now in all that he says of the League of Nations he shows that the man of science is remarkably like the layman in one thing, namely, that when he tries to talk about what he does not understand he talks nonsense. Mr. Bateson speaks of the backward races of Africa as being expected to co-operate in the League on equal terms with the advanced European nations, and of the fantastic disparity thus introduced. The scheme for a League of Nations does not contemplate any such thing; the lay mind does not rise to such heights of sublime absurdity. What the League does aim at is to

prevent the advanced nations from exploiting the backward ones, to give to those nations that have proved themselves trustworthy the task of governing and protecting the backward ones, at the bidding and under the supervision of the League, so that they may have their share of freedom and justice and encouragement to develop.

Mr. Bateson has no use for democracy either in the single State or among the nations. 'Democracy is the combination of the mediocre and inferior to restrain the more able. As Professor Flinders Petrie in a brilliant essay lately showed, democracy has been the final phase of each great civilization. It may be an inevitable part of the physiology of nations that this phase should be reached, but the period of democracy is one of decay . . . In such a lethargy approaching absolute zero of the mind, after the proscriptions . . . the Roman Empire died.' The mention of the proscriptions shows that what he really means is the Roman Republic not the Empire. Now the Roman Republic missed being a democracy; it came very near to it, but it failed to attain to true democracy; so this example may be ruled out. If we take the case of Greece, we find democracy raising Athens to the height of her power and glory. It was not democracy that caused the fall of Athens, but the jealousy of the Spartan aristocracy and the combination they formed with the other enemies of Athens—the 'mediocre and inferior' states combining to restrain the more able and brilliant Athenians.

Time does not permit us to enter into details with regard to the rest of this long article, and there is no need. Mr. Bateson allows himself a tirade against nationalism as the root of all evil and the fruitful source of war. But if he would read Mr. Ramsay Muir's book on 'Nationalism and Internationalism' he would learn that true nationalism is essentially internationalism, and that the blatant 'nationalism' of the Germans is not nationalism at all but racialism. Most of the rest of the article is devoted to a plea for the more universal teaching of science which is in some wonderful way so to act upon the public mind as to form a public opinion unfavourable to war. The achievements of science being extra-national, the contemplation of them will produce an extra-national sentiment so strong that the rivalry of nations will cease to exist. In beholding the vast wonders of Science national pride will sink to a very little thing. This may satisfy the scientific mind; but most practical people feel that they want a surer basis on which to build the fabric of international peace and liberty.

THE CONTEMPORARY REVIEW.

THE January number is on the whole an interesting and readable number. The article to which most Indian readers will probably first turn is that on 'Indian Constitutional Reforms,' by Sir Andrew Fraser. As might have been expected of one who has always been a friend of the Indian people and a sympathizer with their aspirations towards self-government, Sir Andrew Fraser regards withmuch satisfaction the declaration of policy which was made by Mr. Montagu in August, 1917, and the Montagu-Chelmsford proposals based upon it. He calls attention to some of the misunderstandings and mis-statements that have been made by critics of the Report prepared by the Secretary of State and the Viceroy. For instance, in much of the criticism of the Report it is forgotten that in Mr. Montagu's statement to the House of Commons it was distinctly declared that substantial steps in the direction of 'the gradual development of self-governing institutions with a view to the progressive realisation of responsible government in India as an integral part of the British Empire' should be taken as soon as possible. He calls attention to the fact that this matter of the extension of self-government is quite a different matter from 'the increasing association of Indians in every branch of the administration,' which is one of the questions dealt with in the Report, and which has been mistakenly regarded as a new thing by some critics of the Report. The application of the principle that race is to be no disqualification for office, he says, has been long and successfully in operation, and the proposal of the Report is merely to increase the association of Indians in the administration. It is in the matter of self-government that the Report breaks new ground. The policy of the development of self-government is now deliberately adopted as the policy of Government which is systematically to be pressed. Not, Sir Andrew Fraser says, that the experiment in Local Self-Government already made has not been in some places a very great success. Where it has failed, its failure has been due mainly to neglect or merely spasmodic effort on the part of the officers of the Government. Another new feature of the policy outlined in the Report is that new power and responsibility are to be given to the non-official members of the Provincial Councils. Hitherto non-official members have had no responsibility for the carrying out of any measures which they may have proposed, with the result that instead of getting useful and helpful advice the Government have got little more than mere criticism.

Sir Andrew Fraser does not altogether like the proposal to divide the Provincial Governments into two parts dealing respectively with

reserved and transferred subjects, but he sees no better way of giving the non-official members their due share of responsibility in the administration. He disapproves of a geographical distribution of responsibility, as proposed by the Indo-British Association. He is pleased to call attention to the fact that the Report recognises the principle that Britain governs India in the interests not of one class but of all, and says that any criticism of the Report which does not acknowledge this is absolutely unjust. He pleads strongly for the co-operation of all the influential sections of the community with the peasant voter in his efforts to rise to his new responsibilities. He thinks there has been a great development of character in India during the last twenty or thirty years. As the utterance of a former Indian statesman and administrator with a long and honourable record, Sir Andrew Fraser's article is well worthy of attention.

Other articles in the present number which may be commended to the notice of our readers are 'Prospects and Tasks of Social Reconstruction,' by Mr. B. S. Rowntree; 'President Wilson and the Peace Settlement,' by Lord Parmoor; 'The Re-partition of Africa,' by Sir Sidney Olivier; 'The Truth about the Fifth Army'—a vindication of that army and its leader, General Gough—by Mr. Hamilton Fyfe; 'Barnett of Toynbee Hall,' by Mr. Harold Spender; and 'A League of Nations and a Change of Heart,' by the Rev. J. P. Malleson. There are the usual reviews of books.

THE FORTNIGHTLY REVIEW.

IN the *Fortnightly* Kerenski gives us a preliminary defence of his action against Korniloff, or, rather, he criticizes the accuracy of Mr. Wilcox's article. The latter defends himself in a short letter which we may take first.

The articles of Mr. Wilcox were based on information obtained from six of the leading Petrograd and Moscow papers, selected as likely best to represent events and opinions in Russia. None of them refer to the conspiracy of Korniloff and the others against the Government that is Kerenski's chief point. Korniloff, Savinkoff, and Filonenko agree together, and markedly differ from Kerenski. The Lvov ultimatum was not given because Mr. Wilcox was unable to find it, and Kerenski's text makes it a proposal only. Mr. Wilcox also gives the text for his statements that the objections raised to the inclusion of General Krymoff and the Wild Division in the cavalry corps to be sent to Petrograd were due to 'Savinkoff's independent initiative;' it is Savinkoff's narrative from the *Russkoe Slovo*, and he claims these points for himself.

In what follows we are giving Kerenski's account of affairs. He charges Korniloff with a conspiracy in which Zavorko, Krymoff, and others, but not Savinkoff, shared. The conspiracy was full-blown at the time of the Moscow Conference; but the tone there not being favourable to a military dictatorship, it was not carried out. As to Petrograd being a separate military district, that was agreed to, but the Garrison of the capital itself was kept under the control of the Government; this, too, was what the cavalry corps was wanted for, to protect the Provisional Government against assailants of whatever type. At the time when Korniloff gave his promise that Krymoff and the Wild Division should not be sent, Krymoff was working out a plan for the occupation of Petrograd and for introducing there a state of siege, and in September he was approaching the capital; meanwhile Korniloff had been communicating with other generals, and invited certain prominent politicians to come immediately to Headquarters to discuss 'State matters' of extraordinary importance, *i.e.*, to establish a new Government based on a dictatorship.

Lvov was not Kerenski's emissary to Korniloff; he was not a friend of Kerenski's but a bitter enemy. The note he made of Korniloff's scheme runs thus: 'General Korniloff proposes (1) to declare martial law in Petrograd; (2) to give all the military and civil power into the hands of the Commander-in-Chief; (3) the resignation of all Ministers, including the Premier himself, and the transfer temporarily of control from the Ministers to their assistants until the establishment of the Commander-in-Chief's Cabinet.' 'There followed the telegraphic (not telephonic) conversation with Korniloff in which he confirmed Lvov's message. Then 'taking into account all that had preceded and all the serious information we had about the preparation of a conspiracy, I had no doubt that only by the most decisive and speedy measures was it possible to smother at the very outset the conflagration which was beginning, and to save my country from the upheaval towards which those short-sighted politicians and bold adventurers wished to drive it.' Kerenski was given special powers to *liquidate* the revolt (the word may be expressive, but we hope it is not to be a permanent addition to English idiom); he says that the proclamation was drawn up by Nekrasoff and himself together, and that in it he did not call Korniloff a traitor; in the suppression he acted independently of the Bolsheviks. He says that Bolshevik influence was waning, with the working of universal suffrage, and that it was the Korniloff rising that gave them their opportunity. 'But Korniloff himself loved Russia deeply in his own way, and it was not bad faith

but lack of knowledge and political experience which urged him upon the disastrous path whither certain irresponsible groups of political and financial jobbers and political adventurers enticed him.'

COLLEGE NOTES.

COLLEGE DAY was celebrated on Thursday, the 26th December. The celebration began with lunch at 2 P.M. Covers—green plantain leaves spread on tables—were laid for fifty; and the sacrament of friendship was participated in by forty-five former students. The lunch proved more popular than breakfast on previous occasions, owing partly to its convenient proximity in time to other items of the programme. The Conference at 3 o'clock was marked by a homely freedom and cordiality well befitting the re-union of persons in different walks of life under the roof of the institution within whose walls they had received their education. The discussions showed how keen was the desire among former students to place the College Day Association on a footing of increasing comprehensiveness and of intimate co-operation with the College authorities. A special committee was appointed for concerting measures to perpetuate the memory of Dr. Russell and a resolution was passed requesting the College Day Committee to arrange for a fitting farewell to be given to Professors retiring in the course of the year. The usual annual greetings were also despatched to Dr. Miller at Burgo Bark, Bridge of Allan, Scotland. There was a fairly large gathering of friends and former students at tea and *conversazione* between four and five. The party then adjourned to the public meeting in the Anderson Hall, at which Rao Sahib T. Ramakrishna Pillay proposed Shifa-ul-Mulk Zynulabidin Sahib, B.A., to the chair. After the singing of the College Ode the Chairman gave the toast of the King-Emperor and in doing so said :—

His Majesty is doubly dear to us for the ordeal through which the Empire over which he presides has passed these more than four years and from which it has issued triumphant and glorious.

One of the results of the terrible war which has happily come to a close is that some of the mighty monarchies of Europe have toppled down like storied mansions caught in a conflagration and rocked by an earthquake. But the wonderful thing about the British monarchy is that it is all the more firmly rooted in the affections of the people throughout the length and breadth of the Empire on which the sun never sets. What, one may ask, is the explanation of this strange phenomenon? The explanation is simple. The British monarch does not represent a power imposed from without upon the will of the body politic. He represents the will and the power of the people themselves, and the result is that they are proud of him as he is proud of them.

It is one of the glories of the British constitution that in it are reconciled the progressive forces of democracy and the steadying power of tradition;

and it is one of the glories of the British monarch that he not only represents the reserve guardian power of a brake van but also supplies the motive force of an engine, so that we, his subjects, who are like passengers in a train, are driven along safely on rails firmly and deeply laid, through jungles and across streams, over hills and on the plains. We in India ought to be exceedingly thankful that we are part of a world-wide imperial organization which makes for peace, progress and liberty and the application of the highest moral law to the governance of the world; and to us in India who cannot think of Law without a Law-giver, even though it is a law which derives its sanction from our hearts' approval, the King-Emperor stands for and is an embodiment of the ideals of progressive development and sympathetic administration.

I give the toast of the KING-EMPEROR.

The National Anthem was sung in response.

The Shifa-ul-Mulk then proposed the toast of the Madras Christian College in the following terms :—

LADIES AND GENTLEMEN,

In proposing the toast of the Madras Christian College I have to thank you for the honour you have done me in asking me to preside on this occasion. It speaks volumes for the cosmopolitan character of our College and the fraternal feelings of its alumni that in the list of those who have presided at College Day Celebrations in past years, *i.e.*, ever since the first celebration in Sir Ramaswami Mudaliar's Choultry and Victoria Hall in 1892—there is not an important community of Southern India, including Mysore and Travancore, which is not represented. We had, presiding over our celebrations, *Christians*—Protestant, Catholic and Syrian; *Hindus*—Brahmin and non-Brahmin, Anglo-Indians and Muhammadans. There were two Muhammadans, the late Nawab, Mahomed Raza Khan and the Hon'ble Mr. Azizuddin. I take it you wish again to pay a compliment to my community through me. You seem also determined not to forget former students who belong to an almost bygone generation. I joined the Free Church Mission School (out of which the present Madras Christian College has sprung) in the first Primary class in 1867, and graduated from the College in 1883, being one of the three Muhammadan students of the College to take the Degree that year, the College having before this turned out only a single Muhammadan graduate, *i.e.*, seven years previously. Of the first four Muhammadan graduates of the College I am one of two survivors.

In those days there were not so many students at College as there are at present. The classes were smaller and the total strength of the Institution was smaller too. The building itself was less than one half of what it is now. The College Hall with the College tower was not built then. Nor were the new buildings so much as dreamt of. There was not so much of specialisation in the studies nor so early in the career of a student, as is the case to-day. The staff was smaller and everything was like a compact little family: at the head of it all was Dr. Miller, Principal, Bursar, School Superintendent, Librarian, etc., assisted in the work of teaching by a small band of professors who were animated by his spirit of service and sacrifice. There was Dr. Cooper, who combined in himself the innocence of a child with the wisdom of a sage, Dr. Rae with his sudden outbursts of enthusiasm in teaching English, Mr. Stevenson with his quiet manner, abundant knowledge, profound thought and mellifluous speech, Mr. George Patter-

son, the only Englishman in the group, being the representative of the Wesleyan Mission, equally fluent in teaching History or Botany, English or Chemistry, Mr. Alexander with his rapid speech and masterly presentation of his subject, Mr. Michie Smith, the Mathematician and Physicist, who has since found his heaven in the Kodaikanal Observatory. All these stars shone in a firmament illumined by Dr. Miller. Dr. Miller's influence flooded the sky and flowed down among the students.

It is impossible to describe the magnetic influence of his personality. In those days he was in the vigour of manhood and got through an amount of work which was simply marvellous, and that too at a high pitch of energy. It was difficult to say whether he ever felt tired: perhaps he did, but nobody knew it, certainly not his students. He was a Happy Warrior ever ready to shoulder any task and feeling none the worse for it, ever ready to run a race, as ready at the end as at the beginning. The face of the matter was that he not only put his conscience into everything he did, but seemed to regard it as an opportunity which might never recur of doing good to his fellow-men for whose good he had come out to labour. In no other way was it possible to account for his love of details as well as his love of general conceptions. The one dovetailed into the other in such a way that it was difficult to say where one ended and the other began. As an attention-compelling teacher, as an irresistible manager of men, as a very human lover of boys, among whom he moved as the Pied Piper did among the children of Hamelin, it was difficult to find his equal. No wonder that in those days Dr. Miller was regarded as the College and the College as Dr. Miller.

I do not wish to be understood to be a laudator of times past. Growth implies the shedding of *old* leaves and the putting on of the new ones. The seasons of the year are symbolical of the cycle of change in human history. Spring growing into summer, summer declining into autumn, autumn driven out by the winter, and the dreary desolation of winter sprouting into the lovely tenderness of the spring—this is the order of the universe.

> 'The oldorder changeth, yielding place to new,
> And God fulfils Himself in many ways
> Lest one good custom should corrupt the world.'
>
> 'I doubt not through the ages one increasing purpose runs
> And the thoughts of men are widened by the process of the suns.'

I admit that those were days of pristine simplicity. Things have grown more complex now. The very smallness of the scale on which the College was run made possible a drawing near to each other between teacher and taught, and among the taught themselves, which cannot be expected when the number of students has nearly quadrupled. There was intense common life in the College; it was felt as a proud privilege to belong to the Christian College, not merely for the purpose of passing examinations but for the peculiar stamp of character and style with which every student of the College was impressed. Not only did the Professors love the students but the students loved the Professors.

Is this so at present? My own impression is that while the love of the Professors towards the students is a constant factor, the love of the students towards the Professors is an inconstant and fluctuating thing. It should be remembered that the present Professors are the inheritors of what may be

called the Miller Tradition—that of drawing out the best in young men by means of moral influence, by appealing to love rather than to fear, by showing the nobler path in life, by persuasion rather than by force—by giving young men the liberty to go wrong if they choose while powerfully attracting them towards the right. It is love and sacrifice on the part of the Professors which keeps the College going in such high state of efficiency—in no way inferior to any other College in the Presidency. They are doing all they can to draw the students near to themselves. Even those who glibly charge the present generation of teachers with lack of personal interest in their pupils are compelled to make an exception in the case of the Christian College staff. It is true that the number of students has considerably increased, but the College staff has also increased in size. It is true that the proportion, in the College Classes, of pupils of the Christian College School to those who come from other Institutions both in Madras and the moffusil is smaller than before: but there are five Hostels for moffusil students, each run on principles of local self-government under the superintendence of a College Professor. The societies have grown in number and I believe also in usefulness. Sports have developed and there are now clubs for every manly game. Through all these forms of social, intellectual and moral life, not to speak of the intimate and intense impact of head on head and heart on heart which constitutes the essence of class work, the Professors are stretching out hands of helpful guidance and happy fellowship to our students. But, I would again ask, are our students responding as they ought to, and as I believe in my days we did?

It is a happy thing for the College that in Dr. Miller's own life-time his influence is being conserved by Professors who cherish his work, and work in his spirit of tolerant serviceableness, bringing their peculiar talents to bear upon problems which Dr. Miller had not to face and situations which have risen in the natural course of development both in the College and in the country. But are our students responding as they ought to? I am sure that if our students are left to themselves they would be as responsive, as polite, as affectionate, as independent (in the sense of being guided by their own best instincts) as their predecessors at College. I am afraid, however, they are not their own masters. In our days we were not altogether bookworms. We did take an interest in what was going on in the country around. Those were days when questions of religious and social interest occupied the public mind more than political questions. We used to discuss such questions as the Conflict of Science and Religion, a question which used to come up in one form or another in our debating societies and classes. We used to differ amongst ourselves—there were free thinkers amongst us—and from our professors. But was there a student who in the heat of debate was betrayed into one word or gesture which bespoke want of what Carlyle would call reverence to his superiors, the Professors, or to his equals, his fellow-students? No. The differences were germane to the subject under consideration and not due to considerations pertaining to life outside the College. There is a way of looking at the world, of surveying mankind from China to Peru, from the standpoint of college life, which is different from anticipating controversies which will fall to our lot in later life and thus crippling the natural growth of our faculties and affections. It is the duty of parents, and especially of former students of the College, to see that our students do not own other masters than those to

whom we send them for education. Home influence and home opinion should be exerted in support of such disinterested masters as we have in this college—men of strong convictions and large tolerance, great ability and sweet sympathy, of patient forbearance and strict principles, men whose love of their own country impels them to impart the best in themselves and in their heritage to others.

When the history of Southern India comes to be written as it ought to be, with insight into the moral and intellectual and spiritual forces which sway men's thoughts and sentiments and create movements towards a future which will be grander than anything the past has known, the Madras Christian College will be seen to have played and to be still playing and may it always continue to play—an all-important part in Nation-Building by instilling in the minds of successive generations of youth not mere knowledge—for often knowledge comes but wisdom lingers—but principles of conduct, motives of action and modes of judgement which both impel and restrain. For this service our grateful thanks are due to Dr. Miller and his successors. May the College live long and prosper and grow from strength to strength so that from its walls may issue year after year young men who will go forth into the world as loyal citizens of the British Empire.

I propose the toast of the Madras Christian College and couple it with the name of MR. MESTON.

The toast of Dr. Miller's health was proposed by Mr. F. W. S. Cuffley, B.A., of the Accountant-General's Office, and was responded to by Mr. Pittendrigh, who read Dr. Miller's message, already published in the *Magazine*. The toast of present students was proposed by Mr. T. V. Nagarathnam Pillai. Mr. V. Narasinga Rao, of the Fourth Year Honours Class, replying on behalf of his contemporaries at College, said :—

We really speak the language of our hearts when we say that we feel it an honour and a legitimate cause of pride that we are students of the Christian College. We do not, therefore, wonder when you, who have been here before us, also give expression to similar feelings. Now there are very good reasons why we love our College so much. We love our College above all for its perfect discipline, which we do realise is the fundamental principle by which college-life can and ought to be regulated. And who is the guide at whose feet we are privileged to sit and learn our lessons of discipline? Dr. Skinner whose name we always mention in loving reverence.

The venerable Dr. Miller—our fathers knew him, though we do not know him in person. Our acquaintance with Dr. Miller is purely of an abstract nature. We have gazed at his statue set up in front of our College, and some of us gifted with a philosophic turn of mind have not only gazed at it but were also able to penetrate into the 'impenetrable matter' and read it only a little, his great mind which must have been profoundly noble and kind. The more we ponder over his noble features, the more we learn to love him.

But we especially desire to tell you how we actually regard our present life at college. The great care and sympathy shown to us by our kind Professors is sufficient to lay us under a debt of life-long gratitude to them. They often work without regard for their own health and they bring home to us, effectively, the sacredness of the duty of self-sacrifice. It is our ambition to strive to live in the way suggested by their example.

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*IMMANUEL.**

BY A. G. HOGG, M.A.

Where two or three are gathered together in My name, there am I in the midst of them. Matt. xviii : 20.

THIS church was built in Christ's name, and unless the worship we have been offering here this evening has been hollow mockery, not two or three but many are now gathered together in His name. Therefore there is present in our midst Jesus Christ—the very same Jesus Who lived and died and rose again nineteen centuries ago!

How do we know this? Some there are for whom Christ's personal spiritual presence is matter of such direct self-certifying experience that they feel no need for proof. But if more than this witness of experience is asked for, it is not difficult to adduce reasons in support of belief—evidence so good that, were the conclusions to which it points anything less tremendous, few would even dream of doubting it.

That a man, named Jesus, lived and was crucified is not really in question. It is not doubted by any except imperfectly informed people and a few intellectual cranks. But was this Jesus like the picture drawn of Him in the gospels? That is a much more serious question—one to which different answers have been given by well-informed and honest enquirers.

* A sermon preached in College Church, August 25, 1918.

Nevertheless from my own mind, and from the minds of very many, all hesitation as what the true answer is has quite disappeared. The case has come to seem, for us, too plain for real uncertainty. Here, directly sketched in the gospels and reflected in the epistles, lies the portrait of one whose personality and recorded career excel all *ordinary* powers of invention. Now we know to-day, as a result of scholarly criticism, the main stages in the production of this portrait. Instead of having been sketched out, at least in its main outlines, by a single imaginative genius, it is essentially a composite and somewhat crude production, to which many minds and many memories have contributed. Which, then, is the more credible hypothesis—that a number of different minds shared the creative inspiration necessary if, by mere idealisation of relatively ordinary materials, there was to be evolved the presentation of a character, whose arresting originality of attitude and sureness of moral touch have defied the criticism of centuries? —or that the original of the arresting portrait was a life and character still more wonderful, of which the inspiration of the portrait-painters is only an imperfect reflection?

It is not as though it were possible to take the picture to pieces, in any important degree, and choose which of its main features to count genuine and which spurious. Bits here and there are perhaps excisable; that is, there are single incidents and single sayings, the authenticity of which a man might doubt without needing to doubt the fidelity of the picture as a whole. But in its main features the picture is a unity, to be accepted or rejected in its entirety. It is impossible to detach from it the marvellous or miraculous element as a whole, for one cannot separate this Man from His message, nor His message from His miracles. And most impossible is it to detach from the miraculous element in the record its most striking feature of all—the resurrection of the Crucified. For no other reason than that He felt inwardly led to it by the Spirit of God, Jesus resolved to give Himself up to a felon's death. He did so with the promise that He would almost immediately rise again. His disciples were unable to take His announcement about His death seriously—so contrary was it to their preconceived ideas. Consequently, when the warning was

fulfilled, they with one accord lost faith in Him. Feeling that His arrest and crucifixion had disproved His Messiahship, they ignominiously played the coward. Nevertheless in a very short time something took place which is an indisputable historical fact. The Christian Church came into being, and at its head were these very disciples—no longer as disillusioned cowards but transfigured by an enthusiastic conviction. It is self-evident that something must have occurred to work the transformation. What, then, was this something? We are told that it was Christ's actual fulfilment of His promise to rise again, and certainly nothing smaller than this, and nothing less unexpected, is sufficient to account for the change in the disciples.

Now this is the Man—One of whom the record rings so true and contains so much that is uplifting and trust-compelling—it is He who said 'Where two or three are gathered together in My name, there am I in the midst of them'; and again: 'Lo! I am with you all the days, even unto the end of the world.' Once we have learned to realise all these facts, we come to feel that it is no more than rational to believe the promise true. Shall we, then, meditate quietly this evening upon this rationally assured fact that Jesus is here in our midst? And will any here who may not themselves feel able to believe confidently in this fact, try to imagine what they would feel if they *were* sure of it?

Jesus, the same concrete Jesus, is here! But perhaps we do not all wish to realise that He is here. Possibly even some of those who count themselves, not unjustifiably, His disciples are not anxious to meet Him this evening. For it does not always conduce to peace of mind to meet Jesus. There may be some here who are able to look back upon times when they were very near to God—times when His call to them in Christ to lead a new morally victorious life became very real to them, and they yielded themselves to His Lordship and His indwelling as they had never done before. But months, perhaps years, have slipped away since then, and their life has become one of compromise. They have come to conclude that nothing else than a life of compromise—a life of goodness no better than the average and of badness no worse than the average—is really possible on

earth. Well, if any who feel in this way realise this evening that Jesus, the very same Jesus of the gospels, is here in our midst, they have got to face the fact that this comfortable conclusion about what alone is possible and what alone is to be asked of man on earth is not true. With no faculties, so far as one can discover, different from our own, this truly human being our Lord Jesus, broke through all the laws of human average. And this means that it is really possible, with human faculties, to lead on earth a sinless, victorious life. The God whom we worship became manifest in the flesh. He took to Himself a human body and a human soul: and employing these human endowments He by means of them lived a life so original, so commanding and so perfect that in it we find and know ourselves meeting (how great soever be the mystery) the very Person, the very Self, of God. But if so, then the possession of merely human faculties cannot render a completely victorious moral life impossible for us on earth, that is, it cannot render this impossible if Jesus is no mere picture of the literary imagination but a reality. And if He is here to-night in this Church, He *is* a reality.

There is a second way in which the realisation that Jesus is here among us this evening does not make for comfortable ease. This Jesus of the gospels, who is present in this building, is One who was capable of seeing through all disguises. He looked through the plausible morality of the Pharisees and said, 'Ye hypocrites!' May He not be seeing through us? He saw through the imperfect surrender of one who offered to follow Him, and said: 'Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head. Of a very common kind of offender He said: 'It were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.' Of one of His own inner following He said: 'Good were it for that man if he had not been born.'

Yes, Jesus, the Jesus of the gospels, if He is here now, is a disconcerting companion. Yet even while we fear Him, we should not wish Him absent. For there is no presence that so humbles, strengthens and inspires. It is mere foolishness to flee from Him. Rather than that, let us allow the disconcerting

penetration of His glance to teach us once again the old elementary Christian lesson of despair of self, until we grow into a fresh willingness to let this Jesus be our Saviour, cost us what it may.

For that is why this Jesus is here to-day. He is here to be our Saviour. He is here to be to us what He was to His disciples in the days of His visible presence on earth: to be all that and more. What is it that He then was, and still is? He was, and He is, One who understands, One who never despises, who never wearies of pardoning, who believes in us thoroughly and loves us utterly.

He is One who understands. There was a widow woman who timidly dropped her mite amongst the ostentatious temple offerings. Jesus understood the devotion and self-denial that made of the trivial coin a jewel of price. Even so to-day Jesus understands us—the untoward circumstances, the hampering habits, inherited or acquired, the dulness of vision, all the many obstacles that make our inconspicuous and halting service cost us real effort. As unfailingly as He sees through that in us which is bad,—and with how much more gladness!—He understands everything in us that is good.

Jesus is One who never despises and never wearies of pardoning. Was there not a woman taken in adultery? And did He not, when He saw her conscience-stricken, refuse to condemn her to suffer the prescribed penalty of her offence, but bade her go and sin no more? And was He not always the friend of the despised and the outcast—One who came to seek and to save those that were lost?

Jesus is One who believes in us thoroughly and loves us utterly. There was a disciple whom He had admitted to the innermost circle and who had vowed to dare all things for His sake. This disciple played Him false in the hour of His sorest need and publicly denied all connection with Him. Jesus understood the bewilderment of shattered expectations that had made the treachery possible, did not despise his tears, believed in him in spite of his deed, freely forgave his defection and restored him to His innermost confidence. Do not we ourselves need just such a One as this—so big-hearted, comprehending, patient and faithful?

Jesus is One who counts nothing too big to do for our sakes. To two sorrowing sisters He gave back their brother from the grave. He so pitied the misery that comes of weakness of faith that He stilled a tempest to show His friends the unbelieving folly of fear. He died the death of a criminal that we might be reconciled unto God. Our lives to-day are full of longings which we hardly acknowledge even to ourselves because their fulfilment seems too big a thing to dream of. Do not we need, then, One who counts nothing that is good too big to do for His friends?

Jesus is One who has known what it is to face the defeat of great and noble hopes—to see the glowing pictures, which inspired prophets had painted, fall in ruins around Himself, their fulfiller, until it seemed as though the Messiah were forsaken by His Heavenly Father. 'O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.' Can any one miss the note of sore disappointment in these words? And even more despondent is the note in this other saying: "'When I sent you out with neither purse nor wallet nor sandals, did you want for anything?' 'No', they said, 'for nothing.' Then said he to them, 'But he who has a purse must take it now, and the same with a wallet; and he who has no sword must sell his coat and buy one. For I tell you, this word of Scripture must be fulfilled in me: *he was classed among criminals*. Yes, there is an end to all that refers to Me'" (Lk. xxii: 35-37 Moffatt's version). 'Daughters of Jerusalem' He said, as He went forth to that death which He realised would sound the knell of prophetic hopes about a Jerusalem that should be the joy of the whole earth, 'weep not for Me, but weep for yourselves and your children' (Lk. xxiii: 28.) And most overwhelmed of all is the spirit of those words in the garden and on the cross, 'O My Father, if it be possible, let this cup pass away from Me' (Mt. xxvi: 39); 'My God, My God, why hast Thou forsaken Me?' (Mt. xxvii. 46.) All that agony of disappointed hope, defeated effort and sorely beset faith, the Lord Jesus has known.

Is He not, then, most perfectly fitted to be our very present help in time of trouble?

It were easy to continue piling up reminiscences of what that Jesus who is here to-night was—reminders of what He therefore is, for us as well, to-day. But may we not sum up the whole, instead, in a single thought? Jesus is One whose visible life meant, and whose invisible presence means, that God does not wait for us to find our way to Him, but makes His own way to us.

'I have called you friends', said the Lord Jesus; 'Ye did not choose Me, but I chose you, and appointed you that ye should go and bear fruit'. He chose the disciples to be His friends, and He pledged Himself to make them fruit-bearers like Himself, prevailing intercessors for mankind. Therefore when the shock of His execution broke their trust in Him and spoiled their fruit-bearing, He came to the rescue. He showed Himself to the fallen apostle Peter, and set him again upon his feet. He walked to Emmaus with two who had once trusted but were now torn with perplexity. He listened unseen to the challenge of Thomas, accepted the challenge and scattered his doubts. And then invisibly He accompanied these disciples all their days, until death met them one by one and opened their eyes to see Him always.

Truly Jesus did not wait for men to find their way to Him but made His way to them; and this Jesus was God manifest in the flesh. That God is ready to be man's Friend was no new truth first revealed in the New Testament. It is the great central thought of the Old Testament. Jehovah was the Covenant God, the God who had 'made friends with' Israel. But in the New Testament this old note of the Old Testament sounds out with a newness of accent—the accent of a faith which by experience of a great event has been charged with a new fulness of meaning. The Divine Friend, who chose men but from whom men have strayed, has come to find them. Jesus is Immanuel. Always God had been *for* man; now He is also *with* man. God, our Friend, has made Himself intimately accessible. He has come out of the Beyond into the Here, out of the mysterious into the homely. Over the mountains of our unbelief and through the wilderness of

our sin He has broken His way in order that as Jesus Christ, our Comrade and kingly Leader, He may be with us all the days, even unto the end of the world.

SOME ASPECTS OF THE TEACHING OF ENGLISH LITERATURE IN THE SECONDARY SCHOOL.

By Isabella J. Smith, M.A.

[This paper, which was written as a thesis on secondary educational problems, has reference to the teaching of English Literature in the secondary schools of Scotland; but as the criticisms and suggestions embodied in it have a bearing on the teaching of English Literature wherever it is taught, and in fact on the teaching of the literatures of languages other than English, it seemed desirable to print it in the *Magazine*. -Ed.]

As pupils advance through the various classes of the secondary school, the English part of the curriculum comes to be more and more a study of literature, until in the highest classes of all the requirements of the school final examinations presuppose a fairly extensive acquaintance with it. All this is as it should be, but to those who have seen the English work in secondary schools at first hand there appear one or two difficulties in the present method, one of the chief being that power of expression does not keep pace with the reading of literary classics.

As early as the first session beyond the primary school there is a conscious introduction—usually through a volume of selections—to the style of the great masters of literature. But it is notoriously difficult to create in a class any real appreciation of the way in which language is used and treated by the writers. Imitation of accepted models is not a particularly valuable exercise, and may be directly harmful; but intelligent study of the best usage would be a magnificent training at this stage. As a matter of actual fact it seems to be very seldom tried, while hours are spent on grammar and etymology, subjects whose truest effect after all is not the acquirement of technical information but a new sense of the meaning and suggestion and dignity of language. In the reading of the first half of the secondary course one constantly feels that less should be read and

that it should be studied more intensively, and, an important point, prose—*not* narrative prose—should bulk more largely than it does. Nothing will sooner convince one of the mystery of style, or, if that must always remain the possession of the few, nothing will sooner give one a feeling for the correct and true use of word, phrase, and sentence-structure than the attempt to reproduce the matter that has already been given fine and adequate expression. When that is tried difficulties that have been slurred over become apparent and have to be conquered all through the secondary school. One is struck by the fact that pupils persistently fail to recognise that language, if it is to be anything at all, must be an efficient means of expression. They seem to have singularly little notion that in writing it is essential to have an idea, a feeling, or an impression which demands and must be given translation into adequate language forms. Most common are attempts at composition that are mere writing, that show more or less knowledge of correct form, but obviously lack the stamp of a personal desire for expression; perhaps worse are the rare instances of real thought and feeling that remain ineffectual and incoherent. It is curious how few pupils at this stage have any sense of the difficulty of writing well. It may even be that the general emphasis on poetry as the highest form of literary expression tends to create in their minds a certain easiness and laxity with regard to 'the other harmony of prose.' Most reading lessons ultimately resolve themselves into getting the meaning of the phrase or sentence or paragraph, and even when explanations of the slovenly half-and-half kind are not accepted, the mere emphasis on meaning, on content, is often achieved at the expense of an appreciation of form. Etymology and grammar should be in constant use in reference to passages that are being read. Drilling in analysis and the construction of sentences should be made vital and real by an affectionate study of the way in which this prose writer or that places his words, varies his constructions, masses his paragraphs.

This use of literature might be made even more vital in the latter half of the secondary course; but in it there is also the need for getting a fairly comprehensive grasp of the actual literature itself. The great danger is obvious—that the

reading done and the information obtained will remain diffused and uncorrelated. And this actually happens. There is great need for a proper and systematic arrangement of the reading to be covered in these two or three years. The material chosen might vary within very wide limits; but there should be some scheme of reading to be followed out through the whole course. As it is, what arrangements teachers themselves may make are constantly upset by the vagaries of the prescribers of work for university and other examinations. It is almost a hopeless *impasse.*

But even now a good deal can be done, and one line of progress lies along a direct training in the historical sense with regard to literature. It comes with something of a shock to discover that pupils of sixteen, seventeen, and even eighteen have the most erratic notions of the century or the age, to which a writer belongs: they make the wildest guesses as to contemporaries, and when comparing poems or prose passages seem to have the greatest difficulty in arranging them in their order in time. It is not to be expected that this kind of understanding of literature can be fully learned in the secondary school, since it implies a very wide range of knowledge, and a long process of selection and rejection, the critical faculty using all the material and facts available; but it is possible (and imperative) to teach literature with a certain amount of background of the actual history of literature. A book like the *Golden Treasury*, for instance, is often made worse than useless because its contents are read indiscriminately. It is clearly divided into four books, and though there is no sense in confining a class to one book over a whole session, the difference in time should be remembered in passing from a poem in one book to a poem in another. No pupil, for instance, should fail to recognise that the lyrics written since the romantic revival differ from those of the Elizabethans not merely because different men wrote them but because they belong to different ages. This is not a minor point; as far as the secondary school is concerned it implies the greatest and the really important part of the teaching of the history of literature. The outline-history method is used perhaps less than it once was—which is an advantage, since an outline is only useful and educative as a summing up of detailed

(and diffused) knowledge, which could not be acquired before the highest class in the secondary school. A favourite type of text book is the appreciative and interpretative study of the masters of literature, giving the substance of their books and poems with copious quotation. Experience seems to show that this kind of book is often harmful, since it gives pupils a false, second-hand knowledge and critical appreciation of literature which they are expected to reproduce and with which they remain content.

The first essential is a direct acquaintance with literature itself, however limited that acquaintance may be. Perhaps the best method is for the teacher to supply the necessary historical background either as the reading proceeds or by a short lecture now and then—the lecture might be far more used in the upper classes than it is. And historical background, it should be remembered, means, not only place in time, but, even more important, perhaps, place in the development of literature, relation to other literary facts and movements. It is this and not sequence in time that gives the true connexion in literature. Milton's patriotic sonnets, for instance, cannot be properly read by a higher class without a knowledge of the historical events of the seventeenth century and Milton's share in them; a first-hand acquaintance with the main lines of the growth of the sonnet from Wyatt and Surrey onwards through the Elizabethans; and then, a comparison with patriotic sonnets partly inspired by Milton's, but written by a very different poet under very different circumstances, both historical and literary—those of Wordsworth. As a matter of fact this mode of treatment is noticeably absent from the text-books in common use. Yet under the guidance of a teacher who knows the subject it means that pupils are themselves collecting and studying the data for a history of literature. They will make fewer mistakes because they have handled the actual material before making (or accepting) wide generalisations about it, and it means a real training in a mental quality in which most people are lamentably deficient—the time sense. Besides, in studying actual instances in the great movements in literature rather than reading about them, pupils are compelled to use their critical judgement, taste, powers of appreciation, while the

very best criticism on any particular subject or author, *e.g.*, W. P. Ker on Epic and Romance, or Raleigh on Wordsworth, can be used to supplement their own thinking and knowledge. For the acquirement of information about literature is not an end in itself: the true aim is that understanding and appreciation of good literature that lead to love for and response to what Matthew Arnold called culture—'the sum total of the best that has been thought and said in the world.'

*THE WAR AND INDIAN CURRENCY.**

By E. M. Macphail, M.A., B.D.

The tremendous interference with the ordinary conditions of life which a world-wide war produces cannot fail to make itself felt in the state of the currency of the different countries of the world. Far away though India is from the chief seats of war, its currency, as we can easily see, has been much affected. In this short paper I wish to note the chief changes that are visible, and then to inquire into the meaning of them.

The chief changes are five in number. First, we have new coins and new currency notes. There are the new two-anna nickel piece, the new gold mohur, and the new notes for two rupees and a half and for one rupee. Second, we find that in India silver has depreciated relatively to gold, that is to say no one is willing now to give a sovereign for fifteen rupees, though before the War the sovereign could be got as the equivalent of that amount. Third, and this seems strange after what has just been said, exchange has risen, so that now if a man wishes to pay a pound in London, a bank will give him a draft for that amount for a little over thirteen rupees, while formerly he had to pay fifteen rupees for it. Fourth, rupees have become depreciated or less valuable when compared with other commodities, or, to put it differently, general prices have risen. Fifth, it has been made illegal to melt down rupees and sovereigns, or even to sell sovereigns for more than the amount fixed by Government.

* A paper written in September 1918.

Before looking at these changes it is necessary to state an important economic principle, which, though it has sometimes been adversely criticised, has again been shown to be true by what has been taking place during the past four years, and which is, after all, merely common sense applied to money problems. The principle is what is known as the quantity of money theory, and is to the effect that, other things being equal, the more money there is in a country the higher will prices be. People often find it difficult to believe this, for the individual finds in his own case that there are two things which prevent him from purchasing goods—want of money and high prices, and it seems difficult to believe that high prices are in many cases due to an increase in the quantity of money in a country. And yet when one considers the facts it is not difficult to see that the more abundant gold and silver become the less valuable are they when compared with other commodities. Of course the use of paper money of all kinds,—bank notes, cheques, bills of exchange—complicates the question, but these are a superstructure built on the foundation of the precious metals, and we have not yet reached the stage at which people are willing to take paper money unless they believe that they can if they wish receive in exchange for it the universally desired and universally accepted precious metals.

It follows from this principle that if there is an increase in buying and selling, if there is more work for money to do, there must be an increase in the supply of money if prices are to remain steady. Also a country with ten times the number of inhabitants of another country will require ten times as much money as the people in the smaller country in order to keep prices at the same level, assuming that there is as much individual buying and selling in the one country as in the other. If the amount of buying and selling increases more money will be required. It would have been impossible during the past century for the great increase in commerce to have taken place had not people become accustomed to using paper money of all kinds, believing that if they should happen to want gold or silver they could at any time get it. They trusted people and institutions which they believed to be trustworthy, and hence this is called the *credit* system, from the Latin word *credo*

I believe. At the same time people in the west have come to look upon gold and silver money as merely the instruments with which they can purchase other commodities, and, so long as they can purchase these commodities with paper money just as well, they are not anxious to get gold and silver.

We see then that gold and silver may change in value both relatively to one another and to other commodities. Twenty-five years ago a gold sovereign would buy nearly twice as much silver as it did fifty years ago, and to-day a rupee or a sovereign buys very much less than it did twenty years ago.

Let us try now to understand the meaning of the currency phenomena to which I have referred, and, first, why is it that we have now currency notes for two rupees eight annas, and for one rupee? The answer is that it is because there is a great demand for money in India, and silver has become much more expensive. In spite of the interference of the war with trade there has been a great demand for many things in India and a great deal has been bought in it by Government. Great quantities of stores have been bought for the Armies in Mesopotamia and elsewhere, and these have to be paid for. So have the wages of the thousands of men who have gone from India, to fight or work. There is a greater demand for money than there was. But rupees now cost Government a great deal more to make than they did before the war. Silver is not found in India and all the silver that is to be coined into rupees has to be bought and brought to India. Freight and insurance cost much more than they did, but besides that the troubles in Mexico, from which much of the silver comes, has at the same time diminished the supply. Now it may be asked does India require so very many new rupees in spite of the increased demand? It does not really, but unfortunately people in India, owing to the insecurity in past times, are inclined to hoard rupees. They do not, like most people in the west, have confidence in the banks, not even in the Government Saving Banks, and it seems likely that the unsettled feeling produced by the War has increased this tendency, so that many rupees which ought to be used for buying and selling are hidden away and so cease to be in circulation. This is a great loss to India. We hear a good deal nowadays about Swadeshi. It would be a good form of Swadeshi if people

in India would use the silver that is in India instead of making it necessary for Government to buy crores' worth of foreign silver for which we have to pay. If instead of buying a crore's worth of silver Government were to invest that crore in India we should have as interest five and a half lakhs of rupees every year. This shows how hoarding rupees injures India, while at the same time the people who hoard them lose the interest they would get if they put them in the Post Office Savings Bank or bought war certificates. Now one way in which Government is trying to save this money for India is by issuing these new currency notes. Government says "we will give you silver for these notes if you wish it, but we hope you will use these notes instead of silver." Government keeps many crores of silver ready to give people who ask for silver. That is why the notes are said to be convertible. But it knows that there are many people in India, who, like people in the west, do not care whether they have notes or silver and in fact find the notes more convenient, so they do not need to keep a silver rupee for every note they issue, and these extra notes are a great saving to the country. The important thing is for every one to be willing to take the notes, and every one who makes trouble about doing so is really helping to cause loss to India. The coining of two-anna nickel pieces is partly because the larger coin is more convenient than the little silver two-anna piece, and partly it saves buying more silver. The coining of gold sovereigns and mohurs, which has been begun recently, is the result of a decision that was come to largely out of deference to Indian sentiment, as a number of Indians wished that gold, as well as silver, nickel, and copper coins should be made in India. As India produces gold it saves the carrying of the gold to London and back which is an important consideration in these days of submarines.

The second point we noticed was that if it were permitted, people would be willing to pay much more for a gold sovereign than fifteen rupees. This is due to the fact that it is very difficult for any private individual to get gold nowadays owing to the War. In the days before the credit system was established and nations were not able to borrow money for military expenditure it was an important part of military preparation to have a large amount of treasure in readiness for war. Nowadays

the expenses of war are so enormous that it would be impossible for even the richest country to hope to meet them by the treasure it has accumulated. Still it is of great importance for a country at war to have a large supply of gold. It meets its expenses partly by increasing taxes but still more by borrowing. It pays for what it buys by means of paper money, but people in other countries may not be willing to take this paper money and it may be necessary to send gold to them if there is nothing else such as goods or securities to be sold there that can be sent. Also, if a country has a large stock of gold, people abroad may be more willing to take the paper money. Hence at the beginning of the War the governments of all the countries that were fighting tried to get as much of the gold coin in their countries as possible. In England, for example, before the War there were no bank notes of a smaller value than five pounds, and so sovereigns and half-sovereigns were used a great deal in buying and selling. If a man wanted sovereigns for a five pound note the Bank of England was bound to give them to him. But now the banks are not allowed to pay out gold, and currency notes for one pound and for ten shillings have been introduced which take the place of sovereigns and half-sovereigns. People are not allowed to take gold out of the country and are punished if they are caught trying to do so. When I was passing through France last year I saw notices posted up in the railway stations and at the docks telling people the same thing, and travellers were asked before going on board the steamer how much, if any, gold they had with them, and if they had more than a few sovereigns with them they had to take paper money in exchange. It was no hardship to have paper money for one could buy quite as much with an English one-pound currency note in France as one could with a sovereign. Now because almost all the governments in the world are trying to keep their gold it is difficult for other people to get it, and as many people in India wish gold, not for currency purposes but to make jewels, and as gold has become more difficult to buy, people have been willing to give eighteen or nineteen rupees for a sovereign, though Government counted it as equal to only fifteen rupees.

When speaking of the third change I said it was strange to find that while people were willing to give, say, eighteen rupees

for a sovereign it is possible now to buy a pound sterling in London for a little more than thirteen rupees while formerly one had to pay fifteen rupees in Madras in order to get a draft for one pound payable in London. To put it in technical language, exchange has risen and a rupee now is worth not sixteen pence but eighteen pence.

There are, I think, three causes to which this is due. First, there are more people at present wishing to send money from England to India than there are wishing to send money from India to England. When this happens the rate of exchange rises. It would take too long to explain why this is so, and it is not necessary, for the two other causes are much more important. The second cause I have already referred to. Silver for various reasons has become much more expensive to buy from abroad. For nearly twenty years Government has not had to pay sixteen pence for the silver out of which a rupee is made. At one time the silver in the rupee was worth only about the twenty-fourth part of a pound, and yet by the arrangements Government made the silver rupee was worth the fifteenth part of a pound, and for some time Government when paying people used to give sovereigns instead of fifteen silver rupees. But now silver has become very much more expensive to buy, and the silver in a rupee has become worth much more than sixteen pence. Even now though the price of silver has gone down Government has had to pay eighteen pence for the silver in each rupee it is now making, and it has besides to pay the cost of bringing the silver to India and of making it into rupees. In consequence of this, Government said a year ago that the rupee was to be counted when exchanged for pounds as being worth seventeen pence, and a little later it declared its exchange value to be eighteen pence. It meant a loss to India if what cost at least eighteen pence to make was given to people for sixteen pence.

The third cause, and one that has not been noticed so much, is that the paper money in England has now become somewhat depreciated; that is to say a paper pound note is now not worth as much as a sovereign. No gold is used as ordinary currency in England now and its place has been taken, as we have seen, by inconvertible currency notes, that is notes for

which at present people cannot get gold. The people have confidence in the Government and take the notes quite readily. But the notes have been issued in very large quantities, and what was said at the beginning of this paper will be remembered as to the effects of increasing the quantity of money in a country. Prices rise and that is what has happened in England, for prices have risen there much more than they have done in India. And that means that gold as a commodity has also risen in price. Probably, too, there is less buying and selling at the same time, for there are many things which people cannot get now, and many other things of which they are not allowed to buy more than a certain small quantity. But when there is less buying and selling and there is more money in the country than before, prices rise. This shows that the paper money is less valuable than the old gold money and this is specially seen when people wish to buy things from foreign countries. The people in the foreign countries say "Your pound sterling is not worth so much as it was and we will not give so much of our money for it." Hence they raise their rate of exchange and ask more pounds than before for the same amount of their money. Now in India though prices have risen there is no depreciation of our currency as compared with the currencies of other countries, and so, if we are exchanging rupees for pounds that are not worth a sovereign, or for any other currency which consists of depreciated paper, then we do not give so many rupees as before for the same sum of money in that other currency.

Before passing on to the next point I may point out that the rise in exchange, whatever its other effects may be, is very advantageous to the Government of India and to every debtor who has to pay money in England. Instead of having to pay fifteen rupees for every pound he owes he has now to pay only a little more than thirteen rupees. This fact ought to help to keep down the rise in prices of goods that come from Europe, just as the fall in exchange thirty years ago led to an increase in the prices of European goods, and to a great loss to the Government of India when paying money in London.

The fourth change that we noted was the rise in prices in India. This is a very difficult problem and it is not altogether

a new one nor yet one peculiar to India. Even before the War prices were rising steadily all over the world. Now in discussing prices it is very necessary to distinguish between movements in prices that are due to local, or particular, or temporary causes, and those movements which are general and world-wide. These latter movements are mainly due to changes in the value of money. Price is an equation; so much of one commodity is equal to so much gold or silver. Now if we find that all commodities are rising in price it means that gold is becoming relatively less valuable than all other commodities. The quantity of money theory has, as I have said, often been adversely criticised, but I have not yet seen any other real explanation of a rise in general prices.

In Europe thirty years ago when the production of gold fell to about £20,000,000 worth in the year prices were steadily falling. Within a few years the production had increased to £100,000,000 worth in a year and prices began to rise steadily. In so far as India has begun to feel the rise in the prices in recent years it has been largely due to the fact that India has become a commercial country and is consequently beginning to have its prices assimilated to the level of prices in other countries. The War, however, has had its effect upon prices. The temporary scarcity of articles brought from Europe and the increased cost of producing them and bringing them here has led to a temporary rise in price in these articles. Then the special demand for certain kinds of commodities required for provisioning and equipping our armies has led to a rise in the price of these commodities, and in so far as these commodities are necessaries of life the increase in price leads to a demand for higher wages. Many people in India must be finding the war very profitable and enormous quantities of money have been flowing into the country. This increase in the currency, though checked to some extent by hoarding, has had its usual effect in tending to raise prices all round. The level of prices has risen and it remains to be seen after the War whether prices will ever revert to the old level.

Little need be said about my fifth point for it is fairly clear from what has been said why Government has made it a criminal offence to melt down current coin or even to offer to

buy sovereigns at more than the standard rate of exchange which is now a little over thirteen rupees. Government provides coins for a particular purpose, and it does not wish the coins it provides for currency to be melted down. So long as the silver in the rupee was worth less than sixteen pence there was no temptation to melt down rupees. A man would have been a fool to melt down a coin worth sixteen pence to get silver which was worth only a shilling. It would have been as foolish as it would be to melt down a beautifully wrought gold or silver ornament for the sake of the metal in it. Now, however, it is different, for the silver in the rupee is worth eighteen pence, and because there is a temptation to melt it Government has forbidden people to do so. Government does not wish the currency to be diminished in this way, and to have the country's money spent unnecessarily in buying more silver and coining more rupees. And so too with gold. Some time ago Government gave out some gold coins, perhaps because at the time silver was scarce. It is said these sovereigns were at once sold for four or five rupees more than the amount which Government valued them at when paying them out. Now it is forbidden to sell or buy gold coins at a premium because when Government gives them out it does so that they may be used as currency and not that some rich men may make a big profit by selling them to people who wish to melt them down. The same laws have been made in other countries also. In the papers recently it was told how a man in England was sent to prison for four months with hard labour for buying 285 sovereigns at twenty-four shillings and ten pence each. This severe sentence shows how serious this offence is considered to be in England. In time of war many things that may be quite innocent at other times have in the public interest to be treated as offences and it is important for every one to realise this fact, and to be willing to submit to some little personal inconvenience and some unusual interference with one's liberty of action, in order that nothing may be done which will hinder, in however slight a degree, the measures that the Allied Governments are taking to win the War and to free the world from the German menace.

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NOTES OF THE MONTH.

THE spirit of unrest in the world to which we referred in the notes of our last month's issue has produced very tragic results in the Panjab and elsewhere in India. The immediate occasion has been the agitation against what is popularly called "the Rowlatt Act," or, to give it its proper title, "the Anarchical and Revolutionary Crimes Act." Into the merits of that Act and the necessity for its enactment it is not necessary to go, for it may safely be said that the great majority of those who have been looting, burning and murdering have not the least knowledge of what the provisions of the Act are. Unreasoning racial and religious prejudice and the desire for opportunities for plunder that always exists among the disorderly elements of a community may have been responsible for much, but it is difficult not to believe that—to use a favourite present-day expression—sinister influences have been at work. During the War the Panjab was specially the centre of German intrigues, and with the knowledge we now have of the way in which German money was lavished to cause internal disturbances in hostile and neutral countries, it is natural to believe that the same method is being adopted now by all those whose interest it is for one reason or another to cause trouble to the Allied Powers. There seems good reason for believing that there is a Bolshevist propaganda at work in Asia as well as in Europe, and where there is discontent and unrest because of high prices and scarcity of food it finds material on which to work.

WE feel sure that Mr. Gandhi must be very sad on account of the results of his "passive resistance" movement, for, if we are not mistaken, he is honestly opposed to the use of physical force. It is indeed difficult always to understand exactly what Mr. Gandhi's message is, and still more difficult to harmonise it with his actions. We remember hearing that a distinguished thinker, after listening to an interesting address by Mr. Gandhi on Swadeshi, remarked that it was a complete justification of the action of the South African authorities. It seems to us that Mr. Gandhi's teaching contains two main ideas. First, he seems, like Tolstoi and his school, to consider all physical force an evil, and hence government which depends upon physical force must be an evil also. But, second, unlike the European school with which he has an affinity, he is opposed to cosmopolitanism. His Swadeshi doctrine is pushed to an extreme. As Rousseau's doctrine of the State when carried to its logical extreme would result in breaking up the nation state into a large number of small self-governing communes, so Mr. Gandhi's

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doctrine of Swadeshi seems to strike at the roots of the modern idea of the advantages of even internal commerce and international division of labour. His position seems to us to be due to a violent reaction against modern ideas of "progress," caused partly by a recognition of the very real evils that are found in modern industrialism. One may admire his ideal of the self-sufficing village, but yet at the same time one feels that it is hopeless trying to put back the hands of the clock. His position reminds us of those who dislike democracy and would fain preserve other forms of government. It is easy to point out the evils of democracy, but democracy has come to stay, and the important question for citizens is how to mitigate its evils.

IN view of the important part the phrase has played of late it may be of interest to consider what exactly "passive resistance" means. The phrase came to be used a good deal in English political life during the year 1904. At that time a new Education Act had been passed which many dissenters thought to be unduly favourable to the Church of England schools. Some of them, to mark their disapproval of the measure, refused to pay the school rate levied for the support of the schools, and to obtain payment of this tax it became necessary for the authorities to seize and sell some of the property of the defaulters and to use the proceeds for paying the tax. Such persons who, either for conscientious reasons or because they wished to show how strongly they disapproved of the action of Government, refused to pay the tax except under compulsion, were called passive resisters. Many people who sympathised entirely with the passive resisters in their dislike of the Education Act disapproved strongly of passive resistance for they felt that the principle involved in refusing to pay a tax because one disapproved of the use that was to be made of it struck at the idea of the State, and if it were carried out constantly would make government impossible. Naturally those who regard all physical force and therefore government as an evil are attracted by the weapon of "passive resistance," for it does not seem to them that they are using force when they remain passive, even though it may be pointed out that in ordinary life if a force comes against us it requires some force on our part to remain stationary. The relation of the State to the individual conscience gives scope, as we have seen in recent years, for the raising of several difficult questions. Christians agree with the apostles when they said that they must obey God rather than man and hence there has been in Christian countries where toleration has been practised, and where the State idea has not obtained paramount importance, a tendency to respect as far as possible what are called conscientious objections.

It is recognised, however, that there are limits to the extent to which this is possible, especially in war-time, and the conscientious objector and passive resister must therefore be prepared to pay the penalty of his refusal, as indeed according to his own principles he ought. Passive resistance, then, is the refusal to obey a law, an order of the sovereign power. The passive resister recognises that he may have to suffer for his disobedience, but he is willing to do so, as he considers that disobedience is really obedience to some higher authority. This, of course, implies the setting up of the individual judgement as the final authority in the State, and in our modern complex society he who does so incurs a very grave responsibility. It means an attitude not of criticism or even of hostility towards a particular law or laws, but of disobedience of authority, which means potentially of all laws. It is an example that is readily followed. If I may refuse to obey one law you may refuse to obey another of which I strongly approve, and you have in your opinion as much right as I have, and the authority of law vanishes. If all law is evil, and the State is an evil the position is clear, but if law is a blessing to society in spite of the existence of bad laws, the attack on what are regarded as bad laws by the method of disobedience tends to shake the whole fabric of law and to let loose the forces of disorder. It is not surprising, then, that passive resistance may lead by very short stages to activity of a most mischievous kind. It may be noted as a curious characteristic of the "passive resistance" movement in India that the "Rowlatt" Act has not yet come into force, and that consequently to signify disapprobation of that law it has been necessary to break other laws.

WE are glad to see that the Panjab Government has been taking steps to contradict lying rumours and has been supplying large numbers of the Rowlatt Act for people to read so that they may see what it really contains. There can be little doubt that there would not have been so much excitement about it among the masses had it not been thought that it was very oppressive in some way to the ordinary law-abiding citizen. One has only to recall some of the stories that were current in South India during the War to see how easily simple, credulous people will believe the most appalling fictions. Some of the rumours that have been current in the Panjab are extremely well calculated to inflame the passions of the people. The following are some of them. It was rumoured and believed (1) that if two or three people were seen talking together they were liable to arrest; (2) that a marriage tax of five rupees and a funeral tax of five rupees were to be levied; (3) that men wishing to be married had to receive the sanction of Government, and that only four persons might attend a

funeral; (4) that Government was going to take half the bride's portion at weddings; (5) that all crops could be seized by Government at any time; and so on. It is easy to smile at the credulity of people who believe such things, but what one would like to know is who started these rumours? The object is easily understood. It is well, therefore, that the Government has issued a communiqué contradicting these and many other lies, but it is to be hoped that it will find some effectual means of letting the truth be known, for though truth is great it takes a long time to prevail unless proper means are adopted for its dissemination amongst those whose minds have been filled with fear and suspicion.

LITERARY NOTES.

Uncensored Celebrities (London; Fisher Unwin; 10*s*. 6*d*. net) is a lively performance by a pseudonymous author. Of the thirty-three celebrities whom the author sketches, those who are most leniently treated are Mr. Asquith, Viscount Grey, and Viscount Haldane. In his amusing caricature of the Prime Minister, he writes as follows:—

Mr. Lloyd George's ministry is like an orchestra composed of performers of very unequal merit, under a conductor who only occasionally troubles to conduct, being engaged in writing the music, looking after the stage carpentry, advertising the performance, and even selling the tickets. It is not quite an adequate compensation that the conductor himself is a master on many instruments, and can always be relied on to snatch trombone or piccolo from a pretender and show how the thing should be done.

MR. EDMUND CANDLER, lately official 'Eye-witness' in Mesopotamia, reached Basra with the 2nd Black Watch early in 1916, and was present at the costly and ill-conceived efforts to relieve Kut. He has a painful story to tell of blunder upon blunder. 'Who was responsible,' he asks, 'for the impression that Townshend was in extremities—in such dire straits that we must needs run bald-headed against obstacles like these, crippling ourselves by every impediment that the enemy's guile or our own blind haste put in the way?' More painful still was the breakdown of the medical arrangements. The relieving force lost twice the number of the Kut garrison in the attempt to save them. Mr. Candler tells how General Maude in the following season thoroughly reorganized the army and drove the Turks helter-skelter beyond Baghdad. Mr. Candler's book bears the title *The Long Road to Baghdad* (London; Cassell; 2 vols. 35*s*. nett).

A WAR BOOK of a different kind from Mr. Candler's brilliant narrative of operations at which he was present is Major-General

Sir F. Maurice's *Forty Days in 1914* (London; Constable; 9*s*. nett), which is a study of the opening phase of the war to the close of the first battle of the Marne. General Maurice's view of the battle of the Marne is best given in his own words:—

Much has been written about the miracle of the Marne, and I yield to no one in my admiration of Foch's generalship and the cool judgement which, after days of almost intolerable strain, he displayed, in seizing at once upon the weak spot in the enemy's line and aiming at it at exactly the right time a blow which changed what would have been otherwise a limited success into a complete victory. Contemporary opinion has already done justice both to Foch's leadership and to the endurance and valour of his troops, nor has there been any failure to recognise either the splendour of Maunoury's resistance in face of von Kluck's desperate efforts, or Gallieni's resource which contributed so much to the final victory. But nowhere yet, so far as I am aware, has justice been done to the part played by the British in this glorious episode . . . . I am convinced that history will decide that it was the crossing of the Marne in the early hours of the 9th by the British Army which turned the scale against von Kluck . . . . It is not possible to arrive at any other conclusion than that it was the menace of the British advance to his flank and rear which precipitated von Kluck's decision, caused the Germans to begin their retreat, and saved Maunoury at a time when he was in grave danger.

The author's conclusions are based on all the evidence available on the side of the Allies, and it may fairly be claimed that they are a nearer approach to the final verdict of history than anything that has yet appeared. However, until the evidence from the German side becomes available, it cannot be said that the matter is finally settled.

SCIENCE NOTES.

TWO French chemists, Barral and Ranc, have been devoting their attention to the difficult subject of the chemistry of taste and especially of the sweet sensation. The matter seems exceedingly complex. For instance, in the series of the alcohols and their derivatives having aldehyde or ketone groups, five hydroxyl groups in the molecule gives maximum sweetness. A single hydroxyl group is insufficient in many cases; two or three or four are much more likely to give a sweet compound, most of the glycerines for example—but phenyl glycerine is bitter. In the phenols the bitterness increases with the molecular weight. Organic acids which are soluble in water have the acid taste, and the more acid the lighter the molecule; so chemists wishing to identify these acids by their taste use the sodium salts. The well-known sweetening power of saccharine or benzoic sulphimide disappears with slight molecular changes.

IT will be understood that such investigations are hampered by our great ignorance regarding taste. The different parts of the mouth have different functions; taste alters with dilution, and after-tastes are much more complicated and difficult to allow for than after-images. Our ignorance is partly shown in, partly caused by, the absence of any objective scale equivalent or partially equivalent to our sensations; such as the spectrum affords us in the case of colour. That, apparently, there are only four categories of taste—sweet, bitter, acid, salt—does not make things easier but more difficult. We have, of course, besides what we may call flavours; this seems more closely related to the sense of smell, in which, as is well-known, wonderful results have been reached by purely empirical methods, *e.g.*, in the manufacture of eau-de-cologne, the main constituent of which, lemon oil, the ordinary nose would scarcely suspect.

SIR JOSEPH LARMOR we have long regarded as the ultimate court of appeal on those questions of physics which border on philosophy. Considering the amount of work which is being done of a mathematical and experimental character, men of the architectonic or even of the critical type are badly needed if the new generations of physicists are to the basis for their knowledge that makes learning easy and profitable. This lends importance to his pronouncement before the National Academy of Sciences—preliminary to an article in the "Physical Review"—on the essence of relativity. The question is whether we are to retain the close-knit Newtonian dynamics as our canonical system, making in it what adjustments are necessary, or whether we are to take the space-time system of the thorough-going relativity theory, which, apparently, leaves us no dynamics at all, only propagation.

SIR JOSEPH is conservative by temperament, but is more friendly to the propagation scheme as developed by Mr. Leigh Page, who has shown that it is elements of longitudinal electric force that are projected and conserved. He has translated the classical electrodynamic theory in more intuitive and fundamental terms than had previously been attained; their conciseness and directness facilitate comparison and contrast with that we suppose we must call the neo-Newtonian scheme. The comparison is the essential thing; even though, with Sir Joseph, we may think the new method 'seems to offer as yet only somewhat ingenuous and disjointed though significant expression for certain striking features of recent discovery which the former has not yet succeeded in assimilating, and seems to require us to obliterate the cause of evolution of the science or perhaps to retain it as a mere historical survival.'

ONE more remark we cannot refrain from mentioning, as it struck us long ago. 'If electricity is to be explained as constituted of electrons, it can hardly be a step towards finality to explain electrons as constituted of electricity.' (Discussions as to whether the electron is to be a conducting or a non-conducting sphere are rather futile.) 'Moreover, on this order of ideas there is no reason assignable why electricity should be aggregated into electrons at all, unless other forces and constraints extraneous to the electric theory are to be introduced to hold them together.'

MR. LUSHINGTON, in his recently published *Madras Timbers* compares the advantages of wet and dry seasoning. Dry seasoning is necessary for structural timber to preserve the hard but readily decomposed lignin; it is apt to produce warping which spoils wood for the cabinet-maker. This is due to the shrinkage which takes place on drying: the wood shrinks most in a tangential direction, much more than in a radial direction, the reason being that it is the solid wood that shrinks; So radial cracks (checks is the technical word in America) are produced.

THE QUESTION is whether artificial heat should be used or not. With artificial heat (kiln-drying) the process is quicker, and on that account requires the greater care. On the other hand, the natural process (air-seasoning) is so slow that much capital is locked up, and as the process is far from being so complete, the residual water may make rail-charges very heavy. The solution, then, is to employ kiln-drying regulated scientifically. This means beginning the process with heating in saturated air till the timber is heated through and through; then the humidity is slowly diminished hour by hour till only twenty per cent. of the moisture is left. The control of the drying is to be by regulating the humidity, not the temperature which in most cases may be boiling-point. After that the drying can be conducted more rapidly.

RECENT PERIODICAL LITERATURE.

THE NINETEENTH CENTURY.

RUSSIA is the land of mystery to us in these days. Business relations with her have practically ceased, the mail service is interrupted, unfortunate foreigners inside are forbidden to cross the borders, and such news as we do occasionally see in the newspapers is as often as not contradicted next day. We know the country is in a state

of anarchy, we hear accounts of wholesale murder and starving multitudes and lawless bands ravaging the countryside, but probably few of us could boast of any definite conception of the actual state of affairs. All the more readily then do we turn to two illuminating articles in the February number, from the pens of Dr. Arthur Shadwell and Mr. John Pollock.

Dr. Shadwell has recently had the good fortune to secure some publications of no less famous gentlemen than Lenin and Trotsky, and also some official resolutions and pronouncements of the Central Executive Committee of the Bolshevik organizations. Using these as primary sources he writes on "Bolshevism—according to Lenin and Trotsky." He ventures no opinion as to whether Lenin and Trotsky took German money and played into German hands, but one thing he is sure of, that both are absolute fanatics. Lenin, the brains of the movement, he likens to a Torquemada or a Mad Mullah. His is the master mind which does the thinking and planning, Trotsky is the hand that executes the plan, a man of distinctly inferior calibre and perhaps only a butcher.

According to these exponents, Bolshevism is a "revolutionary overthrow of the existing political and social order and replacement by a new one in which the proletariat, organized as the State, will own and control all the means of production." In theory Bolshevism is not anarchism, for anarchism is opposed to compulsion and wishes each man to be free to do as he pleases subject to no control. But the Bolsheviks allow no opinions but their own, they insist on a sort of law and order, law in the form of arbitrary decrees issued by themselves, and order enforced by the Red Guards.

Such is the theory; Mr. Pollock's article, "Behind the Veil in Moscow", gives us an insight into the practice. Mr. Pollock at the time of writing was in Moscow and the article was sent to England by private hand. Mr. Pollock has no illusions as to the origin of Bolshevism. It is German to the core. "At the beginning of the War," he says, "the editor of a Petrograd paper, detained in Berlin, said to his German acquaintances, 'You can't hope to conquer Russia with her millions and her immense distances.' 'No.' 'What do you count on then?' 'A revolution'. The revolution on which they counted and which they achieved was the October revolution, that put the emissaries of Germany into office and handed Russia definitely over to be dismembered by foreigners." When Russian sailors were ejected from the telegraph office by a detachment of Magyars, . . . and when other operations for the defence of the Conciliar power were entrusted to Letts, who detest the Russians, and to Chinese, it was no longer possible to blink the fact that the Maximalist Government, directed almost exclusively by men of non-Russian blood and instincts, is not national, not international, but purely anti-national." "Without their Lettish troops, German backing, and sole possession of the armoury," he continues, "the Maximalist Government would be swept away in a week."

Since Bolshevism is the rule of the proletariat, its main campaign is against the educated classes, the intelligentsia. "For every reason—ambition, politics, purse, revenge, service to their paymasters—the Bolsheviki must compass the suppression of the educated class." So we find that judges, officers, bankers, civil servants and such like are found to-day earning their living as cab-drivers, street hawkers, pianists at cinema shows, while their wives act as waitresses in tea-shops or sing at cheap music-halls. Office work is performed by orderlies, porters and cleaners, and in the schools the boys choose their own teachers and the governing body of the school consists of two elected teachers and two hall porters. The situation is as if in the Christian College the professorial staff took to cleaning the rooms and the lecturing and management was done by the peons and sweepers.

Bolshevist nationalization has had its natural effect on commerce. The central districts, Pollock says, have plenty of food stuffs, but as the Government has a fixed price for all products it does not pay to sell. The result is that "detachments are sent into the corn-bearing districts to requisition grain with the aid of machine-guns. Bloody fights take place, for the peasants returning from the army provided themselves too with machine-guns and have large stores of bombs and rifles. . . . Moscow barely supports itself on bread . . . . brought in by smugglers who run the gauntlet of machine-gun fire turned on to suspected trains. Petrograd, easier for the Red Guards to watch, and further from plenty, starves." "Bribery is rampant, the luxury among speculators—who know that their time may be short and that the paper money will fall still further in value—revolting, and a generally low moral tone prevails."

Such is Russia under the reign of Bolshevism. John Cournos in 'A Londoner's Dream on Returning from Petrograd' writes an amusing and interesting vision of London turned Bolshevist, where officers wearing their V. C. were hawking goods on the pavements, and a truck full of pacifists who objected to killing Germans came zigzagging down the street killing inoffensive Englishmen. But as Dr. Shadwell says, that dream is impossible of realization in England,—"We do not breed real fanatics here, there has never been one, the temperament does not exist. Besides, the necessary conditions do not exist. The troubles that our would-be Bolsheviks can make are of a different order."

Quite another side of the new conditions in Europe is given by Ernest Dimnet in an article, "The Return of the Native." The "native" is an officer of the French army going for a visit to his home near the Belgian frontier after four years absence on war duty. We have imagined often enough the state of Northern France and Belgium after years of war, and at times we have been able to help out our imagination with the occasional pictures that have come our way. Ernest Dimnet makes the whole scene vivid for us. "As far as the eye can reach, the slowly rippling plains, which I used to see expand in happy plenty between the stone villages and their suburbs of wheat ricks, are a brown desert of weeds where a patch of thistles is positive relief: there are incredibly few traces of actual fighting visible—a wooden cross with a German name here, a wrecked cart there; farther on, a helmet set in a conspicuous place as if it were the only helmet preserved on earth—but the solitude and stillness engrosses one's whole mind, and, every now and then, when the train stops too long, they become merciless, oppressive, and almost hateful. There are no stations now: only a few halting points where a soldier or two, or two or three unexpectedly well-dressed refugees get out with their knapsacks or parcels. . . . We pass a fiercely battered building which was once a sugar factory, in the vicinity of which hundreds and hundreds of wheels lying in every possible combination of wreckage show that terrible fighting took place. . . . A feeling of desolation has invaded the whole carriage and still lasts when above thinned-out trees the two shattered towers and white shell of Noyon cathedral appear. No words can describe what a Frenchman who was introduced as a boy to the austere beauty of this mother of Gothic cathedrals experiences before such a ruin, and how terribly the high protest raised by the bleeding towers is echoed in his own soul." "Every two miles or so we pass a deserted village invariably introduced by a pulverized sugar factory. There are German inscriptions painted everywhere. No natives. The whole countryside has been evacuated before the stubborn fighting began, and only a few stragglers are coming back. Sometimes the hamlets are almost intact, though not a soul lives in them, but the church has been bullied by shells into all sorts of grotesque shapes. One old church would appear unscathed if an explosion had not upturned the whole roof which now hangs like a V in an impossible manner. Here and there we cross vast stretches of land as desolate as those I saw yesterday: no houses, no trees, no bushes, only the sluggishly undulating expanse of weedy waste, with the road—a stream of clear mud—running in and out the faintly indicated valleys, and the everlasting undisturbed lines of telegraph poles pushing on to their mysterious destinations. Were it not for the moist air and low sky there would be something African in the scene."

"I am before my own door which stands ajar because the knob has been gone four years, and a deal board replaces the panel which the butt end of a German rifle staved in that August morning. I pass in and push on till I find an old man warming himself before a big stove unknown to me. Wooden frames in the window make a very dark room. The old man hardly listens to my apologies for coming in like that without a word: he breaks into complaints of the broken window, of the roof which has not been seen to for four years, of the infamous filth which twenty Germans quartered here during three months have left." But quotation is useless, one must read the Abbé Dimnet to see it all.

Shakespearean scholars will be interested in an article on 'Shakespeare and Two Stories of Luis Vives,' by Foster Watson. Sir Charles Mallet, Sir Charles Walston and Mr. J. O. P. Bland write on the League of Nations, while Commander J. Roncagli of the Royal Italian Navy has an informative article on 'Italy's Naval Position in the Adriatic."

THE CONTEMPORARY REVIEW.

THE articles in the *Contemporary Review* for February, with the exception of a literary article, in which the Count de Soisson gives an account of the works of Edmond Rostand, and an article by Mr. J. O. Herdman on the question whether the conviction recorded against some of the Sinn Feiners returned to Parliament at the recent election disqualify them from taking their seats, fall roughly into three groups. The first group—three articles—deals with the General Election and the probable future of parties. The second deals with the question of self-determination as it affects several of the smaller nations or races; and the third is concerned chiefly with after-the-war problems and conditions and the governmental control of industry.

In regard to the General Election Mr. C. F. G. Masterman, writing from the point of view of one who thinks that there was no need for an election, says the Parliament which has been entrusted with the government of Britain for the next few years has been elected under such conditions and is of such a composition as the country has never seen before and will possibly never see again. So far from securing the unity of the nation the election has completely destroyed it, at the same time destroying two historic parties in Parliament—the Irish Constitutional Party and the Liberal Party. He is very bitter about the tactics and methods employed by Mr. Lloyd George and his supporters in the conduct of the election.

Sir Alfred Hopkinson considers the result of the election with reference to the objects which any system of democratic representation is intended to secure. The first is to give definite expression to the national will in regard to the general policy to be adopted and the leader to carry it out. The existing system of virtually universal suffrage and nearly equal electoral districts, each as a rule returning one member, does secure this object. The other object is that Parliament should be a real reflex of the mind of the whole nation, including the best exponents of different lines of thought and of the various opinions held by considerable numbers in the country; and that it should include the men of most ability and highest character who are ready to devote themselves to the public service, and who have the confidence of a considerable body of their fellow countrymen. The recent election proves that the existing system of representation fails to secure this object. In Sir Alfred Hopkinson's opinion this object cannot be achieved without proportional representation. As regards the failure of the pacifists to obtain representation at the recent election they have received their condemnation at the hands of the nation and they deserve no sympathy. In the case of the rejected Liberals, however, it is impossible not to feel some sympathy for them. The nation had no love for coalition as such. It only wanted to get certain things done and to support men who would do them, and it hopes the coalition supporting the Government consists of men who will put sufficient energy into the business in hand.

Mr. Aneurin Williams deals with the result of the election mainly with reference to its bearing on the future of the Liberal Party. For he is convinced that there is still much important work to be done by the party which in the past has stood for civil, religious and political liberty, and has played a very important part in securing such measures of these various forms of liberty as have been achieved, without proportional representation the outlook is not hopeful. He is not afraid that the Coalition Liberals will be absorbed by the Conservative Party, but unless proportional representation is introduced, there will always be the danger lest the centre, that is, the Liberal Party, will get squeezed out between the Conservatives on the one side and the Labour Party on the other.

In connection with the question of self-determination Mr. J. D. Bourchier emphasizes the need for what he calls 'Justice and Conciliation in the Balkans'. He strongly upholds Bulgaria's claim to Macedonia. Bulgaria, he says, was very unjustly treated in the Treaty of Bucharest, and the Bulgarian people were most reluctant to join the Central Powers. Dr. Ronald M. Burrows espouses the

cause of the Greek race; it is no wandering race of merchants and sailors but a race with a homeland, only one corner of which has been freed from alien rule. He would emphasise the need of thinking of the old Byzantine Empire as the homeland of the Greeks. His proposals for a reconstructed Greece seem not unreasonable. He has not so much sympathy with the claims of Bulgaria as Mr. Bourchier has. He cannot forgive Bulgaria for her treachery and cruelty to Serbia and Greece.

Mr. Demetrius C. Boulger presses the historic claim of Belgium to Luxembourg; Mr. W. A. Baillie-Grohman, speaking from the experience of a long residence in Tirol, writes sympathetically of the Tirolese people and their desire to have a republican form of Government, and Mr. Ikbal Ali Shah pleads for self-determination for the Khanates of the Middle East—Bokhara, Khiva, and Khokand.

Of the articles dealing with after-the-war problems and conditions we will mention only 'A Strange New World', by Sir Joseph Compton-Rickett, and 'Should Government continue to control Industry after the War', by Mr. A. Wigglesworth. The Literary Supplement includes a short article by Mr. J. E. G. de Montmorency, and the usual reviews of books.

THE FORTNIGHTLY REVIEW.

DR. E. J. DILLON describes 'The World in Flux.' He expects that the economic order will be revolutionised, and through it the whole social system radically remodelled. 'The tendency to whittle away private ownership is strengthened by the argument that all property at present held owes its escape from destruction to the tremendous sacrifices made by the entire community, and has thus, as it were, been created by it anew. Moreover, this tremendous effort has imposed upon the State a formidable burden in the shape of expenditure for pensions, reconstruction, higher wages, shorter hours, and the service of the crushing national debt.' Rationing of states if not of individuals is likely to go on for some time.

In the work of establishing the League of Nations Dr. Dillon hopes the peoples will take some part. Utrecht in 1713, Vienna in 1814, the Hague in 1898 have not been very creditable to the professionals. The Hague was a device of Kuropatkin and Witte to get Austria to refrain from re-arming her artillery. Now the danger is that of establishing a league of governments instead of a league of nations; and with the latter goes the recognition of the principle of nationality and that we have been learning is no more sacrosanct

than is democracy. Owing to its homogeneity, Germany would soon preponderate in the league. It is arguable, says Dr. Dillon, that the time for a league has not yet come. 'The majority of men do not yet realise the necessity of subordinating national interests to those of a larger society for the sake of advantages which may be great but are neither immediate nor certain. They also lack confidence in their neighbours and often in their own official representatives. Mutual trust, goodwill, and the elimination of avoidable causes of chronic discontent are among the conditions requisite to the successful inauguration of Mr. Wilson's grandiose project, and at present these conditions are sought for in vain. Suspicion, jealousy, and hatred characterise the feelings and inspire the mutual relations of the various nations and races—as represented by their official spokesmen.' 'The League of Nations conceived as a vast co-operative organisation cannot even be called into being without the zealous collaboration of the peoples who are to be federated. Yet nothing is being done to secure it.'

Dr. Dillon is inclined to think that the German race (*i.e.*, those in German-Austria included) under a popular government will pull itself together. They will set themselves to make friends with the United States. They will have the assistance of the Jews of Eastern Europe who have suffered so bitterly from government and people alike in Russia. They have been carefully consolidating their interests in Switzerland. Swiss business firms for money considerations become German in everything but name.

Dr. Dillon's verdict is that a league of nations is difficult, anything else impossible if peace is to be maintained.

Major-General Sir Frederick Maurice gives us 'The First and Second Battles of the Marne: a Comparison.' 'It is one of the great coincidences of history that twice in the same war the Germans should, at the culmination of an offensive campaign which had given them a succession of victories, have made the same mistake on the same ground, and that they should have been twice defeated by the same methods.' At the beginning of September, 1914, the British army had suffered heavily; it had lost guns and material, its advanced base had had to be altered, and von Moltke believed it had lost all power of offence. Joffre had put a new French army to the left of the British, but it was not supposed to be of any great use; a small German detachment would be sufficient to watch them, the more so that they would be half paralysed by the threat to Paris. However, these forces were strong enough to render envelopment on that side impossible. The French centre south of Châlons was sagging badly and Verdun was three-parts invested. Moltke's plan was that

Rupprecht with the help of the Seventh Army was to drive in at Nancy, while the Crown Prince along with the Fourth Army was to attack the French to the south-west of Verdun; the Fourth and Seventh Armies would thus enclose the French right and force it to capitulate. Meanwhile—so grandiose was the plan—the Second and Third Armies were to break through the French centre and then with von Kluck's help drive the Allied left into Paris. It would then be easy to complete the investment; Chantilly was to be the Kaiser's head-quarters while waiting to enter Paris. The plan, then, was a sort of inversion of the original one, which was a converging movement of the two wings; it was based on the idea that the Allies felt themselves beaten, and this was far from true.

Joffre, along with the Allied generals, had been surprised by the momentum of the attack on Belgium; but once the enemy's plan was disclosed he could take measures to meet it with the coolness for which he was famous. He disengaged his threatened left by his speedy retreat, and at once began collecting a fresh army under Manoury. The extension of the German line westward involved it in the retreat, and it took up the position we are familiar with, to the north-north-east of Paris. As we have mentioned already, von Kluck or more probably the General Staff under-rated it and only a fraction of von Kluck's force was left to watch it.

'On September 4 von Kluck was fast in the trap Joffre had prepared for him . . . . To the very place where the German blow intended to break his centre was delivered he had brought up a new Ninth Army, which he had formed under the command of Foch, and train-load after train-load of troops from the eastern front had poured into Paris to complete Manoury's Army.' By the evening of the next day, von Kluck by pressing south of the Marne was caged; the next three days would test whether the trap was strong enough. Von Kluck sent back two corps to overwhelm Manoury, and strengthened his force opposing the British sufficiently to hold them for the critical period. This is the point where the British and the French views as to the battle differ; the French say we were slow in coming to Manoury's help and still slower in realising when the transition from holding the enemy to smashing him came. General Maurice avoids discussing the point, reserving it for his book.

The attack on the French centre went on as planned. Foch carried out the Commander-in-Chief's orders admirably, a slow retreat, a stand at all costs, and then an active resistance, though his troops were tired. But the stand gave them a little rest and they speedily recovered, and the defeat of the Guard in the marshes of St. Gond is one of the few episodes of the great battle that have

become famous. The significance of the defeat was that it smashed the German time-table and the German striking force.

For the Second Battle of the Marne the Germans were able to transfer over a million men, a great mass of artillery and many aeroplanes from the western front. The attack was made, as we all remember, in five stages; the Germans, in July, were within forty miles of Calais and Boulogne, communication by the direct line through Amiens had been rendered impossible for the British, and the advance to the Marne had similarly severed direct communication with Verdun, and gravely threatened Paris. The Germans were in a state of great elation.

Their plan was very similar to that of 1914. The armies of von Einem and part of von Mudra's were to attack in Champagne east of Rheims, and come down on Epernay and Châlons; von Boehn's army was to advance from Chateau-Thierry and thus, with the first, capture Rheims. A little later, a new army under von Carlowitz was to attack Paris from the east; von Hutier and von Marwitz were to do the same from the north. The plan was a very good one, but was based on a complete misapprehension of the power of the Allies. Each of the four German attacks had caused a heavy loss in the specially trained storm troops, and the long intervals between were mainly for training more of these; on the other hand, Foch had been very sparing of his reserves; and the loss was more than made up by the American divisions, and also the men previously kept in Britain as a precaution against invasion.

The previous German success had been chiefly due to surprise, now they were so confident that nothing was concealed as to their attack on July 1915: they did not even trouble to entrench their right between Soissons and Château-Thierry, the pivot of their first movements. The attack to the east of Rheims failed, Gouraud meeting it with the usual French tactics of skeleton front lines punishment by artillery, and local counter-attacks. Von Boehn was more successful but on the second day the Americans had their first opportunity for showing their quality; the point was well chosen and brought an arrest to the German plans out of proportion to the force engaged. This check made the counter-stroke by Mangin possible; von Carlowitz's army was unprepared, and the capture of Soissons cut the main communications with the German forces in the Marne salient.

Foch's generalship was shown even more in the way the success was followed up; Mangin had not the weight to press his attack, so Degoutte struck in, and soon the Germans were back across the Marne; then Mangin, reinforced, struck again and the German line (the upper Ourcq through Oulchy and Fère-en-Tardenois) was turned. The American attacks on the south continued, and the west of the salient was also driven in; the Germans had to retire behind the Aisne and the Vesle: the second battle of the Marne had ruined the German plan and saved Paris.

The work was not over, the Germans had not exhausted their reserves; but no sooner had the Germans taken up their shortened fronts than Haig's surprise blow south of the Somme placed him definitely on the defensive. Then for four months on an ever-widening front, the Germans were hustled or pounded or driven back; but for generalship the palm must be given to the battle of the Marne, where the Allied forces were, if anything, inferior in numbers to the Germans.

COLLEGE NOTES.

NEW Year's Day brought well-deserved honours to two members of our College Staff. The title of C. I. E. bestowed on Dr. Skinner has been hailed throughout the Presidency not only by former students among whom Dr. Skinner's name stands for all that is pure and elevating, but by the general public who appreciate keenly the silent and potent influence for good which he has been exerting upon successive generations of students for the past thirty-five years. Now that Dr. Skinner is contemplating retirement, this enshrinement of his name among those who have contributed to the building of the Indian Empire in the various phases of its manifold beneficence is regarded by his friends as a peculiarly gratifying token of recognition on the part of those occupying positions of supreme authority in this land.

The other honour referred to above is the title of Rao Bahadur bestowed on Mr. P. Kandaswami Chetty who has been connected with the English department of the College for the past twenty-seven years, latterly as a Senior Lecturer. He has also taken part in the work of College societies and the management of College hostels. Outside the College his activities have lain chiefly in the field of social reform with its bearings on religious regeneration on one side and political reconstruction on the other.

IT was a happy description of the Religious Tract and Book Society which Bishop Whitehead gave when, speaking at the centenary on the 24th October last of the Madras Society, the first of the kind in India, he called it the Publicity Board of the Christian Church. The value of the work turned out by the Society was well

described by His Excellency Lord Pentland who presided at the function and spoke as follows :—

"I regard it as a great privilege to have had this opportunity of presiding at the Centenary meeting of the Madras Religious Tract and Book Society and of joining with you in commemorating the completion of a hundred years of uninterrupted endeavour to spread Christian knowledge by means of the printed word. The report of the Secretary has given us most interesting information as to the vicissitudes which this Society has seen and of the great development which the work initiated by a few earnest men on the 10th September, 1818, has undergone. The feeling of all friends and workers of this Society and of all who desire that the fullest opportunities of judging of the Christian verities and of the message and example of Jesus Christ should be given not only to all followers of the Christian religion but to all devout and thoughtful men and women in this country must be one of thankfulness and gratitude for what has, under God's providence, been accomplished. The founders of the Society were guided by a sound instinct. There is a diversity of gifts as there is of appeals. To some is given the power of expressing their God-given message in the rhythm and passion of the preacher's eloquence; they can sway and mould the thoughts and aspirations of multitudes. Others find that expression comes easiest to them in that closer and more intimate communion which takes place where two or three are gathered together. Others again find their most fruitful spiritual experiences in solitude and in silent meditation upon some message which has for them a personal significance. It is to this latter class that the written word specially appeals and even beyond the circle of professed believers there can be no question that to many Indians, to whom dogma in itself means nothing, the personality of the Christ and the underlying ideal of the Christian religion makes a strong and undeniable appeal. If proof were needed, current Indian literature would supply it, and who can doubt that the work of this Society has greatly contributed to this result? I share your confidence that a great work still lies before it and that profiting by the lessons and mistakes of the past and encouraged by the results which have been achieved during the past century, those responsible for its guidance will, in ever increasing measure, see their hopes and aspirations realised. We are met here to express our gratitude and admiration for its work. Let us not forget that it has been work patiently built up by the lives of men and women.

Here His Excellency referred to the work of a clergyman who spent forty years of his life in compiling a dictionary of an obscure dialect spoken by a very limited number of people on an island, as it was impossible to translate the truths of the Christian religion into that dialect until this preliminary work had been done, and said :—"If you will take that as an illustration and think of the work that has been done all over the world and that is now going on to provide opportunity for the making known of Christianity to those who have no such opportunity at present, we may well remember on this occasion the lives that have been given so nobly and devotedly to this most sacred work.

"The Society is celebrating its centenary at a time when all those ideals which mankind has painfully sought have been and are still being fiercely challenged, but the dawn is at hand, and we may confidently hope that ere long this Society will be able to continue its work in a world freed from the hideous menace by which during the past four years it has more than once seemed possible that faith and hope and charity would alike be overwhelmed."

It is not often that students as a body succeed in choosing for themselves a friend and well-wisher who has the courage to speak as frankly and such robust commonsense as the Rev. Allan P. Gardiner, Principal, S. P. G. College, Trichinopoly, did in his capacity of President of the Students' Convention held in Salem on the 4th January.

Mr. Gardiner, in the course of his address, said :—

Examinations are in no true sense of the word an end at all. Even after passing the most difficult of intellectual tests, a Briton, for instance, born and bred in culture and comfort, will take off his coat and enter a workshop to work side by side, not with other gentlemen apprentices, but with horny-handed sons of the soil—and will beat them at their own game. That is how, for instance, engineers are made. Not theoretical knowledge but practical experience is the decisive qualification for expert work or competent supervision, but in every case education gives an apprentice a clear advantage over others who have not enjoyed that privilege. It is the same in industry, commerce and agriculture. The captains of the world's industry, its merchant princes, the most successful of its gentlemen farmers, for instance, are not those who found opportunities ready to hand, but those who made them. If any one considers such endurance and enterprise "ungentlemanly" he has still much to learn of what constitutes a gentleman. It is true that parents often prefer their sons to start a little way up on the ladder of life (even if they never get any further) rather than to start at the bottom and climb to the top. Such pressure from parents is one of the difficulties that have to be overcome. We can only educate students, they must educate their parents.

Flattery is a stream which rises on the mountains of craft and feeds the ocean of folly; in other words, flattery is used only by rogues and knaves and welcomed only by fools; consequently there is no room for it in a Students' Convention! But it is a subtle poison against which you must always be on your guard, and if ever you find yourselves being flattered in speech or in print, pause and ask yourselves what it is that the knave cannot get from you by fair means that he is trying to extract by foul.'

Speaking of patriotism, Mr. Gardiner remarked :—

The aim and the achievement of the Allied Powers have consecrated the spirit of patriotism in a new and wonderful way, but no less unmistakably the war has taught humanity what a terribly dangerous thing patriotism may become. The example of Germany and her fellow-conspirators stands as a warning to all who claim to be patriotic to examine their patriotism very closely. Corporate selfishness is not patriotism; the aggressive ambition of a nation is not patriotism: lust of power is not patriotism. True patriotism is defined in the ideas current to-day throughout civilised humanity, of which I am speaking now, and all "patriotism" must be measured by that standard.

Speaking of the dangers and pitfalls for the young in their attempts to realise noble ideals, Mr. Gardiner said :—

The ideas are pure and noble in themselves, and it is at first sight a strange fact that attempts to realise them are so often just the reverse. This is a paradox which demands investigation. Why is it that those who loudly

profess to be dominated by such ideas, who blazon their cause with all sorts of high-sounding titles, resort to the vilest practices in their methods? A noble idea is born; watch its development in society. The idea is dragged into mire and squalor; the policy of those who profess to maintain it is stained with malice, spite, and hatred; with wilful misrepresentation, vituperation, and recrimination; with detraction, calumny, and lies; the vilest passions of humanity are exhibited by its professed supporters and evoked in their adherents. Why is it that we who watch the future of a noble ideal do so with the utmost anxiety? Why is it that so many leaders in a noble movement retire so soon, shouted down, disillusioned, exiled?

Ideas that are noble in the abstract appeal to the inherent goodness in man, but too often that appeal is forgotten when the realisation of those ideas is attempted. If liberty is advocated, all the lovers of license flock to its standard. If patriotism is the call, all the workers of revolution and disorder rally to it, and in the movement which began so favourably the worst elements in the community soon take the lead by pandering to the lowest appetites in their fellowmen—to pride, greed, selfishness, and base ambition. And how easy it is to succumb to the fatal fascination of the false! Meanwhile the best and noblest spirits, who had formed the vanguard of the movement, drop silently out of the ranks since they fearlessly refuse to flatter friends and to vilify their political opponents, to claim a monopoly of wisdom for themselves and to ascribe every kind of injustice and deceit to those who honestly disagree with them. Many a beneficent and patriotic movement which had been full of promise at the start has been swamped in its course by petty jealousy, petty ambition, and petty revenge and instead of concord and prosperity discord and disaster have been the result.

In conclusion, Mr. Gardiner said:—

I have asked you as students to consider the noble ideas with which the spirit of the age is inspired. I ask you in conclusion to consider three things which are essential and necessary for their realisation.

The first is a high level of secondary education, and the second a wide diffusion of elementary education throughout the land. This is constructive work which claims the first attention of every patriot. If I make no further allusion to this now, it is not because I under-estimate its importance, but because its supreme importance, as far as at any rate you can appreciate it, must be self-evident to such an audience as this.

The third essential requisite is, however, the most vital of all, though it is the one that is most frequently overlooked and ignored. Such ideas and ideals as we are considering can only be built up into realization on the foundation of personal virtue and individual merits. Generalisations about a community or nation are as dangerous as they are misleading and inconclusive. Proud self-seekers may declaim about the self-sacrifice of a nation they claim to represent, a mean man may boast of its generosity; but the character of an individual is in altogether a different category. Liberty demands certain personal virtues in those who claim to be fighting under her banner. Where the character of her knights fails to meet her just demands, her cause must in like measure fail. Who dares to champion liberty, if he himself is not truthful and sincere, broad-minded, patient, humble, sympathetic, and self-controlled? Let us face the situation frankly and sincerely. The reason why the pursuit of noble ideas is often so disastrous to those ideas themselves is because the average man is a thousand times more sensitive to his rights than to his responsibilities.

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THE HIDDEN TREASURE, AND THE PEARL OF GREAT PRICE.

Matthew xiii: 44—46

BY THE REV. W. SKINNER, D.D., C.I.E.

THE other parables in this chapter describe the kingdom of heaven as it may be seen and known by those outside it. They describe its beginnings, in the words sown broadcast by the Master during His life on earth. They describe the obstacles that it has to meet, obstacles inherent in the human heart, obstacles arising from the express hostility of foes. They describe its essential character. It is not a condition of things established once for all by God on earth. It is a process, a movement, a working towards a goal. It is comparable, not to the edifice standing before the eyes of men in finished stateliness; but rather to the tree as it grows, to the leaven as it permeates the mass. They describe finally the consummation of the kingdom, the day when the kingdom of God shall stand forth in its glory, pure and strong and eternal.

The parables of the Hidden Treasure and the Pearl of Great Price present the kingdom from another point of view. They speak of it, not as it may be seen by those who have no part nor lot in it, but as those alone know it who have come under its power. To others the kingdom of heaven may be an object of scientific interest, and nothing more; a significant historical movement, whose origin, motives, and progress demand considered explanation. Not so are those content to regard it, who have actually found it. To them it is above all things a personal possession, a possession to be eagerly secured at the cost of everything else. It is indeed their very life. It is the treasure,

once hidden, but now revealed, which changes life from a mean and sordid thing into a thing of worth and dignity. It is the pearl of great price, long sought for and at length found, which silences by its transcendent glory all the longings of the human heart for good.

There is just one noteworthy difference between the two parables. The man who found the hidden treasure found a thing which he had not sought nor hoped for. A humble labourer, whose thoughts had never perhaps, except in his dreams, risen above the common experiences of a common life, he found himself in a moment the possessor of untold wealth. Not in dream, but in reality, he was raised beyond the reach of want and care. Not in dream, but in reality, he was the possessor of boundless resources. To him who had never aspired to it, who had never seriously thought of the possibility of it, it was given to find a treasure that changed the whole aspect of his life, lifting it above the region of the commonplace, and endowing it with interest and power and joy. It was not altogether so with the merchantman who found the pearl of great price. He too found something which exceeded all his expectations. But he had long been looking for something of the same sort as that which at last he found. He was seeking goodly pearls, and in the course of his search he found the pearl of great price. It came to him as a surprise, no doubt; a surprise as great as that with which the man in the other parable looked upon the hidden treasure. But, though unexpected, it came as the end of a search, as the fulfilment of a hope.

Even so are there different classes of men to whom the kingdom of heaven comes with its glad surprise. To some it comes in the midst of their worldliness, producing a change in their lives, of which the change from poverty to wealth in the earthly sphere is after all but a feeble image. To the worldly-minded, to those who never raise their thoughts above the concerns of earth, prosperous or adverse as these concerns may be, it seems a thing incredible, that in the common ground beneath their feet, there should be lying hid a treasure capable of transforming their lives, as with the glory of God. To them the interests of earth appeal as the only reality. What shall

we eat? What shall we drink? Wherewithal shall we be clothed? Beyond such things as these, is there anything, they ask us, for which in the long run man can live? Is not your notion of human life as in some way a service of God, through which the power of God can reveal itself in the creation of a new heaven and a new earth, is it not an unsubstantial dream? So say they; as unconscious of the possibilities of life as was the man in the parable of the treasure hid in the field. But just as in the parable the treasure was there, though those who trod the ground in which it lay knew it not, even so in life God's salvation lies all around us, whether we are conscious of it or not. Human life is not the commonplace thing that men say it is. It has been redeemed by the presence of God, and revealed as the channel through which He would fain pour the streams of His uplifting and renewing love. For God has been here. We have seen Him in our midst, wrestling for us with sorrow, sin, and death, and winning for us the victory by the last great sacrifice of love. Long ago He came; and when He went, He left men's hearts thrilling with the consciousness of a new life, a life, redeemed by love, and consecrated to the redeeming power of love in the world. And all around us still are men and women who have known His power, whose hearts have been won from self, and who have found in love the secret of the world's life. Shall this treasure escape us, this treasure of a life which is one with God's? Shall we go through life without once encountering God, without once having our eyes opened to see Him pleading with us, pardoning us in Christ Jesus, cleansing us, and drawing us into the fellowship of His all-prevailing love? "This is life eternal that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." To know God, and knowing Him to make our every act a living response to His love, a deed of God, fraught with His power, in the world of men, that is the great chance of life. That is the hidden treasure, which if a man has found, he is rich, though he be poor; and which if a man has not found, he is exceeding poor, though he be rich.

The parable of the pearl sets the kingdom of heaven before us in a different light, no longer as it may appeal to the average

man, but as it may appeal to those who have made eternal life for long the object of their search. The merchantman who found the pearl of great price was an expert in pearls. He was one who had devoted himself to searching out the rare things of life, and who was qualified by experience to pronounce on the value of any prize that fell into his hands. By this, Jesus seems to mean that the kingdom of heaven is the fulfilment of the age-long striving of the human spirit after God. There are and always have been men who cannot find their satisfaction in the world, men who feel their immortality as an irrepressible instinct within them, and, stretching forth lame hands of faith, call upon the eternal God to own them as His children. The kingdom of heaven does not first awaken this longing. It finds it in existence, and it satisfies it. Many and noble are the thoughts to which the human spirit has been led in the course of its eager quest for God. But hardly has a conviction been reached that could silence every doubt, and bring to the heart that assurance of the possession of God, in which alone it can rest. Seeking and finding goodly pearls, men have yet failed of the pearl of great price. Human life with its sin and misery has remained an inscrutable mystery, mocking with its vanity the found imagination that would fain see in it the revelation of divine power and love. To those whom it could not satisfy, it has appeared as an evil and perturbed state of existence, thwarting by its inexorable necessity the approach of the human soul to God, and containing no hope of deliverance, save perchance the hope of escaping from it as the hardwon prize of heroic effort and endurance. Release and rest have remained an uncertain and distant prospect, hanging on the issue of a man's own conflict with the powers of predestined evil. Not so do those contemplate life, to whom the kingdom of God has come, to whom God has appeared reconciling the world to Himself in Jesus Christ, His Son. God is not a God afar off. He is nigh at hand. Here in our midst He has lived, bearing our sins and our sorrows, taking them upon Himself for our deliverance, and bringing us into touch with all the powers of the world to come, even the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost. Human life is not the hard, mechanical, loveless bondage that to some of the noblest minds it has seemed to be. It is the sphere of God's operation, the unfolding of a divine purpose, a realm of grace, bearing for men the promise of divine power and peace. Here, in the midst of the trials and temptations of common life, here and not elsewhere, is the place of divine communion of divine obedience, of divine rest. We may not be able to answer all the questions that press upon us. We may not be able to understand the meaning of human sin and suffering, or to define their place in the thoughts and purposes of God. But this we do know, that whatever they are, God has taken them upon Himself, and dealt with them on our behalf. We are not therefore called upon to deal with the menace of life in our own strength, while God stands afar off, waiting till our weary road leads us to His feet at last. God has been here, bearing our burden with us and for us, making Himself responsible for our deliverance, that so we might enter into the kingdom of His love, and love come into life as the greatest thing in the world. For so it is. To live in love is to live in God. He that loveth not knoweth not God. For God is love.

To this practical thought, therefore, our consideration of the two parables has brought us. To live in love is to live indeed. For it is to live in God. Living is loving. The men in the parables sold all that they had, that they might win the hidden treasure, and the pearl of great price. Their neighbours, perhaps, scoffed at their folly in thus staking their prosperity on a single possession. But they knew what they had done, and were well content. Even so to the man who knows it, love sums up the worth and power of life.

> "For life, with all it yields of joy and woe,
> And hope and fear, believe the aged friend,
> Is just our chance o' the prize of learning love,
> How love might be, hath been, indeed, and is;
> And that we hold thenceforth to the uttermost
> Such prize despite the envy of the world,
> And, having gained truth, keep truth; that is all."

Not so does it always seem to us. Many a time do chill doubts assail us as to the worth and power of love. Is the treasure really priceless, and the pearl? We are far from

confident; and we cannot find it in our hearts to go and sell all we have in order to possess it. It is hard sometimes to forget ourselves, and to surrender what we call our rights in order to do the great and Christlike thing towards our neighbour. It is hard from day to day to aim at making our work perfect in love, when some easier course would secure our interests quite as well, and would entail no loss of reputation in the world of men. It is hard to rest patiently in the love of God, when our eager spirits are straining uneasily after this or the other object of worldly ambition. When the passion of earth is upon us, love seems a feeble and unsubstantial thing: not the priceless gem of life, but some gilded trifle to which none but the foolish would attach a serious value. What a blindness is that which seizes us, when the glory of love is dimmed before our eyes. Love is the strength and sanity of life; the ambitions of earth are but its feverish dreams. Let us gaze again on love, and, gazing, be restored to that conviction of its priceless value, which fixes it in our hearts for ever as God's great gift to men, the power whereby He makes all things new.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

GERMANY: HER VITAL PROBLEMS OF TO-DAY.

By Dr. Hugo Riekes.

Translated by S. J. Crawford, B.A., B. Litt.

On the basis of the returns from the end of February, 1918, the increase in the annual financial burden of the Empire, Federal States and Communes has been calculated at 14,800 million marks. The annual pensions to be paid by the State to disabled soldiers and the dependants of those who have fallen in the war, and increases of pay, as well as the increase in the price of all kinds of material, etc., are included in this calculation. But no allowance has been made for reduction of debt: only the interest on capital debts incurred in the shape of loans and credits (amounting up to the end of February, 1918 to more than 130,000 million marks) have been taken into account.

To enable the German peoples to bear with ease this terrific load of debt imposed by the war, is a miracle which no politician, no matter how gifted in finances, can accomplish. If it were laid on the income of the tax-payer, it would necessitate a rise from the present average income-tax of 13·3 per cent. to from 50 to 60 per cent. Or if you think of the new annual demand in the form of a capitalised sum bearing interest at 5 per cent. you arrive at the sum of about 300,000 million marks, which almost corresponds to the entire national capital of the German people before the war.

These figures are expressive enough. Of course if Germany succeeds in making good her claims to a war indemnity the outlook will be somewhat more favourable. But that is still hidden in the darkness of the future. Meantime we see clear and plain before us the enormous financial deficit with which Germany will emerge from the war.

Quite independent of the magnitude of the burden imposed by the cost of the war is the other question, what are the economic injuries which we have sustained through the effects of the war, and how are we to recover from them. Who will estimate the damage which will be sustained by German industry for years to come, through the interruption for several years of her foreign business relations, through the shortage in tonnage, through the need for raw-materials etc.? The internal structure of German national economy has undergone radical transformations. Is it possible that the manifold increase in fortunes during the War, which, in the aggregate, constitute a substantial increase in the national wealth, do in fact represent such an increase, or if this is not the case in what light are we to regard them? Will the notorious competition of women in all departments cease or decrease after the war, or will it increase in intensity, and if it increases are we to regard it as a phenomenon which is advantageous or injurious to our industrial life?

German industry at the outbreak of the war and in the following years showed enormous elasticity and power. Can we expect similar conditions during the impending transition economy? To a certain extent all the remaining questions are in the last resort included in this one. Many people are ready at once with an optimistic 'Yes'. This, of course, is not because they are ignorant of the gravity of the financial and industrial consequences of the war. They simply base their hopes on the immense productivity of German industry, which both at the beginning of the war and during the war succeeded so far beyond all expectation.

To me this blind confidence does not appear to be entirely without foundation. Who would have thought it possible before the war that the German people could have raised a hundred milliards of marks for war loans? Ten milliards, yes, perhaps. But it is very doubtful whether any one in intimate touch with conditions on the capital-market would have regarded twenty milliards as a possible sum. But the actual accomplishment far exceeds this. Will it then be thought too optimistic to assume that German industry will in the near future show itself equal to the new demands of the industrial conditions which will ensue on the conclusion of peace? Did not France, in spite of having to pay an indemnity of five milliards, become increasingly rich in private capital after the Franco-German War?

On the other hand there is serious ground for doubt, in the fact that all the calculations of experienced business men have been utterly upset by the facts of the situation. If the magnitude of our financial achievements in the war could be regarded simply as the outcome of our industrial strength, surely in this case the practical financier should have had some inkling of the fact. There must be some special reasons to explain not only why he was quite ignorant on this point, but also why he was quite convinced of the correctness of his wrong opinion. The failure of the judgement of men with practical experience and of the foresight of experts must be due to some inherent condition of our war economics.

But if this is the case we are again left to grope in complete darkness, and we are not justified in blindly arguing from our achievements under the industrial system imposed by the war to an equal degree of productivity under *post bellum* conditions. An optimistic interpretation in matters, where it is impossible to go

into details, is often a necessary help, and where it is a question of a connected development which we have reason to believe well directed, may, as a rule prove correct. Even in this case there is no reason to doubt that our transition economic system will be efficiently organised on lines suggested by extensive business experience and an exact knowledge of the relative conditions. It may be assumed that a thoroughly thought out organisation of this nature, which is the result of long preparations, and to which so many experts in different departments have contributed (witness the proposals of the Social Democrats at Würzburg!) will effect something useful. But what will this matter, when an organisation has no control whatever over the actual situation of affairs and the factors which determine the lines of development, but owing to the very nature of the case has only the power or intention of exercising a regulating, furthering or adjusting influence on the situation? An organisation of this nature has practically no influence when compared with the results of the actual power exerted by the facts of the economic situation.

In economic matters when a single concrete case is controlled by so very different factors, an exact forecast can hardly be given. But the question, whether German national industry is likely to exhibit the same degree of elasticity in the period immediately following the war, as it displayed before the war, can with positive certainty be answered unreservedly and decidedly in the negative. That German industry will enter on peace conditions in an extremely weakened condition, and that it was in a most prosperous condition when the war began are facts which are altogether independent of the extent and nature of the damage entailed on German national industry by the long duration of the war. That the cost of the war will lay a heavy burden upon us may also be left out of account. These are aggravating factors in the situation. Even if we leave these entirely out of the case, there still remains a fundamental difference.

The secret of the wonderful mobility and elasticity of our industry as well as of our whole splendid (apart from some very important disfigurements) war-economy is concealed in a force which will disappear again as soon as the war ends, I mean the stream of milliards of marks, which, since the beginning of the war, has been pouring incessantly from the Government coffers

over our industrial population in constantly renewed strength and thereby setting all the machinery of our commercial life in unceasing motion. If instead of being devoted solely to the destruction of capital, the expenditure on the war were spent on the creation of productive equivalents, a very profitable example of the principle of mutual industry might be seen in the circle—state loans, state contracts, state loans again. Business would go on splendidly. Capital would shoot up like mushrooms from the earth. Our war economy will be constantly in the ascendant. Every upward tendency in the market acts in and by itself as a preparation for a consequent economic crisis and economic decline. It develops all the impulses and branches of industrial life to an extent which cannot be maintained for any lasting period. This specially applies to the prosperous period which has now continued for four years under the war economy. The increasing tendency, also, to build on sand which is a characteristic of periods of the most intense industrial excitement, appears to have become a universal feature of our present war industry. During the transition to peace-industry we shall therefore have to count on a proportionately stronger reaction. However this may be, the beginning of the war and the conclusion of peace are in any case, as the points at which the stream of war milliards opened and will end, for that reason as fundamentally different in the conditions they impose upon our economic life, as summer and winter. Our industry showed great elasticity and productiveness in August, 1914, because it was suddenly enriched with milliards of capital for war purposes. And since this flow of money will cease as soon as peace is declared, it would be false optimism to expect our economic life to show the same efficiency in surmounting the unusually serious difficulties entailed by the impending peace economy.

This cannot be altered by the application of even the best principles to our transition economic system.

But by saying that the mighty dynamic power of the enormous sums of money for war-purposes will be withdrawn, we do not mean to imply that the change to an economic system suited to peace conditions must necessarily entail insuperable difficulties. It is quite likely that at first the transition industry which in certain respects is well planned, will run smoothly.

The great accumulations of capital during the war may perhaps contribute to this result. The return of peace will certainly

accentuate the demand for capital on the part of the State and the community. But assuming that we shall be successful in surmounting the special difficulties involved in getting control of sufficient capital, it is on the whole true that more capital which requires to be utilised, exists than in pre-war days.

It must be admitted that the value of this increased capital remains to be proved. This entirely depends on what interest our national industry will be able to pay during the future peace economy upon the total capital invested. The balance on the transformations in national wealth and accumulation of capital can only be struck when normal industrial conditions have been restored. Then, and then only, we shall discover whether the apparent large increase in the nominal value of our national capital is based on an increase in its real value or not, and, if so, to what extent. It is not impossible that even in this respect the peace economy will make at least a good start. There will be an intense demand for most articles of consumption. Considerations of price will have no weight with many people. At the beginning of the peace régime prices will perhaps be paid which will yield a high dividend. On the other hand it is not at all improbable that enterprising capitalists will find themselves steering with all their sails set into industry under peace conditions, where contrary winds and storms or even calms await them.

In any case the present high profits cannot last, unless indeed entirely new movements at present beyond our horizon, set in for our industry. The war milliards caused prices to follow elastically the natural tendency of capital to make profits, and in future this condition will no longer exist. A lasting upward tendency with rising prices, such as has existed during the war economy is therefore no longer possible. The transition industry again can at best produce a short-lived revival of this upward tendency in the market. Conversely the prices of goods will probably have to be lowered, or to use the technical phrase 'cut down.' Any real 'cutting down' of prices by artificial means will produce a proportionate general decline in the capacity of capital to earn dividends. Income from capital and the value of capital will decline. Depreciation will ensue. And to this must be added the burden of the cost of the war, which, according to the proposals of the annual assembly of the Social Democrats at Würzburg, is to be entirely borne by capital—an

ideal demand, which overlooks the fact that beneath such a load the wage-earning classes would have to suffer no less than capital itself.

The development of the Peace Industry would accordingly follow a descending line.

A necessary result of the downward tendency in development will be the depressing, or 'cutting' of the wages of labour. It is quite obvious that wages cannot remain at war-level. As soon as the milliards of marks for war-expenditure cease to flow and the supply of workers increases there will be a change. This does not concern us here. But there is bound to be a reduction in wages which will not by any means stop short at restoring the average pre-war wages, if capital is to bear the burdens imposed by the war and still retain its vitality. The necessity for this reduction is simply due to the fact that from an economic point of view the profit on capital is equal to the price obtained for the whole product less the total wages of labour. If capital is to retain its vitality, the wage-level, as compared with what it was formerly, must roughly decline until the fall in wages is sufficient to compensate for the special burdens imposed on capital by the war. Capital cannot exist if its average earning power is diminished. A considerable deterioration in the economic condition of the proletariat in favour of the income earned by capital, (probably with a simultaneous reduction of other sections of the community to the proletariat,) is therefore unavoidable. Every political move to increase taxation, will either remain fruitless, because capital will find the ways and means, to shift the burden on the working-classes, or the efficiency of capitalistic industry will be impaired in exact proportion to the tax imposed, as for example in the case of a property tax on a large scale. The latter would in the long run be felt to an equal or even greater degree by the proletariat, (either in a corresponding decrease in employment or in acute cases of extensive unemployment), than if capital to some extent distributed the burden imposed upon it by the war over the whole of the working-class by an all round reduction in wages.

The reduction of wages touches the very focus of all the social and industrial imperfections, problems, and strivings which we are accustomed to comprise in the concept 'Social Question'. The social question which found expression in the Reichstag Elections of the year 1912 in 4½ million Social Democrat votes, (out of a total of 11½ million votes) is in the last resort founded upon the clash of interests between profit or capital and wages of labour, the development of which expresses itself mainly in the phenomena of increasing needs and claims on the part of the proletariat. The war has brought no mitigation of this, the most important side of the social question; on the contrary, it has accentuated it. Above all the 4½ millions, or more, of proletarian voters will soon be returning home with heightened demands based specially on the part they have taken in the war, and into the social question in this critical condition there now comes the necessity as a determining factor in the future peace industry, of reducing the wages of labour to the lowest possible point, so low that, if not want and misery, at any rate scarcity and privations, will become universally characteristic of the condition of the wage-earning class. To what extent this will be so cannot of course be accurately determined beforehand. All we can say is that it will be in exact proportion to the industrial and financial effects of the war, and these have been stupendous. The old clash of interests between capital and the proletariat will accordingly be changed to an embittered battle, to a battle in which capital likewise struggles for its existence, and the ramifications of which will be felt in all departments of social life, a battle in which the reduction of wages to a point below what has hitherto been the normal living-wage for working-men in the fundamental aim. Greek must meet Greek in a battle like this, which of course has a quite different significance from wage disputes and similar movements in pre-war days, and all the more so since, in the nature of the case, the impelling forces at work are strained to their utmost capacity. On the one side we have capital, which, nominally at least, has greatly increased in value, struggling to obtain the fair return on its outlay which is necessary to it; on the other side we have the proletariat trying to make good their economic demands which also have increased enormously and to gain satisfaction for their requirements, and the alterations in the level of which are, it must be admitted, extremely difficult to estimate exactly. In respect to this last, the proceedings in the law courts which are rather numerous at present, and police reports regarding the extravagant and sybaritic excesses of the young people of the proletariat which used to be treated in popular journals as an idiosyncrasy of the wealthy class, are symptomatic. These are of course extreme cases. But they

throw a glaring light on the fact which must be grappled with, that the German proletariat of to-day is by no means adapted or resigned to putting up with stern necessities in favour of capital, and all the less so as it is absolutely impossible to see in the practical business of industrial life what will and what will not be necessary after the war. The prophet who tried to make it clear to the people that all that was intended was a temporary reduction of the masses to poverty, and that some years or decades later there would be a rise, would have small success. Every one would only see the one concrete fact, that his social position was one of increasingly revolting rigour. The actual conditions therefore tend quite clearly to accentuate the antagonism between capital and the proletariat, and the line of development to which these conditions point falls accordingly in the direction of an embittered class war which means a great social catastrophe.

There are indeed many factors which go to form a national economy in the aggregate. But in the case before us, if there is going to be any possibility of essentially improving the economic outlook, there must be some factors among them at least equal in influence and importance to those which we have already described.

Such a factor may perhaps be sought in the return of the soldiers and war-workers to peace work. But this will scarcely prove a gain compared with the economic status prior to the war. Against the increase in the numbers of persons gainfully employed—more especially women—will have to be set losses incurred in the war. Moreover the realisation of the possibilities of production afforded by human workers is itself dependent on economic conditions. An increase in workers does not in itself imply a corresponding increase in productive value, at any rate not in production controlled by private capital. Another domain in which the economic effects of the war may be more or less felt is foreign trade. Possibly our foreign trade relations may be extended and improved in comparison with pre-war conditions. Then there might be profits which would cover our losses during the war. But whether the prospects for this, as well as for getting back our colonies and obtaining an actual indemnity in the future treaty of peace are favourable is at present an open question, so that it would be useless to discuss the bearing of this question on the problems which we

have already described as arising out of the relations between capital and labour.

A circumstance which militates against any very immediate prosperous redevelopment of our foreign trade is the fact that our great neighbours, who have been exhausted industrially and financially by the long war, are in an equally bad condition as ourselves (if not in a worse). As regards Russia, the socialism which is there the predominant factor affords no guarantee of any speedy return to a prosperous and wealthy condition. Communism there, when considered in relation to the level of development and nature of the material productive power of the country, means that instead of attaining to a higher conception of public economy the country has declined to a lower industrial ideal, even when judged by Marxian standards. The fate of Russian national industry is now less than ever a purely Russian question. The German Empire is greatly interested in it. If Russia under the influence of a vague socialistic idea falls into economic stagnation or destitution, perhaps one of the most vital problems for Germany will arise, the problem of reviving Russian industry with German capital and protecting it from being exploited by the British and Americans. A material extension of the basis of German industry along the lines which are probably already planned in regard to the new border states —the Ukraine, Poland, Lithuania and Finland—would contribute greatly to a more favourable solution of Germany's internal conflict of class interests between labour and capital.

The impending social conflict is casting its shadow before in the question of political equality in Prussia. This struggle may lead to a revolutionary overthrow or run the smooth course of constitutional development. For this reason it would, as things stand at present, be better for the times to come, which will be times of the severest industrial strain, not to allow equality of vote to become the object of political ambition, which might be used to cause disturbances among the masses. The people are also conscious that the responsibility of a popular assembly chosen on an equal franchise is increased, and this will save the government in critical times from being unjustly blamed and made responsible by the people.

Unfortunately the middle-class parties have failed to reckon with the claims of a new era. Even under a system of equal franchises there would be sufficient means for protecting the

state by means of constitutional safe-guards against the baneful results of the demand for equal political privileges and of assuring to the royal ministers in the future as in the past, as far as was possible, the leadership in Parliament. Instead of resorting to this method of securing predominance to their majority in the Prussian Parliament, a predominance which would have been decisive for all time to come, they have despised the good in striving for the better by inventing a kind of franchise whose tendencies are too transparent not to be seen through by any German from a long way off. It is useless to try to cover up these facts.

Of course this has been put down to the middle class parties by the proletariat as a price of dishonesty. It has also entailed the loss of the great moral gain which had been won for the monarchical principle by Germany's military position during the past two years. In view of the further development of our clash of interests in political and economic matters this is an unhappy omen; for we all know that worse mistakes and more serious bungling are never made than when a powerful impulse is given towards a wrong solution of a problem.

To complete our misfortunes we see the German Empire, at the same time faced with a population problem, which in itself is sufficient to constitute a grave danger to the internal and external strength of Germany; but which in relation to the whole financial, economic and political situation must appear quite disastrous. In the annual birth-rate which formerly on the whole showed an increase corresponding to the general increase in population, the beginning of the new century brought a cessation of increase, which from the year 1908 onward has developed into a declining birth-rate. This decline has accelerated from year to year amounting in the year 1913 to 10 per cent. as compared with the year 1908.

The causes leading to this revolution in the increase of population are still in operation. It must be assumed that the future will bring a still greater decline in the birth-rate.

As regards the effects of the war on the birth-rate, we have been warned by experts against erroneous estimates of the results of the war. For example Würzburger (in the *Deutsches Statistisches Zentralblatt*, Pt. I, Vol. X) says that 'it is quite wrong to represent the decline of births resulting from the war as a continuation of the antecedent decline in the birth-

rate, which has assumed the proportions of a catastrophe.' However little a thoughtless confusion between the actual facts and our notions is to be justified, we must not forget that side by side with the decrease in the number of births which prevails at present (and is likely to continue) owing to the absence of the husbands on service and owing to the increase of celibacy among women, a falling-off in the birth-rate may set in, conditioned by the fact that the economic and social causes of the falling birth-rate before the war have been strengthened by the war. To the degrees in which such a strengthening of previously existing tendencies towards a falling birth-rate is already present as an effect of the war, we should be justified in speaking of it as a continuation or extension of the fall in the birth-rate. There are many signs which point to this being true at present, to a certain extent. The fact that the falling-off in the number of births is proportionate to the number of cases where marriage has been interrupted by the war, would not be sufficient evidence for a contrary opinion, so long as the number of children begotten by soldiers on leave is unknown. The dimensions which the decline in the birth-rate will assume as soon as the economic effects of the war have been fully realised and felt by the population after the conclusion of peace must of course for the present remain an open question.

The future strength of the Germans in relation to the Slavs is specially dependent on how the birth-rate problem develops. The continuance of a high birth-rate among the Slav peoples, especially the Russians, gives us a glimpse into a future in which any enduring supremacy of the German is precluded.

V.—DEATH AND CREMATION CEREMONIES AMONG THE SANTĀLS.

BY THE REV. A. CAMPBELL, D.D.

ON a death occurring in a village the goret or village messenger is informed and he communicates the intelligence to the villagers and says, "Come, let us cremate him." All the relatives within a reasonable distance are also apprised of the occurrence. All assemble with as little delay as possible at the dead man's house, and there is much weeping and wailing on the part of the

females. Preparations for the "lifting" are hurried on. Some cotton seed and rice are parched and a fowl is caught. The eldest son puts a rupee between the dead man's teeth, and a bait, loṭā and some money are placed beside the corpse on the bier. Women mark the body with *sindūr* and grind some turmeric. Fire is taken by lighting a thick straw rope and a handful of thatch is pulled out of the roof. The corpse is then carried on a bed, which serves as a bier, and deposited at the end of the village street where two roads meet, a deep-toned drum is beaten five times, and sometimes guns are fired at the time the corpse is being brought out of the house. Women bathe the hands and the feet of the corpse, and anoint it with oil and turmeric and a little of the parched cotton seed and rice are sprinkled on the ground at each of the four posts of the bed, and the fowl is carried three or four times round it. The body is then removed to the neighbourhood of a tank or stream and a funeral pyre prepared. Women do not go to the place of cremation. After they have performed the services to the dead which fall to them, they go to bathe, and return to put the house in order, and prepare parched rice and grind flour to make bread.

When the pyre is ready a part of the head of the corpse is shaved, if it is that of a male, and some red pigment applied to the feet. The eldest son then washes the mouth, feet and hands of the corpse. His younger brothers do the same, as also all relatives present. After this ceremony is over they look to see what in the way of brass vessels, cloth or money have been sent with the corpse. These are all taken possession of, as well as the rupee which was placed between the teeth, and whatever personal ornaments there may be. The body is carried three times round the funeral pyre and then placed on it. The fowl, which has already been referred to, is also carried three times round the pyre, and then nailed to the post on the east side of the pyre. The eldest son winds some cotton thread round a reed, which he lights at a firebrand, and then holding the burning reed in his left hand with his face averted, applies the fire to the mouth of the corpse, and having done so throws the reed on to the pile. At the same time all present throw a small piece of firewood on the pile and say, "Now, do not delay us, consume quickly; see, we are providing the firewood." The eldest son also throws a bit of firewood on the pyre in the name of each absent relative. Fire is then applied to the pyre by

means of the handful of thatch pulled from the roof of the dead man's house. The cremators then retire to the shade of some tree near by, where they are shaved. The dead man's eldest son has both head and face operated on.

A small earthenware vessel has been brought to receive the pieces of bone rescued from the ashes. The eldest son, with his own hands, grinds a piece of potsherd into a circular shape to close the mouth of this vessel, and in the centre he bores a hole into which he inserts a piece of the culm of a certain grass.*

When the body has been consumed the fire is extinguished by pouring water over it, and the eldest son picks from the ashes a piece of the frontal bone, the collar bone, and the upper arm. These pieces of bone are first washed with water, then with milk, then with turmeric water and again with clean water, after which they are deposited in the forementioned earthenware vessel and the opening is closed by the piece of potsherd. The grass culm sticks up in the middle. The vessel is hermetically sealed with a paste made with rice flour and turmeric water.

As the refuse, ashes, etc., of the funeral pyre would be desecrated if touched by human hand, they are floated away with water, and the area occupied by the fire is delved all over. The delver avoids coming into direct contact with the soil on which the pyre rested by standing on an old *haṭak* or winnowing fan. A mixture of cowdung and water is then sprinkled over the newly turned-up soil, and roasted cotton seed and parched rice are scattered over the places where the four corner posts of the pyre had been fixed.

This over, the eldest son and two or three others go home to prepare for the journey to the Damuda (Damodar) river, to the waters of which the *jāñj bāhā*, or pieces of bone rescued from the funeral pyre, of every Santāl are consigned. The others bathe and wash their clothes in cold water, and then collect whatever was found on or with the corpse; of these the barber is awarded a loṭa and a piece of cloth, the remainder are carried to the village. On the way they cut four saplings of the Indian ebony tree (*Diospyros tomentosa*) and pull a few handfuls of *chero* grass. Arrived at the entrance to the village street one of their number goes to the dead man's house and a woman

* *Rollboellia perforata*, Roxb.

makes for him four bags, three of leaves and one of cloth. In one of the leaf bags he puts parched rice, in another bread, and in the third husked rice. He also gets some flour, salt, turmeric, ground charcoal, burned clay from the cooking stove, *sindūr* and a well grown pullet. With these he returns to where the other cremators are waiting for him at the entrance to the village where two roads meet. The women of the house follow him wailing, and bringing milk and water in leaf-cups. One of the cremators then makes a little hollow in the ground, and on the side towards the west he marks out a square with the burned clay from the stove, and deposits some rice in the centre of it, and makes three marks round it with *sindūr*. He then takes the pullet, marks it with *sindūr*, and putting its back close to the rice allows it to pick a grain from the centre of the square. Then grasping it in his left hand he goes three times round the assembled company. This is repeated thrice, and the fowl is sacrificed by having the head severed from the body by the neck being pressed against the sharp edge of a battle-axe.

The pieces of bone rescued from the ashes of the funeral pyre are euphoniously called the *jāńg bāhā*, or the bone flowers, and are treated with the utmost respect and reverence. Preparatory to taking the *jāńg bāhā* to the Damuda river the following ceremony is observed: the eldest son of the deceased takes the pieces of bone out of the earthenware vessel in which they were placed at the cremation ground and holds them in his hand. Three of the saplings cut on the way home by the cremators are tied together near the top and fixed in the ground over the hollow already referred to, and the earthenware vessel which contained the *jāńg bāhā* is placed on the top of them. The pieces of bone are held over this vessel and the women pour first water, then milk, and again water over them. The pieces of bone are then put into the cloth bag and the eldest son of the deceased ties them up in a corner of his loin cloth, and taking the fourth sapling in his hand goes three times round the sticks on which the earthen vessel rests. On completing the third circuit he aims a blow with the stick at the earthenware vessel, and if it be broken to pieces it is supposed that there will be no more deaths in the family at present, but should it not be shattered to pieces, one or more deaths may be expected in the near future.

It falls to the eldest son, if there should be one, to take the

jāńg bāhā to the Damuda river. Having selected his companions he sets out on his way to perform this, the most important rite, in connection with the disposal of the dead. If the river is a long way off they go a little distance in the direction in which it lies and then return home and wait until suitable provision can be made for the journey.

The articles which were found on, or sent with the corpse to the burning-ground are sold and the money given to the cremators. With it they purchase materials for a meal, not forgetting a moderate supply of liquor. A goat is killed, but only the head is cooked and eaten on the spot, the carcase is divided and each man carries his share home in a raw state.

The party who go to the Damuda take with them parched rice, bread made of rice flour, rice, cloth, a wristlet and some shell money. These are required in connection with the ceremonies which are observed on the occasion of consigning the *jāńg bāhā* to the waters of the Damuda river. The Damuda is the sacred river of the Santāls, and in their language is known as the Nāi, which is the old name in Santāli for a river, but it has entirely disappeared from modern Santāli. It is, however, retained in connection with the Damuda which is known as the Nāi. Sometimes Nāi is used as a proper name having the modern Santāli word for river added to it. It is then the Nāi river. After leaving home the party never look behind in the direction from which they have come. On reaching the Nāi the shell money and the wristlet are deposited on the bank. After bathing an altar is constructed and on it parched rice and bread are offered. Then taking the *jāńg bāhā* or bits of bone in his hand the eldest son of the deceased enters the river facing up stream, and going under the water he turns his face down stream and at the moment of rising he lets go the pieces of bone which sink into the sand. At times when the river is low the pieces of bone are buried in the sand. Individuals of the Dōm or Hāṛi caste are always near and they appropriate the garment, which has been discarded by him who took the bones into the river, as also the money and wristlet, which were deposited on the river bank, and the parched rice and bread left on the altar.

This over, they turn their steps homewards. Nothing that they brought with them from home can be taken back. Food must be consumed, and whatever money they have is spent in

liquor; sometimes wealthy people, whose homes are at a distance from the Nāi, observe the Karam festival at some convenient place during the return journey.

On the Nāi party reaching home three of their number are supposed to become possessed by Marang Buru, Porodhol and the spirit of the person who had died and whose *jāiŋ bāhā* has recently been consigned to the sacred waters of the Nāi. The men who are supposed to be possessed by Marang Buru and Porodhol, each receive a winnowing fan with some rice in it, and to a question they put to the third man he replies, "I am dead." He is then asked to state how his death was brought about, to which he answers, "There was no room for me in the eyes of a certain man, and for that reason I died." The meaning of this is that through envy some person had brought about his death. He is then told to ask for water, and on his doing so the eldest son of the deceased gives him water which he drinks. The other sons also give him water one after the other according to their ages. Milk is sometimes given instead of water. He is then asked, "Is there any danger in the future?" and he replies, "There is danger, but consult the *ojhas* or medicine men, propitiate and sacrifice fowls and nothing evil will happen to you." The men possessed recover their identity and the end is reached.

The Chore sept of Santāls do not consign the *jāiŋ bāhā* to the waters of the Nāi. They stuff them into a crab's hole on the bank of the Guā Nai, an affluent of the Nāi or Damuda river. This fact may account for the Chore sept calling themselves Guā Soren when in search of wives.

The *jāiŋ bāhā* of children are not taken to the Nāi, but are disposed of at the place of cremation.

The last of all the rites for the dead which are observed is known as the *bhandan*. It generally takes place ten days or so after the return from the Nāi, but the time depends very much upon the convenience of the parties concerned. The *bhandan* is a family gathering and all relatives are invited to be present.

The *bhandan* proceedings are commenced by the dead man's relatives giving an account of what has taken place in the stereotyped form usual on such an occasion. The guests reply also in a like form expressing their sympathy with the family and acknowledging the hospitality which has been shown towards them.

Then three men are chosen to adopt the means whereby they shall become possessed. One is to be possessed by Marang Buru, another by Porodhol and the third by the man whose *bhandan* ceremony is being performed. Each man is given a *haṭak* or winnowing fan in which is some rice which has been husked without boiling. They sit in a row rubbing the rice in the *haṭaks* and shaking their heads frantically from side to side. When they are believed to have become possessed they are regarded as having lost their identity in that of him by whom they are possessed, and are addressed as *bongās* or gods. The term *Gosāe* is used indiscriminately by Santāls when addressing the objects which they worship. Some one addressing the men says, "Come *Gosāe*, you are now holding *haṭaks* made by Māhlis from hill bamboos; your disciples are seated. Come like a cow returning to her calf." The men with their long black hair hanging down frantically shake their heads and sway their bodies from side to side and in a short time the *Gosāes* invoked are supposed to possess them. Then some one addressing them says, "Oh! *Gosāe*, you have come to your disciples and pupils, tell us about your tribe and origin and then we human beings will know that it is this god that has come, then Oh! *Gosāe* we will place stools under a *Hesak* or *Bare* tree and worship." Then those possessed reply, "As you human beings are questioning us we will tell you who and what we are. Oh! human beings, I have come." (The spirit of the dead man is supposed to speak.) Then they say, "Oh! *Gosāe*, tell us truly why you left us", to which he, sobbing, replies, "Oh! human beings, I am dead and fallen, my lease of life was only for so many days." They again say, "Oh! *Gosāe*, ask the person from whom you require something." He then begs water from his son, who gives it to him in a leaf cup. He then asks it from each of his relatives (or sons) in turn. After the water he is regaled with *handi* liquor. A *haṭak* is given to him, the rice in which he offers to the *bongās*. The eldest son asks for assurance that no deception has been practised upon them. This given, the possessed are reminded that the day is far spent and that the time has arrived when they should return to the sky, which advice they are supposed to follow.

A cow is then brought in to the courtyard of the house, and the deceased's eldest son scatters some rice on the ground for her, and says, "See, I am giving thee thy share; see it and

listen to it. I offer an oblation of cooked rice and a sacrifice. See that you accept them. Watch over the children and guard them. See to it that no sorrow or sin enters this house." The cow is then killed as an offering to the spirit of the deceased. The relatives also bring goats and fowls which are similarly offered, each offerer saying, "Take note, this is offered to you by so and so." The carcases of the animals offered in sacrifice are cooked with rice and the night is spent in feasting.

NOTES OF THE MONTH.

THE terms on which the Allies are prepared to make peace with Germany have at last been completed. In the first week of May they were handed to the German representatives at Versailles, and a summary of them has been telegraphed to India. It is impossible here to attempt to summarise that summary but the chief points of the proposed treaty may be noted. First, as was expected, the treaty is based upon the idea of the creation of a League of Nations. If that had not been the case it would have been necessary to impose more severe terms upon Germany. It would probably have been necessary to protect France and Belgium from future unprovoked attacks by Germany, by giving to them large portions of Germany on the left bank of the Rhine. This in itself is not desirable, as no one wishes to create for the future problems like that of Alsace-Lorraine. As it is the Belgian frontier has only been slightly rectified while Alsace-Lorraine has been given back to France. As, however, the treaty embodies the covenant on which the League of Nations is to be based, and as provision is to be made for dealing with aggressors, France and Belgium will be safeguarded without the burden of annexations of German territory. The coal mines of the valley of the Saar to the north of Lorraine—territory which was taken from France and given to Prussia in 1815—are to be given to France as part compensation for the havoc wrought by the Germans on the coal mines in the territory which they occupied in the north of France, but the ultimate decision as to whether the Saar basin, shall belong to France or Germany is to be settled by plebiscite, fifteen years hence. At present it is to be ruled by an International Commission. The other territorial re-arrangements affecting Germany are that the Poles are to receive most of what Prussia took from them in the 18th century, and that plebiscites are to be taken in different parts of Schleswig to decide whether they are to belong to Denmark

or Germany. The question of the future of Danzig has been a difficult one. It was the great port of Poland but is largely German. It has been decided to make it a free city under the charge of the League of Nations and Poland is to have a strip of territory—a corridor as it is called—giving it access to the Sea at Danzig. The districts given back to Poland include parts of Silesia, East Prussia and West Prussia. When Schleswig was taken from Denmark by Austria and Prussia. When Schleswig was taken from Denmark by Austria and Prussia half a century ago and was ultimately annexed by Prussia, it was recognised that many of the inhabitants in North Schleswig were Danes, and it was promised in the Treaty of Prague that the purely Danish districts would be restored to Denmark. This was never done, but now the Danish districts will have the opportunity of deciding whether they wish to belong to Denmark or Germany. Wise Danes do not wish the annexation of purely German districts, for they have no desire to have Germans as fellow-citizens. Germany is to surrender all her colonies and territories outside Europe. These, however, are not to be annexed by the Allies, but are to be entrusted to different powers as mandatories of the League of Nations to which they shall be responsible. Germany, further, is to agree to all treaties that may be made between her allies and the Entente Powers, and is to cancel the Brest-Litovsk and Bucharest treaties made during the War. There is nothing vindictive in these territorial re-arrangements. There is no attempt to break up Germany, and there are no annexations of real German territory to foreign countries. They are the undoing of old wrongs, wrongs which have marked the development of Prussia-Germany as a European Power. The deprivation of her colonies is justified alike by her treatment of the native races and by the use of them for which they were specially intended as bases for attacking her non-militarist neighbours.

TURNING now to the reparation that Germany is to be compelled to make, we cannot say that the terms are severe. If we compare them with the schemes which eminent Germans propounded as to what they would do when they were victorious, the Allies' terms are lenient. They are lenient, too, if we compare them with the terms France was forced to accept from Germany in 1871. France not only lost two of her fairest provinces but was compelled to pay a sum as indemnity which was far in excess of what the war had cost Germany. No doubt the amount Germany is now being called on to pay is vastly larger, but hardly any of it can be called as war indemnity. It is for the most part merely reparation for the injuries inflicted upon the person and property of civilians, injuries in many cases inflicted wantonly and in violation of the rules of

International Law. The following is the first part of section VII which deals with Reparation and Restitution: "The Allied and Associated Governments affirm, and Germany accepts, the responsibility of herself and her Allies for causing all the loss and damage to which the Allied and Associated Governments and their Nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her Allies. While the Allied and Associated Governments recognise that the resources of Germany are not adequate after taking into account the diminution of such resources which will result from other treaty claims, to make complete reparation for all such loss and damage, they require her to make compensation for all damages caused to civilians under seven main categories: (*a*) Damage by personal injury to civilians caused by acts of war, directly or indirectly, including bombardments from the air; (*b*) damage to civilians, including exposure at sea, resulting from acts of cruelty ordered by the enemy and to civilians in the occupied territories; (*c*) damages caused by the maltreatment of prisoners; (*d*) damages to allied peoples represented by pensions and separation allowances capitalised at the signature of this treaty; (*e*) damages to property other than naval and military materials; (*f*) damages to civilians by being forced to labour; (*g*) damages in the form of levies or fines imposed by the enemy." It will be seen, as has been pointed out, that most of the acts for which Germany is now called upon to make reparation are acts done in violation of International Law. The piratical submarine campaign has already produced its nemesis by bringing America into the War. Now Germany has to pay the further proper penalty of replacing ton for ton the ships sunk. All merchant ships of over 1,600 tons are to be ceded to the Allies, half of those between 1,600 and 1,000 tons, and one quarter of her steam trawlers and other fishing boats. Further during the next five years she is to build annually for the Allies 200,000 tons of shipping. The amount of reparation to be made is to be fixed by an Inter-Allied Commission of Reparation. Germany is to be required to give in the next two years bonds for £1,000 million, bonds for £2,000 million more by 1926, and a further amount of £2,000 million later on. Special arrangements are being made for restoration of the devastated territories in Belgium and France.

WHILE the undoing of old wrongs and the making of restitution and reparation are of the first importance, it is necessary to have security for the future. When the war broke out and the British public saw the reality of the German menace there was one

phrase that was very commonly uttered. "Never again" was what men said, and that was before they realised what modern war waged in the German fashion meant for civilization and humanity. The extraordinary enthusiasm with which the idea of the League of Nations has been hailed in spite of national prejudices and international jealousies is the strongest testimony to the way in which the horrors of the past five years have brought home to men a sense of the folly and hatefulness of war. And as it has been Prussia-Germany which, beyond all other nations, has been responsible for the evils which we mean by militarism it is necessary that if there is to be peace on earth compulsion shall supply the lack of good-will. In other words it is necessary to prevent Germany from having an army and a navy which will be a menace to the peace of the world. This the Treaty does most effectually. The German army is to consist of 100,000 men and there is to be no other military force of any kind. It is to be raised by voluntary enlistment and not by conscription. To prevent the evasion by which Prussia duped Napoleon in the beginning of last century the army is to consist of long service men and there are to be no reserves. Munitions are to be manufactured only in the quantities required for such an army, and there are to be no military aeroplanes. The navy also is to be largely reduced and is to possess no submarines and no aeroplanes. For the protection of France no fortifications are to be allowed within 36 miles of the right bank of the Rhine nor may Germany keep any armed forces there. The fortifications of Heligoland and the Kiel Canal are to be destroyed and the Kiel Canal is to be open to the ships of all nations. It is to be hoped that the reduction of German armaments will be only the beginning of a general reduction of armaments. If the League of Nations proves to be a success this should be possible, and if this happens the war will have had at least one good result. Things certainly must not be done in a hurry, but if once international good feeling can be created the burden of preparing for war which has absorbed so much of the wealth and energy of the world during the past fifty years may be removed.

THERE are many other important points in the Treaty on which it has not been possible to touch. One, however, must be referred to. The Allies have decided to bring the ex-Kaiser to justice. "The Allies publicly arraign the ex-Emperor William II for a supreme offence against international morality and the sanctity of treaties." They have decided to ask the Dutch Government for his surrender and are to set up a special tribunal consisting of one judge from each of the Great Powers to try him. Many, perhaps, would rather that

the ex-Kaiser were left to suffer such penalties as his conduct has already brought upon him. But if, as most people feel is right, it is necessary to bring to justice the criminals who have committed such atrocities during the war that the word 'German' has become a term of abuse, how can this be done in fairness, if he who is believed to be arch-criminal is allowed to lead the rest of his dishonoured life in luxury? The Allies have decided to set up military tribunals to try people accused of acts of violation of the laws and customs of War, and how could they consistently punish such persons if they defended themselves by pleading the example and precepts of the All-Highest War Lord, unless they were prepared to deal with him also? Whatever the result of his trial may be, it will at all events be interesting to know how far he really was the All-Highest War Lord and how far he was a puppet in the hands of the military party.

If the Allies had followed the example of Germany in 1871 they would have insisted that Germany should pay all the enormous costs of the war, and that the tax-payers of the Entente countries should not be burdened as they will be for generations by the interest on the huge national debts that have been incurred. If it is justice for the loser, and still more for the aggressor, to pay that would have been justice. The statesmen at Versailles, however, have seen that it would be hopeless to expect Germany ever to repay such a huge debt, and have contented themselves with demanding what is practicable, and there seems, therefore, to be little chance of obtaining the huge indemnities by which optimists hoped that the national debts of the Entente Powers would be restored to their former more modest dimensions. In his Budget speech Mr. Chamberlain, the Chancellor of the Exchequer, gave some figures recently which show how heavy the burden is going to be which the war debt has imposed upon the tax-payers of the United Kingdom. Before the outbreak of war the National Debt was 640 millions of pounds. On the 31st March, 1919, it was £7,235 millions. Of this vast sum £1,739 millions represent loans made to the Allies and the Dominions but even with that deduction and assuming that these debts are repaid the British National Debt is now £5,494 millions. From this it will be seen that the British National Debt alone has increased by an amount not very far short of the total sum that Germany has to pay by way of reparation to all the Allies. Mr. Chamberlain estimates that the amount which the National Debt will cost the tax-payer in future years is £400 millions. Before the war the total revenue amounted to about £200 millions. In future years it will be necessary to raise twice that sum for the interest on the National Debt alone. It may be added that he estimates the total expenditure for future normal years at £766 millions; for the current year it is estimated at £1,434,900,000, while the revenue is expected to be £1,159,650,000, bearing a deficit of £275,260,000.

THE most important feature in Mr. Chamberlain's budget is, as he said in his speech, the adoption of the principle of Imperial Preference. There is certain to be much controversy over this new departure though most people have felt that it was bound to come. Free trade doctrine, nowadays, is rather at a discount, and the desire to recognise the fact that a closer union exists between the different parts of the British Empire than between them and other countries was certain to find expression in making a distinction in the levying of customs duties. This is specially the case under existing conditions. So long as Great Britain had hardly any customs duties it had little in the way of preference to offer but with the growth of customs duties for the sake of revenue it becomes easier to differentiate between goods coming from the Empire and those coming from elsewhere. So far it is only the thin end of the wedge that has been inserted and though some people often scoff at 'the thin end of the wedge' argument those who put it forward have often much justification. In the present case they certainly have, for the new budget means the definite acceptance of a principle which whether one is in favour of it or is opposed to it, is one which has for long not been recognised in British fiscal policy.

LITERARY NOTES.

BARING GOULD, when he wrote his 'Curious Myths of the Middle Ages', omitted to explode the modern myth that the Middle Ages were Dark Ages. In Madras we read Chaucer, and learned Introductions to our Text Books or our Professors' learned notes, show how much Dan Chaucer was indebted to pre-Renaissance singers and *conteurs* of the Continent, and we are not prepared to call dark ages, a period which could produce writings which had such an influence on the father of our poetry.

ARTHUR TILLEY, to whom we are already indebted for two fascinating volumes on 'The Literature of the French Renaissance', helps to dispel this Dark Ages myth in his new volume, '*The Dawn of the French Renaissance.*' Even if less splendid than the Italian

Renaissance the French Renaissance has a splendour of its own. But this did not leap, like the Greek goddess full-armed from the head of Zeus; it had a preparation, and in its own way that preparation was splendid too. This is what Mr. Tilley deals with in his present volume. He introduces us to some of the great people who formed that preparation, and especially to good Master Francis Villon of Paris, who, as Hilary Lofting says, 'invented French literature.'

The year of Villon's birth is 1431, a good twenty years before the famous 1453 which hack writers continue to tell us commenced the Renaissance in Europe. Just a few months before, Joan of Arc had been burned at the stake, and at the moment the Poitevins, the Bretons, the Armagnacs, and Burgundians were slowly drawing together to form one compact Kingdom of France, and in these stirring years Villon started to give France a literature.

'Up to that time', to quote Hilary Lofting once more, 'carved stone had supplied imaginative activity for the people. Sardonic, threatening gargoyles, sneering façades, porches and windows that glared, bas-reliefs of pointed stories—grim humour, gross humour, a fantastic, vague gloom, rising from the skull which is the basis of Gothic art. Even the houses had witches' evil hats for roofs. It was not good food for the mind, but it was all they had, save some monkish dog-Latin scrap-books and some old songs of dead Italian Troubadours, that went from mouth to mouth.'

Over the other side of the Rhine waters was the University where the learned of the day pored over the said monkish dog-Latin tomes—and scrap-books, but the small Paris of the day with its four thousand taverns, and three thousand prostitutes, and miscellaneous shopkeepers and rogues who lived in the houses with witches' hats for roofs, looked across the waters and leered at it. It was in the crush of the beetle-browed houses of the Paris of then, on the other side from the University with its dog-Latin, that Villon, the robber, the criminal, the drunkard whom Robin Turgis, the landlord of the 'Pomme de Pin' had often carried off drunk to bed, trudged his sad way over the cobble stones to Olympus. Villon left the learned to their Latin, and taking the above mentioned four thousand and three thousand, wrote of them, and to them, and for them, in their own tongue—and made a literature.

For the sake of Villon alone Mr. Tilley is worth reading, but he has many more things to say of perhaps more respectable but hardly greater men.

SIR JAMES G. FRAZER has added yet another work to his already formidable list of studies in Comparative Mythology. This work in

three volumes, published by Macmillan, he entitles '*Folk-lore in the Old Testament: Studies in Comparative Religion, Legend and Law*,' Dr. Frazer is not a theologian, nor is he in the true sense of the word a scientist, although he takes himself and his work very seriously. But he is an ardent collector of very miscellaneous information, interesting and otherwise, about the varied religions, superstitions, customs, and rites of innumerable savages. His published collections already fill about forty volumes, and if Dr. Frazer is neither a theologian nor scientist himself, these volumes of his provide a wonderful collection of facts ready classified for the use of both theologian and scientist in their respective studies.

It is doubtful if these three new volumes contain much that is not to be found in the other forty, but here we have the facts arranged in a new way. The title of the work, assuming that it was not chosen merely as an advertisement, serves merely as a peg on which to arrange a wealth of information about the beliefs and practices of ancient and modern savages. The serious student of the Old Testament will leave these volumes with a sense of disappointment. The title promised much, but the volumes give but little. Dr. Frazer has no light to shed on the serious problems of Old Testament research and some of his best articles are on subjects which have practically nothing to do with anything in the Old Testament. The method of the writer is to take an incident or maybe phrase of the Old Testament, and then gather around it an amazing wealth of information, interesting or uninteresting, and generally quite irrelevant, about savage customs both primitive and modern. For instance, the incident of Jacob weeping when he met Rebekah, is made the excuse for a long-winded discourse on weeping as a method of salutation. This leads to weeping as an initiatory act, which is the excuse for dragging in an account of the initiation of a scavenger in the Punjab, and this passes into a further learned account of Balubas' use of spittle at their initiation ceremonies. What connection all this has with the weeping of Jacob, or what it has to do with the Old Testament at all, is a little difficult to discover. Before we leave Jacob we might note that the fact that he married two wives who happened to be cousins becomes the text for a discourse of some three hundred pages on savage marriage customs, doubtless interesting in itself but utterly alien to anything in the Old Testament.

The work is really nothing more than a thesaurus into which is gathered every savage custom and superstition which can by any stretch of imagination be regarded as having a possible similarity with some old Hebrew customs and traditions. Some of its articles

are exceedingly good and some few help us to a better understanding of the Hebrew environment, but taking it as a whole, the work might quite as well have been called the Folk-lore of the Arabian Nights as the Folk-lore of the Old Testament.

THE CABLEGRAM that Germans in the occupied territories are expected to raise their hats whenever the English National Anthem is played, suggests the reflection that the air of the German National Anthem 'Heil dir im Siegeskranz' is exactly the same as that of our 'God save the King.' In Bavaria the same air is used for the national song. 'Heil, unser König, Heil,' and it has become a National Song also in Hanover, Prussia, Brunswick, Weimar, Saxony, Denmark, Switzerland and Norway, while even America has borrowed it to sing to it the words of S. F. Smith.

'My country 'tis of thee,
Sweet land of liberty,
Of thee I sing,
Land where my fathers died,
Land of the Pilgrims pride,
From every mountain side,
Let freedom ring.'

The English are accused of having stolen the air from the Germans, but if that is so, it is cheering to note that the Germans themselves stole it from the French. Handel copied the tune from a St. Cyr melody composed by Luille and which was used in the canticle that used to be sung by the maidens of St. Cyr whenever Louis XIV entered their chapel to hear morning mass.

'Grand Dieu, sauve le Roi!
Grand Dieu, venge le Roi!
Vive le Roi!
Que toujours glorieux,
Louis victorieux,
Voye ses ennemis
Toujours soumis.'

However, it is very doubtful whether the English did steal it from the Germans. It used to be claimed that one Henry Cary, the composer of 'Sally in our Alley', was the author of both words and tune, but Dr. W. H. Cummings in 1902 definitely disproved that claim, and settles the authorship on Dr. John Bull, who was born in Somersetshire in 1563, graduated Bachelor of Music at Oxford in 1585, and Doctor of Music at Cambridge in 1591. This is supposed to be the same gentleman whose portly person figures so largely in caricature as the type of English nationality. It was probably from this source that the air reached Luille and was used for his canticle.

SCIENCE NOTES.

LORD RAYLEIGH has given in the *Philosophical Magazine* an account of an investigation which began from the familiar observation that a tea-cup is less likely to slip about in a wet saucer than a dry one. The direct 'sucker' effect is not appreciable in this case. He began with a bottle on a piece of plate glass; moistening the slab with the breath was sufficient to make it stick; slipping occurred with thinner glass cleaned with an alcohol flame. The question was now to explain why water diminished the effect of a thin film of grease. Mercury poured into the bottle showed that it was not a simple surface tension effect; the moisture of the breath, or drowning in water, whether clean or soapy, developed the same stickiness as before.

THE SLAB was now used horizontally, and for the bottle was substituted a small carriage standing on three glass legs terminating in three hemispherical feet of 5 mm. diameter. With water similar results were found; with paraffin oil the friction was greater with plenty of oil than when the slab was nearly clean. Olive oil gave similar but not so striking results. Next a carriage with brass feet was used; the effect was absent with water and much smaller with oil but the degree of polish of the brass feet not being so high results were not quite comparable.

THE NEXT step was to estimate the thickness of the film of grease involved. A glass plate with a layer one-tenth of a millimetre thick is comparatively thickly greased; here the layer might be one-tenth or one-hundredth of that thickness. Lord Rayleigh then refers to some work by Miss Pockels, confirmed by himself, which shows that when oil free from oleic acid is added to clean water while a thin film spreads to the boundary with great rapidity, the rest of the oil stays in a lens on the surface; if not quite pure, the lens flattens itself into a considerable disk. The thin film is only one molecule thick, and, apparently, with pure oil no thicker film can exist.

NICOL prisms, as is well known, are becoming prohibitively expensive as polarisers. Mr. Brodsky has patented an improvement on the best substitute, the pile of plates, in which the pile is placed

between two prisms of the same glass: this reduces the length of the polariser by one-half, and gets rid of the remaining reflected light. In his communication to the Physical Society, Mr. Brodsky stated that in experiments on piles of plates in all cases there was a large discrepancy, of about 10°, between the calculated and the observed angles of most complete extinction.

A RUMANIAN engineer, Mr. Constantinesco, has invented a remarkable method of transmitting energy; vibrations like sound-waves are produced at one end of a pipe containing water and are converted again into mechanical energy at the other end. This, the Sonic system, has been applied with success to the far from easy problem of synchronising gear on aeroplanes, *i.e.*, the gear which prevents a machine-gun being discharged so that the bullet will hit a propeller-blade. Applications to industrial processes are being worked out under the auspices of the British Government.

RADIUM THERAPY continues to make progress. Radium emanation can be used with good effect in certain diseases due to defective action of the kidneys such as nephritis, arteriosclerosis, and rheumatism (more correctly called arthritis); and we may be surprised that theory should be millennia behind practice in the utilisation, for example, of Bath waters. But it is mainly in the cure of cancer that radium is used, and in this greater knowledge is bringing greater boldness. Direct application may produce severe burns, which may take months to heal; but in certain cases, *e.g.*, where the tongue or throat is affected, this is what is aimed at; for, often, surgical interference induces fresh activity on the part of the cancer cells; insufficient dosage with radium may produce a like result.

RECENT PERIODICAL LITERATURE.

THE NINETEENTH CENTURY

THE March *Nineteenth Century* has still a predominance of War articles, or perhaps it would be truer to say articles on Peace Problems.

Most interesting to us is Dr. Hostelet's article: "Nurse Cavell: the Story of her Trial told by One of the Condemned." Dr. Hostelet is a Belgian scientist, who, before the War, was attached to M. Solavy's research laboratories in Brussels, and was arrested a little after Nurse Cavell on the charge of supplying money for the sheltering

of English and French soldiers and sending them to the Allied front. He was tried at the same time as Nurse Cavell, Séverin, Baucq, the Princess de Croy and others, and only escaped condemnation to death through the intervention of a German journalist who had been his pre-war correspondent. The account is based on the diary he kept while in the prison of St. Gilles and gives a vivid picture of the now famous trial.

After the Battle of Mons, Miss Cavell's home in the Rue de la Culture at Brussels became a regular refuge for fugitive soldiers, at first mainly English, but later French and Belgian also, so that from December 1914 to July 1915 the house was always full. There seems to have been little attempt at the concealment of these men, for Dr. Hostelet says that often when he visited the house the voices, songs and cries of the men made their presence obvious. Miss Cavell even permitted them to go into the town to amuse themselves, and the Doctor tells of one occasion when some of them came back late at night singing and disorderly, scandalizing the neighbourhood. Naturally the German police got on her track, her house was searched and she was arrested. She admitted passing two hundred men on to the frontier.

Obviously Miss Cavell could not work alone. Money was needed to send these men out of Brussels to the frontier, and the money was forthcoming; guides were also needed and guides' were found; safe stopping places at different stages of the journey, were essential and these were arranged for, so we can easily understand that the German officers who conducted the case were convinced that this was but part of a big secret system and did their utmost to discover the constitution and extent of it.

Nurse Cavell was accused of recruiting and espionage; several peasants and small shopkeepers of harbouring English soldiers; Baucq of distributing parcels of the "Libre Belgique," Dr. Hostelet and Séverin of providing the necessary money for the operations. To put it in the Doctor's words, the counsel "began by a statement of the affair, showing the framework of the organization and the principal parts. Behind the German Front were recruiting agents who directed escaped prisoners in various directions. These found in the Mons district every facility for being sheltered, furnished with false papers and sent to Brussels. Here they were received in private houses, or, when these were full, in small hotels where they waited till they could be formed into convoys for Holland. There they were received by Belgian or Allied agents who sent them back to France. Our affair was one of the branches, or perhaps the trunk of the organization. In France the organizers were grouped round the Prince of

Croy, helped by the Princess his sister, the Comtesse de Belleville and Mlle. Thuliez. In the Borinage were the engineer Capiau, the lawyer Libiez and the chemist Dervaux, who were accused of providing false identity papers, most of them naming non-existent places. At Brussels, Miss Cavell's Institute was the centre. M. Séverin and Mme. Bodart were closely concerned and I—whom he was again pleased to call the determined patriot—organized the financial side, paying the guides and for the soldiers' lodging, and providing the provisions for the journey to Holland. Lastly came M. Baucq, who was accused of marking out the routes, distributing 'La Libre Belgique' and handing on military information."

The trial was conducted first in the Senate Hall, and then in the House of Commons in Brussels. During the whole preliminary enquiry the accused were unable to speak to their Counsel, who, indeed, when they arrived at the first sitting of the trial, were quite ignorant of what had taken place previously, and only by careful attention to the cross-examination of the accused were they able to gather what they were charged with and how to defend them. The preliminary enquiries were conducted with great brutality by a German agent Pinkhof. He constantly resorted to moral tortures and even physical violence when trying to get the witnesses to prove his case, and "by insinuations, by threats, by false translations, they altered the sense of confessions when they did not actually obtain these by ill-treatment and violence."

On the final day of the trial, Counsel for accused were allowed to speak and each of the accused was allowed to make a statement, but the result was already a foregone conclusion. The minor offenders were mostly dismissed. Miss Cavell, Baucq, Séverin, Mlle. Thuliez and the Comtesse de Belleville received the Todesstrafe—the death sentence, and the others heavy terms of imprisonment. "The interpreter signed us to leave the room. I saw Miss Cavell leaning against the wall, cold and impassive. I went to her and said a few words of hope. 'Mademoiselle, make an appeal for mercy;' 'It is useless,' she answered placidly, 'I am English and they want my life.' At that moment the sub-commandant of the prison came for her. . . . . The military chaplain visited us at breakfast time and told us that Miss Cavell and Baucq had met their death heroically."

In a strong anti-American article, Lieut.-Colonel A. C. Yate deals with "The Policing of Asia." "It is Britain that freed the Hedjaz and Yaman and the Holy Cities of Mecca and Medina from Turkish rule," he writes. "It is Britain that has taken over from German management the Baghdad Railway. It is Britain that has

to unite the Mediterranean and the Red Sea on the west with the Persian Gulf on the east, whether via Alexandretta, Aleppo and Baghdad or across the Arabian plateau. It is an Arabia under British control that the Emir Feisul invites," and he has no sympathy with "the formation of a great federation of Arab States from the Red Sea to the Persian Gulf, free from any Turkish domination and under the protection of the United States." "That which we have shielded," he says, "we have won the right to administer. The United States of America will not forget that, valuable as are the services which they have rendered in this War to the cause of justice and liberty, the Western World itself still presents problems which await solution. There is a "Middle West" situate between the Gulf of Mexico and California, which, for misdeeds of recent occurrence, owes a debt of retribution, and that not to Washington alone. The good old aphorism *Ne sutor ultra crepidam* has not yet out-*lasted* its time. Let the United States patch up Liberia and set its iron heel upon the neck of Mexico. Europe will police Asia, or at all events the Near and Middle East, and Europe in this connexion means, *imprimis* Britain."

Those who delight in the occult will be interested in what Mr. A. P. Sinnett has to say about being "Imprisoned in the Five Senses." "As long as they are our only avenues to consciousness," he writes, "they are not windows through which we gaze out into infinity, but dead walls confining our survey of Nature's mysteries to one aspect only of their manifold variety. Human intelligence of the usual type is, in truth, imprisoned in the five senses, although in the front already stand a few who have developed new senses which reveal the existence of worlds beyond worlds in endless series, and, as turned back on the past, show modern civilization but just emerging from conditions analogous to childhood." Well, if there are people who have developed these extra senses, we ask, what have they to tell us of the larger world that the use of these senses brings to them? Have they by the use of these extra senses been able to discover anything about the world in which we live? Mr. Sinnett attempts to answer us.

"Grant anyone amongst us certain new senses", he says, "and he will not merely be enabled to perceive new regions of existence with appropriate scenery and decorations, brimming over with life of many kinds, but will find the familiar features of the life around us all—those of the physical plane—much more full of meaning than they seemed to be previously. I will illustrate this statement by describing a scientific research carried on within the last few years by means of super-physical senses, and happily involving something

like a self-contained proof of its conclusions." Then follows an account of how an ultimate molecule of physical matter was seen by super-physical senses and its component atoms counted. "We next dealt with a molecule of hydrogen gas. This was found to be composed of atoms like those of the gold molecule, but relatively few in number. They could be counted. They were eighteen in number, grouped in a definite design and in rapid movement." Other molecules were then tried and the numbers of atoms respectively divided by eighteen gave approximately the recognized atomic weight. It was also found that there were atoms entering "into combination in numbers less than eighteen, but then they do not constitute any known physical bodies." "An interesting hint supporting the trustworthiness of the research is due to the fact that the observers found in the atmosphere two molecules that could not be identified with any known element. Their electric atoms numbered respectively 54 and 402, yielding the atomic weights 3 and 22·33. Now in the course of Sir J. J. Thomson's research (by ingenious electrical methods) into the vagaries of the electron, he found reason to believe and to announce that there must be two unknown elements with atomic weight of (about) 3 and 22. He little realized that the announcement vindicated a previous announcement to the same effect giving similar result, attained by clairvoyant research."

But this physical or chemical research is by no means the only or most important in result attained by the clairvoyant method. Clairvoyant research has been at work on the past history of the race and has much to tell us of ancient civilizations beside which those of Egypt and Chaldæa are but of yesterday. Particularly it claims to clear up the mists that hang over the tradition of Atlantis. "Modern civilization is now returning to a stage in intellectual progress reached by the Atlanteans at remote periods in the past, but with certain very important embellishments. Aviation and transmutation, now beginning to engage our attention, were, as already said, Atlantean achievements; but we resume acquaintance with them, plus moral progress, in which Atlantis was sadly deficient."

E. R. Thompson makes a new departure in Dickens study in his suggestion "Dr. Johnson as the Original of Mr. Pickwick." The writer does not contend that Dickens deliberately modelled the famous Pickwick on the more famous Johnson, but thinks that there is "absolute proof that Boswell's narrative was fresh in Dickens' mind while he was at work on his first great book."

"Pickwick and Johnson," he says, "considered merely on the surface, have not a little in common. Both were men of bulk: both were 'founders of clubs'; both were fond of taverns, talk and

creature comforts; each was the oracle of a small set of determined worshippers. Johnson had his Boswell. Pickwick had his Tupman, Johnson had his tame poet Goldsmith, writing like an angel and talking like poor Poll. Of Mr. Snodgrass's taste in composition we have no example, but Goldsmith could hardly have surpassed him in general ineptitude. I should hesitate to compare any of the Johnsonian circle with Mr. Winkle, but between the negro Frank and the Cockney Sam Weller there is surely more than a fanciful resemblance. Sam has the advantage in humour, but the familiar, affectionate, and rather eccentric relations between master and servant are common to both cases." Again later we read, "That the Christian names of Johnson and Pickwick are the same, may be a coincidence. That Johnson and Pickwick, in the former's phrase, both 'attended their bellies' with laudable consistency is a small point. That they were both mountains of men is not material. The taste of both for sonorous phraseology is perhaps of more weight, yet in itself implies little. But mental peculiarities common to both are important, and there are many such peculiarities common to Johnson and Pickwick. One is their strange hastiness of temper on small occasions. Johnson, usually good humoured, if domineering, sometimes flies into violent passions without the least warning, and his target is generally Boswell. Pickwick, the soul of benevolence, has the same infirmity, and his Boswell, Tupman, is almost invariably the victim. Tupman, like Boswell, is a mixture of confidant and butt. Again, pluck, pugnacity, obstinacy, benevolence, gregariousness, a lumbering gallantry to women, are chief ingredients in both characters. Johnson is ready to talk to any one; so is Pickwick. Johnson is the soul of honesty, but feels quite justified in practising harmless forms of duplicity. Pickwick, the stickler for principle, was also author of the advice, 'if there are two mobs, shout with the largest.'" Perhaps the point is hardly proved, but it will bear more thinking over.

The Fortnightly Review.

Miss Gertrude M. Tuckwell writes on 'Equal Pay for Equal Work.' This refers, of course, to work done by both men and women. It was accepted, nominally, by Trade Unions long ago; but more in the letter than in the spirit. For instance, women compositors were restricted to certain kinds of work and in Lancashire the less remunerative, if less taxing, ring-spinning was women's share; but such divisions are artificial, and many of them the war has broken down; but the principle extends far beyond factories and shops. The claim

is being made by teachers and Government employees. A paragraph from a Civil Service Commission Report is instructive: 'We believe that efficiency in clerical, as in other forms of labour, depends in part upon the food, housing, recreation, etc., made possible by the salary paid. For this reason we think that no fair inference can be drawn as to the efficiency of the two sexes from a comparison between the work of existing women clerks and that of male clerks enjoying much larger salaries. And we do not think that the evidence before us (in so far as it is based upon actual experience and not *a priori* consideration) justifies the statement, even with regard to existing facts, that in adaptability to varying service conditions the advantage lies with the men'.

Mr. Handley Page on 'Air Transport' deserves, and will receive, a good deal of attention. He gives a table which shows that one horse-power in a ship will drive five tons through the water at 10 miles per hour; in a motor-lorry it will drag half a ton at 6 m. p. h.; in a motor-car one-eighth of a ton at 20 m. p. h.; in a locomotive half a ton at 30 m. p. h.; in an aeroplane, 20 lb. at 100 m. p. h. or 10 lb. at 130 m. p. h.

Even this small lifting power is a great improvement on what was achieved before the war began. No great advance need be expected in the immediate future, unless some form of wing curvature can be discovered which will support the weight with less resistance. From the above figure of 20 lb. or 10 lb. has to be deducted the weight of structure and engines; these leave about 11 lb. and 3 lb. respectively; from these, again, has to be deducted the weight per horse-power of pilot and fuel. That leaves nothing appreciable in the case of the small machine, and fixes a limit to the useful non-stop flight of the slower and larger one. This works out to about 400 miles for the likely stage, and as we must allow half an hour to an hour for ascent and descent we get say 85 m. p. h. for actual flying time. It will be possible to reach India, Mr. Page says, in three days, but this could apply only to mails, not to passengers except in very large machines. The figures he gives for parcels and passengers are re-assuring; 1*s.* 3*d.* per lb. per thousand miles for the former, and 3*d.* a mile for the latter. One would imagine that considerably higher rates would gladly be paid.

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PLOTINUS:
THE METAPHYSICIAN OF MYSTICISM.

BY ARTHUR JEFFERY, M.A.

I

EVERY serious student sooner or later passes through a phase when he is possessed with the passion for Truth, and only lives in the hope of some day unveiling Isis. With most it is but a passing phase which soon passes into a more or less definite Pragmatism; but with some the passion becomes a permanency and they are the intellectual pioneers of the race. And the passion drives in various directions. Some seek for Truth among the stars, some seek her underneath the microscope; some seek her in a tangle of mathematical formulae, and some in the ecstasies of a vapid emotionalism. But in every case it is a strenuous search.

In her little book "The Story of an African Farm", Olive Schreiner pictures the hunter of the great white bird called Truth. How he leaves the plain and begins to ascend the mountains where the bird has flown. At first his way is easy because many have journeyed that way before him and he uses the track that his predecessors have made. But presently the way grows steeper and still steeper till anon the track is no more and he has to climb by steps which others have cut in the hard mountain side. The way grows rougher and his hands and knees and feet are bleeding, as he slowly struggles up the steeps where the niches have now grown few and far between. His every muscle has been strained to the utmost by the time he reaches the last niche that has been cut in the mountain side, and with his last remaining strength he cuts another niche and mounts one step

higher than any hunter has done before. Then he sinks exhausted, but ere his last breath is drawn there flutters down from above on to his breast a single pure white feather from the plumage of the great white bird called Truth.

But there have always been those to whom the search for truth has never been a hunting, they have sought her as the Lover seeks his Beloved, and have found not a feather, not a glimpse of her garment, but the Beloved herself. They have not sought for God among the stars or in the microscopic worlds. "Lo, these are but the outskirts of his ways." He said, "Be still, and know that I am God", and they have been still and in the stillness have entered into the Holy Presence. These are the Mystics.

Now the Mystics are not really eclectic though they may at first seem to be. The experience they have enjoyed is in no way an experience peculiar to them as such. Any one who will submit to the necessary discipline may enjoy companionship with Aeschylus, Thucydides and Plato. Any one who is prepared to make the necessary sacrifice may stand in the laboratory and wrest Nature's secrets from her. So any one who will enter in at the Strait Gate may find an entrance into the Holy of Holies and stand before the Presence. There is no special organ for the reception of spiritual truth, men differ in spiritual gifts so that some can ascend to greater heights than others, but, as the Mystics are continually telling us, the power that leads us up the pathway to reality is potential in all men.

Necessarily then, the Mystics are not confined to any one clime, or period, or even creed. Kabir was an Oriental, St. John of the Cross a Spaniard, Richard Rolle an Englishman. The Persian Sufis are the Mystics of Islam, Plotinus was a heathen teacher in Rome; Thomas à Kempis was a Roman Catholic, and, although Mr. A. E. Waite confesses it somewhat sorrowfully, many have been Protestants. As Christianity alone among the religions of the world offers men the spiritual "life more abundant", it is not surprising that the roll of Christian Mystics should greatly exceed that of other creeds, or that they should have attained higher heights of experience, but the pursuit of ultimate truth and the intuition of the Absolute, which *is* Mysticism, is not the exclusive possession of any creed; it is human.

And the extraordinary agreement we find in the records of the Mystics, written in different countries, at different periods, and by the adherents of different creeds (Oriental as well as Occidental), is sufficient evidence that the experience is a common human possession, which like the musical faculty or ability for scientific research, can under appropriate conditions be developed in all normal persons.

Yet we must be careful to distinguish genuine Mysticism from many spurious imitations which masquerade under its name. Mysticism is not Occultism. It has, per se, no connection with incantations, spells or mantrams, with Black Magic or *messes noires*. The transcendental experiences of Eliphas Levi or the wonders chronicled by Ennemoser are emphatically *not* the Mystic experience. True, we do read in the records of the Mystics of strange experiences, of levitations, of trances, of clairvoyance and such like, but these are not Mysticism. They are but irrelevant incidents met with along the way and have no real part in the Mystic Quest. Many, probably the majority of Mystics, have never met with any of them, and those who have met them are emphatic in denying that they have any significance for the real Quest.

Nor is Mysticism a cult of the emotions ending in an abnormal pathological condition. Probably the most popular works on Mysticism are the little volumes of so-called "Mystical theology", filled with accounts of visions and auditions, cures and stigmata, experienced by the Saints. But whatever value these may have in the religious life, even though they have formed part of the experience of genuine Mystics, they are not Mysticism. A holy virgin in her convent cell may have waited in prayer and contemplation till the stigmata have appeared and she bears in her body the wounds of the Lord Jesus, and yet not have taken a single step on the Mystic way. And a traveller on the way may have entered the Audience Chamber and seen the Beloved face to face, and yet never have experienced any pathological abnormality.

And Mysticism is not a spiritual debauch. Too often in popular writing on Mysticism, the stress has been laid on the Beatific Vision and the Rapture, in such a way as to lend colour to the view that the Mystic experience was a kind of spiritual

intoxication. In the religious experience of the Christian there do come moments when he stands before the Cross of Christ and his spiritual exaltation becomes almost too much to bear; many a Christian under the moving of the Holy Spirit has had to pray God to stay His hand. And confusing this with the Mystical experience many popular writers have urged that reason, that understanding, has no part in the Quest, that in fact the intrusion of intellect is an obstacle in the way. On the contrary it cannot be too strongly insisted that a Mysticism from which the intellectual is eliminated is no Mysticism. The entrance into the Holy Presence is made by the whole personality, and the great experience demands the concurrent activity of thought, feeling and will. It is the whole personality which enters on the Quest and only the whole personality can participate in the attainment.

Lastly, Mysticism is not a philosophy. The Mystic is not interested in explaining the Absolute, but he is in knowing it. He has no concern whether the Presence he enters is that of Bradley's Absolute, or the finite God of William James' Empiricism, all he is anxious about is to draw the veil and see Him face to face. The Mystic sometimes describes his states of consciousness, but his heart is not in the psychological problem, it is on the Goal of the Quest. The final attainment has sent many Mystics back into the world with a social or religious mission to perform, but like St. Theresa they have devoted themselves to the service given them to perform without trying to reason out the relationship of this service to the previous experience. Mysticism is not a philosophy, it is a life.

Yet Mysticism does involve a philosophy. Being the quest for ultimate truth it demands a mental discipline as well as a moral discipline. It necessarily has a conception of the nature of that ultimate truth which it sets out to seek, and in reflecting on its experience it deduces certain conclusions as to the relationship of the seeking soul to the Absolute and to the world. And while it is true that the great majority of Mystics have been content to see and know, there have been some who have sought to explain. It is the great significance of Plotinus, that he is, as Dr. Inge, his latest expositor, says, "the great thinker who must be for all time the classical representative of Mystical philosophy." Eckhard, Jacob Boehme, Dionysius the Areopagite, all attempted to explain the philosophic implications of Mysticism, but in Plotinus the Mystic life found its metaphysician.

II

Plotinus was the last of the great metaphysicians of antiquity and "in him the Mystic's impulse to the finding of his own soul and the scientific impulse to criticize and understand experience are completely united. There have been men in whom the power of metaphysical insight was as keen or keener than in Plotinus: there have been others who lived the Mystic life as intensely, if not more intensely. But there has perhaps never been another Mystic who was so great a metaphysician nor another metaphysician of equal powers who lived the saintly life with the same intensity." So writes a careful modern scholar in a review of Dr. Inge's exposition. Yet it is remarkable that we know so little of him. Though he "became not only the founder of the school which united in itself all the forces of Hellenism for their final conflict with the Catholic Church, but, directly or indirectly, through the line of Neoplatonist successors, the teacher of both metaphysics and the Mystic way to Catholicism itself", and though "neither the philosophy of the great mediæval Mystics nor the dogmatic theology of the authors of the accepted creeds is really intelligible apart from a study of the philosophy of Plotinus", our knowledge of the man himself amounts to exceedingly little.

His disciple Porphyry, who was his closest friend during the last six years of his life, and who revered him as the typical philosopher-saint, has left us a highly idealized life of his master, but even Porphyry knew little. Plotinus was born about A.D. 204 in the reign of Septimius Severus, but Porphyry was never able to discover where. Tradition has it that he was born in Egypt and Dr. Inge thinks he may have been descended from a freedman of Trajan, who when he was manumitted took the name of the Empress Plotina. The name Plotinus certainly is Roman, but that proves nothing, and no one can study the work of Plotinus without feeling that wherever he was born he was essentially a Greek, and Greek was his native tongue.

It is certain that he attended the University of Alexandria, and quite early devoted himself to the pursuit of Philosophy. We learn that he went from one lecturer to another, as Socrates before him did, and like the great Athenian, always came away dissatisfied. At last, however, he met Ammonius Saccas, a self-taught Philosopher who is otherwise almost unknown, and here he found what he wanted. So profound was the influence of Ammonius on him that he attended his lectures for ten years.

When the Emperor Gordian led an expedition to Mesopotamia against the King of Persia, Plotinus accompanied the army, and this, coupled with his supposed birth in Egypt, has been the foundation of the strange statements about his Philosophy being at bottom a mixture of extravagant Oriental theosophies thinly overlaid with a superficial veneer of Hellenism. Alexandrian he certainly was, but Oriental, never. The more carefully we study his Philosophy the more it "reveals itself as the natural and logical completion of the thought of the earlier centuries of Hellenism." He is genuinely Greek not Oriental.

In the year 244 A.D. Plotinus went to Rome, and there he remained for the rest of his days. True he did apply to the Emperor for leave to move to a deserted site in Campania and there found a city which should be governed on the model of Plato's Republic and was to be called Platonopolis, but Gallienus refused permission, and Plotinus settled down to teach in the school he had founded. The teaching was mostly oral, and Porphyry tells us they spent much time in devotion and private meditation, as well as reading and discussing the older thinkers, and writing essays. Plotinus wrote nothing till he was over fifty years of age, and then with the help of Porphyry he published his one work, the Enneads, which seem to be really his lecture notes.

It is in these Enneads that Plotinus really lives for us. Pythagoras we see but as a dim figure looming through the mists of early legends, Socrates lives for us only in the pages of Plato and Xenophon, but Plotinus we meet in his own writings. "Here we can catch his actual utterance, much as it must have been caught by the followers who listened to his living word in the *salons* of third century Rome. And we can there see for ourselves how little the Mystic in a great man need stifle the Philosopher, or the Philosopher the Mystic." In the Enneads

we not only have the careful reasonings of the metaphysician, for these could have been given us equally well by one of his disciples, but there we meet with the living personality of the man, and feel how true he speaks when he tells us that there is much in Philosophy that cannot be explained in words and that we can only understand him by following him.

Equally as strange as the paucity of details concerning him, is the comparative neglect of so important a thinker by most of the official Philosophers up to our own day. Encyclopædias, even German ones, dismiss him in a few paragraphs, and even professed Histories of Philosophy, while they may have much to say about Neoplatonism say but little about its greatest representative, Plotinus. If we except Eucken, Windelband, and Whittaker, we must confess that the last of the Neoplatonists has fared badly at the hands of modern Philosophers. Dr. Inge thinks that this neglect is largely due to the reluctance of ecclesiastics to acknowledge obligations to a pagan, more especially to one who was the beloved master of Porphyry the great anti-Christian apologist. There may be some truth in this, but it is equally a fact that rationalistic Philosophers have shown a similar reluctance to recognising as a first class thinker a man who insisted that the intellectual discipline was quite subsidiary to the Mystic Quest and the life of holiness. Mr. A. W. Benn, *e.g.*, while admitting that in some respects Plotinus has advanced on the teaching of Plato and Aristotle, bluntly informs us that "the speculations of Plotinus are worthless". But perhaps another reason for the neglect has been the peculiar difficulty of studying Plotinus. Those of us who have attempted to read the awkward crabbed Greek of the Teubner Text of the Enneads will understand the unwillingness of busy scholars to spare the time and patience necessary to understand him. Added to this his style is obscure and the work lacks any attempt at arrangement. This difficulty is fast disappearing, for one good translation is at present in progress in England and another is announced from America. Added to this comes Dr. Inge's splendid exposition of the Philosophy of Plotinus in his recently published Gifford Lectures. With such helps in our hands, and a growing interest in movements of thought in the early centuries of Christianity, we may expect

that in the near future Plotinus will come into his own. Already we are beginning to understand Mithraism, mainly owing to the work of M. Cumont, and can to some extent estimate its influence on European thought during the early centuries of our era. Gnosticism is now more than a name to us, and the Hermetic writings have been carefully studied, while the significance of the Neopythagorean movement is at last being made plain. At least we can separate the false from the true, and distinguish between Oriental superstitions and the genuine Mysticism of the age, and with the freeing of Plotinus from the charge of Orientalism we may hope soon to see the last of the Neoplatonists take his rightful place among the Masters of the Mystic way.

(To be concluded.)

ETIQUETTE IN INDIA.

By M. D. Devadoss, B.A., B.L., *Barrister-at-Law.*

"Etiquette" is variously defined as "the forms required by good breeding," "the conventional code of polite society," "the observance of the proprieties of rank and station." The subject of this paper is the observance of forms and proprieties in the various relations of life. In every society social intercourse is regulated by forms and proprieties sanctioned by long usage and adapted to the environment and the conditions of life of that society. What in one community is considered unimportant or negligible may be considered in another as vital for polite intercourse. In order to appreciate the formalities and observances of any particular community one must understand the environment as well as the climatic and other conditions of that community. The social intercourse among the better class of Indians is regulated by a code of forms and rules which may appear to a European to be too ornate or even obsequious. The merits of the etiquette of one society should not be judged by those of another existing under different conditions and in a different environment. The Maori of New Zealand when he meets an honoured guest greets him by rubbing his nose with

the latter's. The Red Indian on the Mississippi sheds copious tears as a form of salutation. The Hindu, when he meets an elder or a person whom he wishes to honour folds his hands together and stands in a reverential attitude. I shall deal briefly with the etiquette that governs social intercourse in conservative Hindu middle class families.

Parents and Children.

The respect shown to the mother is one which is unique. A son or daughter meeting the mother after an absence of some days always prostrates before her and folds his or her hands as if in worship: and the mother returns the greeting by blessing him or her and wishing long life and prosperity. One of the first things taught in the school is the well-known line of the Tamil poetess Avvayar—

அன்னையும் பிதாவும் முன்னறி தெய்வம்

meaning "mother and father are the gods that we know of first." This shows what great reverence is shown to mother and father. It is significant that the mother is placed before the father. The father is greeted by the children with great reverence and awe, and always in the posture of worship. The relations between the parents and children, however cordial and intimate, do not affect the strict code of etiquette governing their speech and actions. No son or daughter after coming to years of discretion should address the father in the singular number or sit down while he is standing unless specially directed by him to do so. In sitting down one should not stretch the legs in the direction of the father.

No son or daughter should argue loudly with the father or contradict him flatly. When speaking of the father to third persons the proper honorifics should be used and no sort of familiarity should be exhibited in the presence of strangers or even relatives. The relations between the mother and the children are so intimate as to make the children dispense with the use of honorifics when addressing her or speaking of her to third persons. Though her word is law yet the children are allowed free discussion upon all topics. She is looked up to as the final authority on all matters connected with the household, and no marriage or other important function could be arranged

without her consent and approbation. She is a real mater-familias.

Husband and Wife.

The wife, till she becomes a middle-aged woman should not talk to her husband in the presence of her relations, and should not, on any account, be seen talking to the husband in the presence of the parents-in-law. The wife should never call the husband by his name or address him in the singular number. This prohibition against calling husband by name is in some Indian communities carried to such an extent that the wife never pronounces the name of her husband or even a syllable of it. I have known of instances where the husband's name being "உப்பு" the wife refused to pronounce the word "உப்பு" meaning "salt". The root-idea is that it is improper to call any person by name unless he is younger in age or inferior in social position. The wife should never eat before her husband unless she is actually ill or has a baby in arms. She should first serve food to the husband, guests and the children and after all the people in the house have eaten she should take her food. It is the prerogative of the wife to take her food from off the plantain leaf used by her husband. Though the wife cannot sit by the side of her husband to eat her food yet her oneness with the husband is shown by the fact that the same leaf is used by both. On the wedding day the bride is made to take her food from off the leaf from which the bridegroom ate his, together with the leavings if any. The husband should never call his wife by name in the presence of relations and friends. It is bad form for a man to talk of his wife; she should be indicated by words denoting house or family or children. It is this etiquette that makes our men with an English education say "My family is sick," meaning the wife is ill.

It is not an unusual sight to see a husband and wife travelling in the same carriage with a curtain between them. The curtain is intended to show that the rule that the wife should not sit in the presence of the husband in public has not been violated. In these days of suffragettes and women's equal rights such etiquette may be considered barbarous but I am not quite sure as to the opinion of the male population. Familiarity with the husband in the presence of relations and friends is

strictly forbidden. The orthodox Hindu woman is horrified at the sight of a European wife kissing her husband when taking leave of him in the presence of strangers. One could hear the remarks of severe condemnation passed by the women passengers in a railway train when they see a European wife bidding good-bye to her husband on a railway platform.

Mother-in-law and Daughter-in-law.

In almost all countries the mother-in-law has come in for a large share of abuse and the Indian mother-in-law is no exception to the rule. The joint family system and the peculiar conditions in India of two or three generations of a family living together under the same roof have given the mother-in-law an unenviable notoriety. The Indian mother-in-law is no better and no worse than her sisters in other countries. In a well-regulated family the mother of the family is naturally the mother-in-law of the sons' wives. The duty of cleaning the house, cooking, etc., falls upon the women of the family. A woman who has done her share of the work in her time expects her sons' wives to do the same. The young daughter-in-law is expected to rise early, sweep the front of the house, wash the floor with cowdung-water before the other members of the family rise. She is expected to bathe early in the morning and to light the fire in the kitchen. In her intercourse with her mother-in-law etiquette forbids her contradicting anything said by her elder. She should keep herself in the background as much as possible and should never be forward or express her opinion unless directly asked. She should not sit while the mother-in-law is standing and unless pressed by necessity she should never sit on the same seat with her. She should rise if she sees any elder male member of her husband's family approaching the house and should on no account be found sitting in their presence. Of course the young wife should not dream of sitting in the presence of her husband in public except on ceremonial occasions. These strict rules are not observed by the advanced sections of the community much to the disgust of the older generation. In some communities the mother-in-law never thinks of talking to the son-in-law and would even avoid being seen by him. Among Brahmins this is not observed as marriages in infancy are insisted upon.

Brothers.

The eldest son occupies an honoured place in the estimation of the family second only to that of the father. A younger brother should never address an elder in the singular number and should never call him by his name. The elder brother is always expected to show not only fraternal but paternal affection to his younger brothers. The younger brother should not sit in the presence of the elder unless invited to do so, and should always rise when he sees his elder brother approaching. An elder brother's wife should be treated and respected as a mother and the younger brother's wife as a daughter.

Relations and Friends.

The younger women should always be treated as daughters and the elder ones as mothers. It is very improper for any man to assume a familiar mode of address to one who is not a very close relation. Social intercourse between men and women belonging to the same family is limited to a few formal questions and answers unless it be between brothers and sisters. Conversation on business topics is permitted but an exchange of ideas such as is common in the West is not permitted—in other words a free social intercourse between men and women who are distant relations or friends is discountenanced. A man should on no account, not even accidentally, touch a woman.

Teacher and Pupil.

The village schoolmaster is a person of great importance but often as poor as a church mouse. No regular fee is charged by the teacher but on important days he receives certain well-recognised perquisites, and at the time of harvest he is given a small quantity of grain. The schoolmaster is always addressed as "Sir" and he exercises almost parental authority over the boys: and even grown-up persons show great respect and regard to the man who taught them the letters. It is a grievous sin to prove ungrateful to the schoolmaster.

Letter-writing.

A very elaborate form of address is used in writing letters to father, uncles and all persons older than the writer. It may appear very strange, if not ridiculous, to those accustomed to

the western ways to begin a letter thus: "To the most revered——, the humble epistle written by his slave after having worshipped in the direction, etc.". The contracted form of "M. R. Ry." when written in full means "The great king, king of kings, blessed king." It is considered very impolite to begin a letter in the vernacular with the words corresponding to "Dear Mr. ——" or "My dear——." Though this form of address is used by Indians who have had an English training, the people in the country parts as well as those who are conservative still use the old forms. The letter must begin with the words "அனந்தகோடி நமஸ்காரம் செய்து எழுதும் செய்தியாவது" (written after making many crores of prostrations). In a letter written by a person older than the person written to the word "Chiranjivi" should always be used at the head of the letter as a form of address. All letters which do not convey bad news should begin with the words after the formal portions, "All well here and orders may be issued for informing me of the welfare there." The direct second personal pronoun should not be used.

In this connection it should be noted that a good deal of irritation is caused by Europeans not observing strict etiquette in addressing Indians. The usual "M. R. Ry." ending with "Avergal" ought to be used, or the word "Esquire" after the name if the addressee is a graduate or familiar with English ways. A fruitful source of irritation could be avoided by paying a little attention to this as the educated Indian abominates being addressed simply "Mr. ——" on the envelope.

Guests.

A guest is always treated as one who has graciously condescended to honour the host with his presence. The host should never take his food before the guest has his and no guest should be made to wait for the convenience of the host's household. The guest is always given a place of honour and all his wants are met as far as possible.

Dining in Company.

In eating and drinking one has to be very careful not to transgress the strict etiquette that obtains among the better class of Indians. On no account should a drinking vessel be allowed to touch the lips. If a person puts the vessel into his

mouth for the purpose of drinking he will be put down as having no manners, and will be shunned by neighbours and friends. On no account should a man put his fingers into his mouth except when he cleans his teeth or washes his face. This is really a sound hygienic rule intended evidently to prevent contamination and the propagation of disease. The prohibition against எச்சில், as it is called, is so stringent that no Brahmin or high class Sudra will ever think of sipping tea or coffee from a tumbler or cup. Of course I am not referring to the modern young man who do not hesitate to patronise d'Angelis or Harrison. No one should have a drink or food in the morning after rising without having scrupulously cleaned his teeth and washed his face.

Another sign of good breeding is not to take anything with the left hand and put it into the mouth. Biting a thing which is held with the fingers is strictly prohibited. All eatables should be as it were, thrown or dropped into the mouth except when one is taking his rice meal when with the right hand he should take his food and the fingers may then touch the lips. Even then he should not bite off a portion of a pickle or anything boiled or fried, or even fruit, and leave the rest on the leaf. When eating, the left hand could only be used for the purpose of lifting the drinking vessel. Tradition has it that the famous Naik Queen of Madura named Mangammal planted the well-known avenue of trees called Mangammal Salai (portions of which still exist in the Madura and Tinnevelly Districts) from Benares to Cape Comorin to expiate the sin of having thrown an areca-nut into her mouth with the left hand when chewing betel.

Ceremonial Occasions.

The etiquette that is observed on occasions of marriages or deaths is too elaborate to be mentioned in detail. The injunction "Rejoice with them that rejoice and weep with them that weep" is carried out literally. It is good etiquette to attend the marriages of all relations and friends however inconvenient it might be to both the hosts and the guests. Whenever there is a death in the house of a relation or a friend or even an acquaintance one is expected to go and condole with the

members of the bereaved family. A funny story is told of a simpleton who was asked to go and condole with his neighbour on his mother's death, and on the man asking what to say he was instructed thus, "I am very sorry for the loss of your mother. She was not only your mother but also was a mother to me and also to all the neighbours. The whole village is sorry for the loss of such a mother." He visited the neighbour and repeated the lesson. Some time after the wife of another neighbour died and the simpleton without instructions from his elders went to condole with his neighbour and repeated the same formula with the substitution of the word "wife" for the word "mother." The severe thrashing that he got can be better imagined than described.

When meeting a friend or relation one should never compliment him on his good looks or appearance. The proper thing to say is how poorly he looks and how lean he has become. This is done in order to ward off the "evil eye". When an Englishman meets his friend he says "How well you look, you never looked better," but an orthodox Hindu will never greet a person with such words. It is considered good etiquette to feel solicitous about the affairs of a person with whom he comes in contact for however short a time. It is not surprising to hear a casual acquaintance or even a stranger putting very searching questions to a man. The questions are mostly of a personal character as to whether his parents are living, how many brothers and sisters he has: whether he is married, and if not why not: and if he is married how many children, and if he has none, the reason why, and what his income is. Such inquisitorial questions are naturally resented by the modern generation but the older one would not be put off by any considerations of delicacy. One may travel with an Englishman from Colombo to Marseilles in the same cabin without being asked whether he is married or single, a Government or a private individual and what the source and amount of his income are. An old fashioned Hindu meeting a stranger in a railway carriage puts these and other questions within an hour of his joining the latter and they have either to be answered or a curt remark that such questions are uncalled for has to be made. In the latter case the man thinks "This is all the result of English education".

It is the height of vulgarity and low breeding to spit on the floor of a house, though blowing the nose is not considered improper.

The priest is greeted by prostrating before him. By the word "priest" is not meant one who officiates in the temple but one who teaches the way to salvation and without whose mediation it is not easy to obtain the desired end.

Great respect is shown to elders whether relations or friends. When walking together the younger should not go in front of the elder but should keep three or four feet behind. The younger should remove his upper cloth and put it round his waist when he approaches an elder, and should also fold his umbrella if he is holding one over his head at the time. This mark of respect is shown by clerks and servants to their masters and generally by inferiors towards their superiors.

When visiting a friend or relation, the shoes should be left outside the house. Strict etiquette forbids passing one's threshold with shoes on.

One should not go to a temple for worship unless he is physically and ceremonially clean. It is improper to go to a temple after a full meal. The best time for worship is when one is fasting. When visiting a temple for worship, the upper cloth should be tied round the waist.

I have not dealt with the etiquette obtaining among Muhammadans or Indian Christians or other communities, but have confined my attention solely to the better class of Hindus. The province of etiquette overlaps to some extent that of manners and customs but I have as far as possible dealt with what would properly come within the scope of the word "Etiquette".

NOTES ON THE QUINQUENNIAL REPORT ON THE PROGRESS OF EDUCATION IN INDIA.

By Eleanor MacDougall, M.A.

The latest Quinquennial Report on the Progress of Education in India was published by Government at the end of last year. It covers the period April 1912—March 1917 and deals with the whole of British India, including Burma, but excluding

Ceylon. It is based on the financial reports issued year by year by the Directors of Public Instruction and is drawn up by Mr. H. Sharp, the Commissioner for Education.

Much of the quinquennium has passed in the period of the war. The effects of this on education are summarized as follows:—

The Government reserved surpluses and balances of money which would otherwise have been granted to education.

Many men engaged in educational work went to the war, including fifty-one members of the Indian Educational Service and 179 teachers.

There has been a loss of Missionary funds, especially in Roman Catholic Missions, and schools and colleges administered by enemy Missions have been taken from their control. In Madras Presidency, one enemy Mission administered a college and 477 schools, containing 31,000 pupils. But a general stimulus has been given to all intellectual enterprises and the classes affected by education have gained a wider outlook.

Otherwise the quinquennium has been one of steady progress in almost all respects. In spite of the war there has been great activity in building, and the report contains 25 pages full of photographs of newly erected schools and colleges.

The greatest increase has been in University education. Here the figures are startling. The number of students has increased by 61 per cent. on the figure of the previous period. "Such an increase is without parallel in India." Great difficulty is felt in providing lecturers of sufficient attainment and buildings of sufficient size. Unfortunately there is not a parallel increase in the numbers of technical, industrial and medical students, but commercial education has made a good start. There is no great progress in Oriental studies. "The Sanskrit and Arabic schools have, as a whole, declined in number." The training of teachers has made some progress, but the situation is still unsatisfactory in most provinces. "Madras stands easily first." Government intends to give very liberal grants to promote progress in this matter, recognizing that the problem of the efficiency of the teacher is the most important of all educational problems.

Secondary education has also advanced, especially in the

number of pupils, the average increase for all provinces being 28 per cent. The causes assigned are :—

(1) "the growing sentiment in favour of professions which are deemed respectable and which provide a more or less sedentary life", (2) the increase of wealth in India "especially among the cultivating and lower classes", while the wages of the professional classes have not increased. The result is that the poor are enabled to aspire, and the middle classes are obliged to educate their children with a view to their earning a living. Secondary education is taken seriously and the average attendance is good, about 86 per cent. The different communities rank thus :—Parsis, Europeans, Brahmins, Indian Christians; all other communities are far below these.

There is an interesting discussion on the respective merits of the Matriculation Examination and the system of the Secondary School Leaving Certificate, which is known as "the Madras system". The general conclusion is greatly in favour of the S. S. L. C.; "there can be no doubt of its beneficial results". The question of the use of English as the medium of instruction is discussed. Madras is described as in favour of English to an extent even greater than the Department allows.

As for the quality of Secondary Education, progress is reported in the teaching of Science, but in general "the note of pessimism is dominant." Mr. Mayhew (Central Provinces) reports that "the work of secondary schools is appallingly bad, and in some respects there has been deterioration." "The Bengal report exhibits a still gloomier state of affairs. The main reason is the apparently inexhaustible demand for secondary education," resulting in :—

(*a*) lack of insistence on *efficient* education. Any school, however bad, can count on pupils.

(*b*) classes of too large a size.

(*c*) unwise promotions.

Another cause is the blighting effect of the examinations. Everything is sacrificed to the desire to pass. The use of worthless cribs, which is fatal to true education, is connived at or even encouraged by teachers.

The Report however states that on the whole there has been some progress and that "in many places schools will be found where a healthy training is imparted." It recommends better pay for teachers, organized games, playgrounds, and the adoption of the S. S. L. C. system instead of Matriculation.

Passing on to Primary Education the Report says that the "most striking feature of Indian education is top-heaviness". The disproportion between primary and secondary education is extraordinary. Of nations claiming to be civilized, India is in the fourth class as regards the proportion of children receiving secondary education, but in the tenth as regards those receiving primary education. Hence the great gulf between the literate and illiterate population. The reason given is that "the middle class finds that higher education pays, and loudly makes known its wants. The lower classes, though no longer hostile, are lukewarm and seldom clamour for a type of instruction which brings no immediate or tangible reward." Only 3·2 per cent. of the population is at school. The average length of school life is 3·8 years. About 39 per cent. of the children lapse into illiteracy within five years of leaving school. "Over half the pupils are studying only the vehicles of knowledge", 90 per cent. of the children are in the lower primary classes, over 45 per cent. in the infant classes. "The problem of primary education is mainly one of staffing." The question of curricula is of secondary importance compared with the question of the fewness of teachers and the poorness of their teaching capacity.

The question of compulsory education is discussed. The general conclusion is that the quality of primary education should be improved first. There is little to be gained by what the Report describes as "the expansion of mass education on the present lines, or with a system under which a large proportion of the pupils are infants stagnating in a creche, while the remainder glean only an acquaintance with the three R's and only a small residue continue to the stage where some of the fruits of their initial labour can be reaped. . . It would be an education which in many cases ended almost with the cradle and left 39 per cent. of its recipients totally illiterate a few years after its cessation." The Report expects only gradual improvement.

II

In the matter of the education of girls, progress is reported in every department, especially the training of teachers and in higher education. It is freely acknowledged that "the mainstay of useful work, outside of the more important Government institutions, is found in the missions". It is stated that "prejudice is in some ways and in some quarters slowly giving way". But there is little active effort on the part of Indians. It is not easy to obtain the services of Indian ladies on committees of school management. "Much is left to the missions." "There is a general unwillingness to pay fees."

In primary education progress is disappointing, partly because of a lack of women teachers and partly because the efforts of Government have not been backed up by parents. Of the girls named on the rolls only 47 per cent. actually attend, and this means that the statistics are largely misleading. But it is stated that 1·03 per cent. of the female population is at school, whereas in the previous quinquennial report the figure was 0·76 per cent. Of these, however, in the Presidency of Madras, 58 per cent. are in the infant classes.

The order of communities as regards the education of girls differs from that given above in the case of boys. The order is Europeans, Parsis, Indian Christians, Brahmins, Muhammadans and other Hindus. English education seems to be preferred to Vernacular education. In secondary education there is continuous progress and the quality is good. "In Bengal the superiority of girls' over boys' high schools has never been seriously contested. This is partly due to the fact that secondary schools for girls are largely under mission management. In Madras the great majority are thus managed."

"The principal event of the quinquennium was the establishment of two colleges for women in the city of Madras." There are now 742 women students in India. Bombay has no college for women; Bengal has two, one Anglican and one administered by Government; there are four in the United Provinces of which only one is for Indian women, the Isabella Thoburn College of the Methodist Episcopal Mission at Lucknow. There are no other women's colleges for Indians.

III

The Report touches briefly on two topics of great interest, the question of discipline, and the question of religious teaching. "The Indian student is ordinarily hardworking and quiet." But there have been serious breaches of discipline traceable to political or allied causes."

Students, who are easily captivated by eloquence, form an attractive audience for political agitators. In Bengal "the promoters of disorder regard the schools as a favourable ground for recruiting agents of their designs and an organized . . . attempt was made to corrupt pupils." Two headmasters were murdered and there were strikes in four Calcutta Colleges. "Publicists support pupils in acts of indiscipline, openly blaming the teachers and deprecating punishment." Still it is noted that "there is a great body of sound public opinion."

With regard to religious instruction it is noted that "much less has been heard about it" than in the previous five years. It is pointed out that in aided schools the Manager is at liberty to introduce any form of religious instruction which he desires. "Generally speaking, however, advantage is not largely taken of this privilege save in schools managed by Protestant Missions." Even in Government schools certain relaxations have been permitted "but very little advantage has been taken of these" except in Burma where practically all the pupils are Buddhists. "Hence some doubt was cast on the depth of the demand for religious instruction; and the difficulties in the way of its introduction were admittedly great, especially in the case of Hinduism." The Report speaks doubtfully of the value of moral instruction imparted in lessons and points out that though a committee was appointed in 1911 to consider and promote moral instruction, "its original enthusiasm appears to have waned." The question of the Conscience Clause, however, continues to attract attention. The Report maintains an attitude of neutrality in a carefully balanced paragraph.

"It is urged on the one hand that the absence of a conscience clause is a breach of religious neutrality and is opposed to the practice which exists in the United Kingdom and even

in India as regards European schools, that public funds are being utilised for the support of institutions which insist on instruction in a faith which is not the ancestral faith of the pupils, and that the present arrangement tends to destroy self-respect. On the other hand it is claimed that the religious instruction imparted is salutary in its effects; that it is largely non-dogmatic; that pupils and their parents have no real objection to it: that, if they have, the pupils can remove themselves to another school or the parents can take steps for the foundation of such a school; that the agitation is largely artificial; that compliance with it would merely put a stumbling block in the way of those who appreciate the instruction and would be subversive of discipline; that some of the Mission bodies at home would stop their subsidies and that some missionaries in India would close their institutions, with the result that India would be deprived of the admitted benefit of missionary effort in education and the Missions of the privileges which they have so long enjoyed and which induced them to commence their operations and to sink capital in land and buildings. A compromise, which was suggested as long ago as 1882, adopted by the Commission of that date but rejected by the Secretary of State, is the recognition of single school areas, *i.e.*, of areas which are served only by a Protestant mission school and where, accordingly, the absence of a conscience clause may be oppressive and should be removed. This idea has now been revived by some of those who have interested themselves in the controversy and is opposed by others as no real concession of the principle of freedom of conscience and as liable to bear hardly on children dwelling in multi-school areas who can find no room in non-mission institutions."

NOTES OF THE MONTH.

IN an article in our last issue reference was made to the effect of the War upon the gold value of the rupee, and it was pointed out how the rate of exchange had risen from one shilling and four pence to one shilling and sixpence. It was possible for the Government of India to issue rupees at that rate without much loss only because of a special arrangement made with the Government of the United States. Early in May the United States Treasury removed its control of silver, and as a result the rupee has now risen from one shilling and sixpence to one shilling and eightpence. In other words persons remitting money from England to India now receive for every pound paid in London only twelve rupees in India, while conversely persons remitting money from India to England can buy the right to receive a pound in London for twelve rupees. The underlying cause of this change is the present high price of silver and the tremendous demand for silver currency there is in India. Whether that high price will continue, and whether if it does not it will be possible or desirable for the Government of India to try to maintain exchange at its present rate are questions that only the future can answer. Meantime a strong commission has been appointed to consider Indian currency and financial questions. Like all currency changes this rise in exchange will benefit some individuals and injure others at least temporarily. For example institutions like the College which receive sterling remittances will lose and the same of course applies to individuals, while debtors and others who assist money from India will gain. One effect of the rise in exchange should be, at all events for a time, a stimulus to imports and a check upon exports. In many cases, at least at first, exporters from India may have to incur a loss either by having to receive a smaller payment in rupees for their goods, or, if they try to raise prices, by finding their market seriously restricted. On the other hand importers will benefit at first, for converse reasons, but it may be hoped that ultimately some of the extra profit they will make will be transferred to the consumers. A rise in the sterling value of the rupee of 25 per cent. as compared with what it was two years ago ought to do something to compensate for the enormous increase in prices to which the War has led and ought in time to lower even the retail prices of European goods.

DURING the past few weeks the Southborough Committees have given in their reports on the Franchise and the Division of Functions and the Indian Reform Bill has been introduced into Parliament, has passed its second reading and been remitted to a committee for consideration. It is not necessary in these notes to do more than chronicle these important facts. We should like, however,

to make a remark or two on part of Sir Sankaran Nair's minute of dissent from the Government of India Despatch. Speaking of the educational policy of Government, he says: "A retrogressive policy has been followed since Lord Dufferin's time. Considering the vast problem that lay before the Government it had been laid down that the Government should welcome every kind of private effort to supplement their efforts for the education of the country. Lord Dufferin's Government, however, declared that the Government should retire from any part of the field which could be, or should be, left to private effort, and made educational progress depend or private endeavour aided by Government grants. The results on secondary and collegiate education were deplorable." We may deal more fully at a later date with Sir Sankaran Nair's sketch of the history of education in India during the last thirty-five years but at present we may point out his attack upon the policy of Lord Dufferin's Government is really an attack upon the policy of the Government of India which was laid down by the Despatch of 1854. This policy had been departed from to a considerable extent, and the return to it,—the "retrogressive policy" as Sir Sankaran Nair calls it—was brought about by Lord Ripon when he appointed the Education Commission of which Dr. William Miller was a prominent member and no one will venture to assert that either Lord Ripon or Dr. Miller was in favour of a "retrogressive policy" in education. The question before the Education Commission was how to make the best use of the funds available for education. The policy it recommended was that of continuing and expanding the system of aided education. It may indeed be questioned how far that policy was loyally carried out and how far aided education was starved for the benefit of government institutions. In so far as that was the case apparently Sir Sankaran Nair would have approved, as he considers the policy of aided education a "retrogressive policy". There can be little doubt that some of the expectations of the members of the Education Commission were not realised. While some Missionary institutions, such, for example, as the Madras Christian College, developed even with the comparatively little Government aid received, the condition of many secondary schools and colleges was, as Sir Sankaran Nair says, deplorable, and there was not the development of good indigenous institutions that had been hoped for. Can this, however, really be said to have been the fault of the educational policy of Government? The point, however, that we wish to emphasise is that the policy condemned by Sir Sankaran Nair as "retrogressive" was the traditional policy of the Government of India, was recommended by the Education Commission of 1883, as the best educationally for India, and was thus revived not by Lord Dufferin but by Lord Ripon.

LITERARY NOTICES AND NOTES.

THE House of Cassell have added to their list of publications on Psychical Research, by the recent issue of Mr. J. Arthur Hill's latest work, "*Spiritualism: its History, Phenomena and Doctrine*". (*Cassell & Company, 7s. 6d.*) In the past spiritualism has not been fortunate in its expositors and we must confess that this latest exposition is not an exception to the rule.

Sir Arthur Conan Doyle's introduction gives us some interesting details as to the Author who has already written several volumes on Spiritualistic subjects. Mr. Hill, it seems, "was suddenly reduced to absolute helplessness by a heart wrench sustained while cycling up a hill, and has now spent many years stretched upon his back in bed with such physical disabilities that he cannot even write as most invalids would write, but has to hold the paper up at an angle with one hand while he writes with the other.....In these circumstances he has carried out the course of reading that his tasks necessitate, has done much laborious investigation, himself taking verbatim shorthand notes, and has been able within a few years to write considerable books, besides being the protagonist in many arguments and correspondences in the Press."

The Author tells us in his Preface that he was never a materialist, having read Berkeley at an early age, but he was dissatisfied with the ordinary religious teaching and became a Huxleyan. From this standpoint he approached Spiritualism and from a hostile attitude he was gradually won to an acceptance of the reality of spiritualistic phenomena, and to the explanation of them as due to spirits of the recently dead attempting communion with those still on this side of the veil.

He divides his work into two parts. *First*—Historical and Evidential; *Second*—Religious Aspect and Criticisms. The best work is the first part where he gives an account of Swedenborg, and the early days of Spiritualism in America and England. The familiar story is told of the Fox family and the Hydesville knockings, of D. D. Home and William Stainton Moses, of Eusapia Palladino and M. Jacolliot's wonderful experiences in India. Most valuable of all is his account of the founding and work of the Society for Psychical

Research. For those who have not read older and better works, this first section provides in a convenient form a resumé of the progress of Psychical Research in certain directions and indicates in a general way the various phenomena on which Spiritualists base their beliefs.

In part the second, the author deals with Spiritualism as a Religion, and attempts to answer criticisms levelled against it from various quarters. He defends it as a Religion on the ground that the churches have lost faith in personal survival and no longer satisfy enquiring minds, but he thinks that it would be better for the Spiritualistic Church to cease to exist as such if the churches were to recognize and adopt the teaching of Spiritualism. The answers to criticism are exceedingly weak, and throughout the whole book we lack the scholarly treatment and evidence of the scholarly mind that we find in such writers as F. W. H. Myers and Podmore. Of the author's earnestness and sincerity there can be no doubt, but he seems hardly to appreciate the weight of the arguments against his explanation of the phenomena he deals with, and he is apparently entirely ignorant of the mass of work that has been done on the Continent tending to show that these spiritualistic phenomena may all be accounted for without the assumption of the return of human spirits at all.

While we appreciate fully the earnestness of Mr. Hill and admire his devotion to his subject through the extraordinary difficulties he labours under, we feel that we have still to wait for *the* History of Psychical Investigation.

Literary Notes.

With its March number *The Athenæum* ceased to be an organ of reconstruction, and with the issue of the 4th April resumed its former rôle as a literary weekly. It was in January, 1917 that *The Athenæum* was reorganised as a journal of reconstruction. For two years its aim has been to uphold the position that 'all the problems of political, social, and economic life are primarily spiritual'. It has emphasised the pre-eminent importance of personality, and the need of working out the implications of democracy. Now this phase of the paper has come to an end. The monthly is exchanged for the weekly, and the journal makes a literary, rather than a political appeal. While grateful for much that was stimulating in the late management of the paper we record our satisfaction at the resumption by *The Athenæum* of the character which has for so long attached to it.

We notice that the thesis presented by the Rev. W. S. Urquhart, of the Scottish Churches College, Calcutta, to the University of Aberdeen for the Doctorate of Philosophy has been published by the Epworth Press and C. H. Kelly. It is entitled *Pantheism and the Value of Life*, with special reference to Indian philosophy.

We are glad that a beginning has been made to arrange Raemaeker's famous cartoons so as to form a *Cartoon History of the War*. The cartoons in this edition, of which the first volume has been published by Lane, are faced by extracts from official reports. Some one ought to undertake the same office for *Punch*. Its illustrations during the war have been too illuminating and of too high a tone to be left scattered in its pages of the past four years.

Greece has its literary troubles in addition to its political. The literary difficulty which it experiences is one that has been felt in most countries. It is the old and ever new question of the vernacular. The written language is separated by a very wide gulf from the spoken language. What is known as literary modern Greek is an attempt to revive the old classical tradition. What is spoken differs from place to place and has many words and constructions which are non-Hellenic. As in the days of Dante and Joachim du Bellay the question arises can the vernacular be used for poetry and pure prose? The same question is being asked in various parts of India at the present time. In Greece societies are constantly rising up which have it as their object to show that the vernacular can be a true medium of literature. One of the best exponents of this position with regard to Greek is C. P. Cavafy, a resident of Alexandria, whose poems are written in modern Demotic.

The publication of the Life of Sir William Turner by his son Dr. Logan Turner reminds us of the system under which he was brought up, the system of medical apprenticeship now a thing of the past. When Turner finished school at the age of fifteen he was apprenticed to a doctor who with his father and brother practised in Lancaster. Through association with these, one of whom had no degree or diploma, his early interest in surgery was stimulated. Over twenty chairs of anatomy have been filled by old students of Turner.

SCIENCE NOTES.

Professor Jean Perrin, head of the department of Chemistry in the Faculty of Sciences of the University of Paris, has been investigating the fluorescence of liquids. He employed an ultra-micro-

scopic device which confined the part illuminated by the arc-lamp to a region one-tenth of a mm. in diameter of the thin film, 3 microns (thousandths of a millimetre) thick between a microscope slide and a cover-glass. The illumination was observed by means of a microscope. It was found that, whatever the substance employed was, the fluorescence disappeared in a few seconds; the conclusion was that the substance is destroyed in the act of fluorescence and it was shown that the action is not reversible. The nature of the chemical change was not discovered.

TEMPERATURE and viscosity make no difference; the behaviour was the same in boiling water, cold water and glycerine at the temperature of liquid air. As several of the substances are dyestuffs, we can learn something of the nature of those dyes that are not fast to light. This molecular fluorescence is different from the atomic kind which occurs in the case of certain metallic atoms, in particular neodymium. The fatigue of the X-ray tube is probably of a similar kind, but in this case as the heat produced by the rays regenerates the glass, the action is reversible; we must suppose that the fluorescent flash is produced by the expulsion of a corpuscle, which, however, the body being a non-conductor, is imprisoned in the neighbourhood. The restoration of the corpuscle to its atom will produce fresh vibrations which may constitute phosphorescence; this is confirmed by the occurrence in some cases of phosphorescence in colouring matters dissolved in crystals or gelatine. Professor Perrin suggests that the chemical change consists in the rupture of the double bonds between atoms of carbon; but other groups of fluorescences must exist.

FLUORESCENCE per unit mass is what we have now to consider; it is constant for weak solutions, and diminishes for strong solutions as the strength increases. In attempting to account for the increased stability in concentrated solutions, Professor Perrin points out that, as the destruction of a molecule has to be considered as exceptional, something of the nature of resonance between the molecule and the incident light must occur; the energy thus absorbed must exceed a certain value before the sudden rupture which produces the flash takes place. If other molecules are near, they will tend to pick up some of the excess of energy, and so diminish the probability of the first molecule's vibration reaching the bursting point.

WE may now give some figures. The process of stabilisation begins when the molecules of the fluorescent substance are about 30 millimicrons (millionths of a millimetre) apart; it is complete when they are 1·5 millimicrons apart. This can be confirmed by experiments on 'black spots' in soap solutions to which fluorescent blue has been added; three thicknesses of about 6, 10, 15 millimicrons are known. The middle one showed most fluorescence, though it was darker than the main film.

PHOTO-CHEMISTRY, as illustrated by the processes in the photographic plate and the plant-leaf, may be governed by similar laws, thinks Professor Perrin. Where temperature appears to have an influence, it may be due to diffusion occurring. "Furthermore, I expect to demonstrate shortly the possibility that the action of light, governed by laws analogous to those which we have just examined, dominates the entire realm of Chemical Dynamics."

FOR some months the 72 inch reflector at Victoria, British Columbia, has been the largest telescope in operation. The mounting was completed in October, 1916, but the main mirror was not finished till April 1918, the delay being largely due to the high standard of perfection the makers, the John A. Brashear Co., had set themselves. The thoroughness of their work as well as that of the makers of the mounting, the Warner and Swasey Co., is shown in the extraordinary fact that the mirror arrived on April 29 and the telescope was in use on May 6. It will be surpassed in size by the 100-inch Mt. Wilson reflector, now nearly completed. The perfection of the figure of the mirror, which has been carefully tested, is shown by the longitudinal aberration being less than one-fourth mm. and the lateral less than one-tenth of this.

THE MOUNTING is no less remarkable. The designer has gone back to something like the old English form, for the main axis is supported at both ends. The telescope is provided with three speeds; a fast setting motion of 45° per minute, a fine setting motion of 10′ per minute, and a guiding speed of 30″ per minute. When an assistant takes charge of the fast setting motion, the time from the close of an exposure on one star to the beginning of an exposure on another averages only three minutes, although the moving mass is forty-five tons. As usual with large telescopes, variations of temperature in the objective are a difficulty; these have been diminished by packing it in cotton wool. For spectrograph work in conjunction with the main mirror of 30 feet focus is used a convex secondary mirror; this Cassegrainian combination gives an equivalent focal length of 108 feet.

EVEN the layman is interested in knowing the use to be made of such an instrument. The greater part of the time has been taken up with photographing the spectra of stars, 1186 having been taken by the end of 1918; among these thirty spectroscopic binaries have been found. In co-operation with Mt. Wilson, the radial velocity of 800 stars is being determined. The Harvard regions are also being photographed without and with a parallel wire grating: the grating cuts down the light in a definite ratio and so enables one to form an absolute scale of magnitudes.

THE Dogs'. Protection Bill which has reached the Report Stage has for its purpose the prevention of experiments on dogs. It says little for the House of Commons that it should have got so far, for, as *Nature* says, investigation in physiology, pharmacology, and surgery would be crippled if the Bill were passed. Preliminary work can be done on rats, guinea-pigs and rabbits, but their organs are too small for convenient examination when the investigation has passed from the What? to the How? stage. Cats may then be used, but their food habits are too unlike man's for them to be of much use. The main advances in surgery in recent years have been rendered possible by experiments on dogs; for instance, excision of part of the alimentary canal, operations on the chest and on the living heart.

RECENT PERIODICAL LITERATURE.

CONTEMPORARY REVIEW.

THE *Contemporary Review* for March contains no articles of outstanding merit or interest. It opens with one on 'The Congress of Paris', by Major-General Sir Frederick Maurice. This article was written just when the first draft of the constitution of the League of Nations had been laid before the assembled delegates; and its purpose is to give some account of the machinery of the Conference, to enquire how the Conference had so far done its work, to point out the difficulties it had overcome, and to call attention to those which lay ahead. The events which preceded the assembly of the Conference were not, General Maurice says, of the best augury. The French were in rather a nervous mood and unwilling to believe that the proposed League of Nations could give them the security they desired, President Wilson had suffered an electoral reverse, and there had passed over Italy a great wave of Chauvinism.

But the visit of President Wilson to Europe, the unity of Anglo-Saxon opinion, and the general atmosphere of goodwill as well as the readiness of all in authority to make concessions for the common good changed the outlook considerably; and the Conference opened under much more favourable auspices than seemed possible at one time. And when it did open, it made very satisfactory progress. One of the difficulties which it tackled and successfully overcame was the application of the mandatory principle to the German colonies. The credit of the success achieved here, General Maurice assigns to the British delegation which set the example of readiness to make concessions for the good of the world. Among difficulties ahead General Maurice refers to the problem of the future of Germany and Russia and the satisfaction of French feeling in the matter of security.

Professor Gilbert Murray in an article entitled 'The European Famine' calls attention to the great need of food that continues among all the peoples of Central and Eastern Europe, and warns his British readers that the time for easy food conditions is not yet come, and is not yet near. The Americans, he says, have given out of their abundance with splendid generosity, the Swiss out of their meagre and stinted rations have given with a self-sacrifice that is almost more splendid still, and he will not believe that the British are less generous than either the Swiss or the Americans.

Mr. J. M. Robertson contributes a very sane article on 'The Industrial Future.' Few people, he says, can have been surprised by the labour troubles which have arisen since the armistice was declared, though the anarchic element has been more prominent than many expected. But the real testing time has not yet arrived. It will come when everywhere industry gravitates to normal peace conditions, and international competition is resumed, with Germany in the field. This most important fact is not realised by those representatives of labour who are calling for a great increase of wages simultaneously with a reduction in the hours of work. They do not seem to understand that only an increase in the things generally required can give the greater comfort and ease of life which they rightly seek to obtain for themselves. Labour, Mr. Robertson says, has as much to learn as capital if it is to fare nearly as well as its champions hope.

Mr. Edward Jenks pleads very strongly for a Federation of Nations rather than a League of Governments. A League of Governments, he says, would start with unhappy associations, while Federation has been the most conspicuously successful of all modern political experiments. And while a League of Governments is at best a League to prevent war, a Federation of Nations would be mainly and avowedly

concerned with the production of harmony. Finally, while a League of Governments has no head and no direct executive power, a Federation has both, and both are essential for really effective action in the interests of permanent peace. With regard to this we would ask, Does the body constituted at the Paris Conference approximate more to a League of Governments or to a Federation of Nations?

Sir Edwin Pears writes on 'The Rise, Decline, and Fall of Young Turkey'; Mr. Charles Dawbarn on 'Leon Bourgeois: An Apostle of Peace'. and Annie C. Marshall on 'Impressions of Smyrna in War Time': Among the other articles may be mentioned three dealing respectively with certain Japanese, Chinese, and Greek questions that call for settlement. The number concludes with the usual reviews of books.

FORTNIGHTLY REVIEW.

SIR SIDNEY LOW in *Currente Calamo* comments on the appointment of Sir F. E. Smith to be Lord Chancellor; he is young for the post and is famous as a speaker rather than for his knowledge of law. Probably it is meant that the post which is greatly overloaded with a strange variety of functions should lose some of these and a young man will object less than an older one would. Sir Sidney goes on to consider Mr. Pollen's criticism of Admiralty policy and the tactics at the battle of Jutland, (Lord Jellicoe's book, since published, has, we imagine, turned the controversy to different points), also Sir Douglas Haig's despatch, "a proof of the overwhelmingly decisive part played by the British armies on the Western front in bringing the enemy to his final defeat." Sir Sidney Low next considers the work of the Peace Conference, hoping it will not come to an untimely end through a Bolshevik irruption.

Mr. Archibald Hurd contributes 'The United States and Sea-Power: a Challenge.' We must suppose that some explanation of the action has been given to the British authorities, possibly that it is a way of saying that America is determined to have the League of Nations; otherwise it must be regarded as one of the most serious and we are inclined to say ill-timed steps in the history of international relations. This Mr. Hurd, who is not far off being a semi-official writer, explains in his article. The American Congress has been informed that £500 million are to be spent on construction in the next ten years; and nearly double that amount on commercial construction including shipyards. Britain, as the centre of a maritime empire, lying near to other countries and with the need for imported

food, has reasons for a large navy which the United States cannot offer. And yet Mr. Josephus Daniels, the Secretary of the Navy, has stated officially that "the United States must have a navy second to none, if not superior to any, if she is to play the part in the future history of the world commensurate with her size, power, and wealth."

The programme of 1916 was examined by the Senate after the Battle of Jutland was fought; the result was that it was passed, but as a three-year programme instead of a five-year. This would have brought the United States about on a level with Germany, or, considering the advantage of new ships over old, above it. When she entered the War, the programme was altered; all the attention was given to destroyers; but in the autumn of 1918, another three-year programme substantially similar to the one authorised in 1916 was submitted to Congress; this would be completed in 1921. A second three-year programme of approximately the same amount was to be started so as to be almost finished in 1925. The object was definitely stated to be to equal, if not surpass, the British Navy.

Mr. Hurd goes on to discuss the merchant fleet. Here the armistice has already made alterations; the construction of wooden ships has stopped, and the concrete ship is a doubtful quantity; but there is no sign of a retardation in the building of steel ships. Mr. Edward N. Hurley, Chairman of the Federal Shipping Board, is conducting a great campaign and his object is to construct a merchant fleet of 3,000 ships--25 million tons. The difficulty is that building in America is more expensive than elsewhere, and that the rules for the feeding and accommodation of American seamen make the wage-bill on American boats exceptionally high.

He proposes that the ships built be sold to American companies on easy terms at what the cost would be if built elsewhere, and, similarly, that the Government should pay a subsidy to cover the difference in costs running between American and Japanese ships. A writer in the *New York American* says "England is a good friend; a wonderful little island. She cannot develop too rapidly to suit us. But this is a big continent, and when you talk about supremacy, it is reasonable for this country to decline politely any number two position." This, as Mr. Hurd remarks, is based on a prevalent but strange misconception. The Americans who talk thus forget that George V is "King of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, Emperor of India." Sea communications are as vital to Britain as railways are to the United States.

The note on which Mr. Hurd closes is more reassuring. "While we cannot profess to be uninterested in the American projects, we can

afford to regard them in a spirit of some detachment, leaving the American people, with renewed assurances of our goodwill towards them and our devotion to a common cause, to work out their own salvation after their own ideas when at last the war heat is abated and they readjust their vision, as we shall readjust ours to the new world situation, each nation taking up and leaving its appropriate burden to ensure the future of the human race."

Mr. J. B. Firth gives us 'Victors and Victims at Westminster'. He thinks that the Coalition will not last very long, but long enough to make a good start on the work of reconstruction. It was unfortunate that Lloyd George's Unionist allies did not give him a freer hand in the construction of the Cabinet. Mr. Chamberlain is a poor substitute for Mr. Bonar Law as Chancellor of the Exchequer; Lord Milner, though able, is not good at carrying opinion, particularly Colonial opinion, with him. Mr. Firth does not see what title Mr. Long has to retain office, and the Admiralty is particularly inappropriate: on the other hand, he considers Mr. Churchill as good as could be got for the War Office, mainly on account of his fearlessness. To this we should demur; we doubt whether, when in office, he has the courage to change his opinions. Like Sir Sidney Low, Mr. Firth is surprised at Sir F. E. Smith's transference to the Woolsack; "it is as if a blazing meteor had suddenly checked itself in full career, and, gathering its streaming tail together, resolved to be a fixed star of the first magnitude, emitting pure serene beams of mellow light instead of the fitful flashes of brilliant improvisation."

In the opposition, the Sinn Feiners would be the most important group if they were to take their seats, as they number seventy-three. The Labour Party, with its sixty-three members is the official opposition. As it approaches power, the Labour Party is improving in solidity and moderation; it is, however, afraid of its own extremists, who are much more prominent in the councils of the party outside the House. Mr. Asquith is a great loss to Parliament; in an excited House he could recommend with authority a statesmanlike and patriotic middle course.

Miss Rhoda Power recalls the experiences of 'A Year in South Russia,' spent at Rostov-on-the-Don. The Revolution of March 1917 was welcomed, but without much understanding. "'That's good,' said one, 'that Peace without Annexation or Contribution'. 'I don't know,' answered another, 'let's look those places up on the map. Perhaps we musn't give them up. They may be important.'" "The rear" of a procession "was brought up by thirty or forty ragged men, who carried a banner bearing the legend, 'The Committee of Thieves greets the Russian Republic.'" Things grew worse as the

soldiers returned: trains bore the notice, "Will the *tovarishchi* (comrades) kindly refrain from throwing passengers on to the lines while the train is in motion as it creates a bad impression abroad." In the autumn the price of food rose and with it the feeling against the *bourgeoisie*. Bands of criminals such as "The Committee of Adventurers and Apaches" extorted money by threats and kidnapping. The Cossacks under Kaledin restored order for a little, but could not prevent burglaries and highway robberies. The former were stopped by the inmates themselves guarding the doors night and day, but the latter went on. Then the fighting came nearer, and finally the Cossacks went over to the Bolsheviks, which made Kaledin commit suicide. Then the Dobrovolchesky army had to retire from the town. On the Red Guard entering Rostov there were searches for cadets, who were shot summarily, and often, not always, jewels and other valuables were annexed. The rich in the town had to pay twelve million roubles, and for that they were not permitted to draw on their bank-accounts—from them they were only allowed a hundred and fifty roubles a week and the rouble was worth about a penny in purchasing power—and when half had been collected the treasurer absconded with it. Education suffered and religion was suppressed. Food was soon dearer than ever, and when the Bolsheviks went on in pursuit of their enemies, then was less order than ever and the poor as well as the rich were robbed.

Mr. Julius M. Price tells what he saw on a journey through Austria to Vienna. He went from the Italian front by car as far as Innsbrück, and thence by train. Behind the Austrian lines, the enormous quantities of abandoned stores showed how rapid the retreat had been. Innsbrück was occupied by both Italians and Austrians; the Austrian officers were very fine in appearance, but were really supported by the municipality. Prices were very high, but the occupation seemed to make little difference; yet the luck of Imst, a village twenty-five miles away, in being occupied by British troops—the Honourable Artillery Company—was envied.

The journey to Vienna took thirty hours instead of seven; there was only one train a day, but it was a quarter mile in length. There was no distinction of class and every compartment was packed. The carriages were in a state of complete disrepair. On the journey food was fairly plentiful for those who could afford the price—five kronen (florins) for a plate of somewhat doubtful meat with a vegetable and a cup of thick soup—but no bread was obtainable. The Vienna cab driver asked 45 kronen for the drive to the hotel, and bread was very scarce; in fact, it is the scarcity of coal and bread that makes revolution probable. Partly due to the blockade, this scarcity is rendered

much more severe by the hostility of the Czecho-Slovaks. Meat, fat, potatoes, kerosene, wool are all very scarce, some of them unobtainable. It is almost certain that Austria will join Germany; it is not fertile, and has no raw materials, and so cannot exist alone.

COLLEGE NOTES.

THE month of March is one of mixed interest in the life of our College. Though not wanting in sunshine, being the first month of summer in Madras, it is filled with shadow of two kinds. One is the shadow of University and College examinations which prevent students from doing very much beyond hurrying up with their studies and getting ready for the approaching ordeal. The silence and quietness observable in our Hostels in March when coming examinations cast their shadows before, present a striking contrast to the noise and restlessness which mark College life in September and October when our students feel themselves quite at large and free to engage in extra-collegiate doings. The other circumstance which casts a gloom upon College life in March is the impending departure of Professors going home on more or less long furlough. This year the number of those going home (some of them for good) is greater than usual, thanks to the cessation of hostilities and increased facilities for passage across the seas. Mr. Corley, Mr. Angus, Mr. Sherriffs and Mr. Pittendrigh have all been recipients of farewell addresses. Though Mr. Corley is only availing himself of the usual furlough and will return in due course, the History students of the final year class have thought fit to express "the sincere admiration and gratitude they feel towards him."

We have come to cherish these feelings, they say, in spite of our feeling that you have been unsparing in your criticisms. We know that there is nothing you hate so much as a fallacy: it is not that you love men less but Truth more. Your love of accuracy and your perception of the logical bearing of things and of ideas have given to your teaching of History and Political Science the animation of an intellectual wrestling with Error on one hand and of the discovery of unknown continents of Fact on the other. We need not testify to the delight we have always felt in listening to lectures which for keen argumentation, irresistible logic and convincing exposition, couched in pure, racy, idiomatic English, are as good as anything we have read in books. Nor can we forget the homely illustrations with which you clinched your arguments. Your vivid realization of the Greek and Roman world and your classical turn of mind have given us—who have not gone to Britain, an idea of true Oxford Culture. We are thankful to you for what we have learnt from you in the shape of ideas, method, and attitude of mind; which we believe will be useful to us in tackling the various problems which

await us in private and public life. We are also thankful to Mrs. Corley for the bright genial influence she has exerted on us as our hostess at your Saturday evening At Homes.

Though Mr. Angus' plans for the future have not become known, members of the Camera Club and pupils of some of the school classes have bidden good-bye to him in a more or less formal manner. Mr. Sherriff's retirement from the service of the College within seven years after coming out has been somewhat of a surprise to the Natural Science students who say in their farewell address to him, "Since you have evidently made up your mind to do so—perhaps you feel that Britain needs your services more than India—we have no other alternative but to wish you good-bye and in doing so to wish you health, wealth and prosperity."

Mr. Pittendrigh's departure has been the occasion of quite a series of farewells. No wonder. It is a long spell of time from 1885 when he came out to India to March, 1919; and the interval has been filled with so much of steady and self-forgetful work of various kinds in the midst of difficulties and disappointments, of misfortunes and losses which would have broken the spirit of a man less firmly rooted in the graces of Christian life, faith, hope and charity. The teachers of the School department most of whom are his former students, the students of the Junior Intermediate class of which he is the Professor in charge, the Associated Societies representing the general body of students, the College Day Association on behalf of the former students of the College, the Second Students' Home with which he has long been connected as Superintendent, the Indian Staff of the College, the Y. M. C. A. in whose direction and management he has for many years taken a leading part, the Beri Chetty young men many of whom have been Mr. Pittendrigh's students or the ladies of whose families were once the pupils of Mrs. Agnes Falconer Pittendrigh, the Tamil Congregation of the College Church in whose up-building Mr. Pittendrigh has all along taken a lively interest,—each of these bodies has given a hearty send-off to Mr. Pittendrigh. It is impossible to notice all these meetings in detail. We shall content ourselves with giving here the addresses presented by two Associations only, one representing the present students and the other the former students of the College. At the meeting of the Associated Societies held in the Anderson Hall, the chair was appropriately occupied by the Hon'ble Mr. Justice Oldfield, the Vice-Chancellor of the University, who bore testimony to Mr. Pittendrigh's useful work and helpful influence both in the University and in the Madras Legislative Council. The Address of the Associated Societies was as follows:—

To

THE REV. GEORGE PITTENDRIGH, M.A.

REVEREND AND DEAR SIR,

Having heard that you are going home on furlough prior to retirement from service in the College, we, the members of the Associated Societies, deem it our duty to come forward and acknowledge in public the immense debt of gratitude which the College Societies owe to you for the practical interest you have evinced in their healthy working and steady progress, and for the wise guidance which you have given them, for the space of more than a quarter of a century.

It is a special feature of life in our College that the Professors are not content with meeting students in the class room, but mingle with them freely in all their voluntary activities social, intellectual and physical; and among our Professors we may state without hesitation that none has moved more unreservedly with us and participated more fully in our activities than yourself. Your frank and easy manner, your sympathy with all types of character, your tolerance of all kind of views, your tact in adjusting difference, your capacity for pouring oil over troubled waters, your willingness to be used in the service of others, your sweet humour—all these qualities have made you an ideal President of College Societies; and if to-day our members distinguish themselves, carrying off the prizes in all inter-collegiate debating competitions, the credit is in no small measure due to the nursing care with which you have for years been supervising the proceedings of these societies and helping their management. You have been in our midst, if we may say so, a power—we shall not say, not ourselves, but part of ourselves—making for steady work, hearty co-operation and patient cheerful subordination of personal idiosyncracies to social welfare.

In our own name and in the name of our numberless predecessors in the College who owe to you some of the sweetest and most steadying influences in life, we thank you, and in bidding you Good-bye, pray that God may bless you with long life and happiness of every kind.

We remain,
Reverend and Dear Sir,
Your obedient and affectionate Students,
THE MEMBERS OF THE ASSOCIATED SOCIETIES.

MADRAS CHRISTIAN COLLEGE,
17th March, 1919.

At the above meeting a bromide enlargement of Mr. Pittendrigh's portrait was presented to the College authorities by the Associated Societies, through their spokesman, Rao Bahadur O. Kandaswamy Chetty, one of the earliest and oldest students of Mr, Pittendrigh.

The Committee of the College Day Association arranged for an 'At Home' in the College Hall to say good-bye to Mr. Pittendrigh. The following Address was read on the occasion by Mr. Mahomed Usman Sahib Bahadur, Secretary of the College Day Association :—

To

THE REV. GEORGE PITTENDRIGH, M.A.,
Professor of English,
Madras Christian College.

REVEREND AND DEAR SIR,

On behalf of the Past Students of the Madras Christian College we, the members of the Christian College Day Association, desire to say Farewell to you on the eve of your departure on furlough with a view, we are informed, to retirement from the service of the College.

Some of us remember you when you came out in 1885, a young man quite fit and strong, eager to share in Dr. Miller's great work for the people of Southern India. Cheerfully did you then enter upon whatever work was assigned to you, and patiently and ungrudgingly have you since shouldered every responsibility imposed on you, whether as Professor of English or as Superintendent of the School or as Bursar or as Editor of the *College Magazine* or as Superintendent of one or another of the College Hostels or as President of the College Societies,—feeling dimly conscious that somehow the threads you spun would be woven into the shining fabric of India's future and the minds you helped to train and influence would be brought to bear upon the evolution of a new India.

You have in a way seen the reward of your labours within the College in the broadening life of the people and in their awakened consciousness of power. And as Fellow of the University, as Member of the Madras Legislative Council, as the spokesman, after Dr. Miller, of the claims of Aided Education, as Secretary of the Madras Board of Missionary Education, as the adviser and helper of Women's movement for the higher education of Indian women, as President of the Madras Y. M. C. A., you have contributed not a little towards a gradual solution of the educational, social, and moral problems which have arisen in the course of the country's development.

You have done all this work with a soothing simplicity of nature which has made you welcome and agreeable in whatever circle you found yourself. It has been your privilege to win men's sympathy and support for whatever cause you espoused by the subtle influence and appealing power of your goodness of disposition, accentuated by your sweetness of manner and your unwearying toil.

We need hardly say how warmly we appreciate your life-work in this country we would only request you to accept the accompanying souvenir as a humble token of our sincere gratitude.

In bidding you Good-bye, we pray that God may bless you with long life and happiness of every kind.

We remain,
Reverend and Dear Sir,
Yours ever gratefully,
MEMBERS OF THE MADRAS CHRISTIAN COLLEGE DAY ASSOCIATION.

MADRAS CHRISTIAN COLLEGE,
22nd March, 1919.

Mr. Pittendrigh thanked the Association for the kind Address and the audience, some of whom had come from the muffassal, for their kind presence there that day. As regards his retirement, some had said that he was going away at a comparatively young age. But if a man had sat for 34 years on the

same stool or different stools in the same office it was time that some one else should take that stool. He would also remind them of the aphorism that it was better to give up one's work before his work gave him up. He had spent what might be said to be a generation in India and the India that he saw more than 30 years ago was an entirely different India from the India of to-day. The change had been enormous and there was no use in speaking any longer of stagnation in India. India was advancing with great rapidity and the danger was not stagnation but too rapid growth. Those of them who were teachers had a great part to play in the shaping of India's future and they had been trying to do what they could to fit Indian youths for the life before them. He would like his audience to remember that the goal that was now apparent to everybody, the goal of self-government in the Indian Empire had been before the minds of men for many, many generations. Britain gave education in India knowing exactly what education would mean. Over a hundred years ago, Mountstuart Elphinstone, who was looking into some educational books, when asked what he was doing replied "I am looking at the things that are going to drive us out of India.' That was said epigrammatically and the speaker hoped, with not absolutely literal truth, for he trusted that the future that they were trying to shape in India would not mean driving the British out, but would be a union of Britain and India in an indissoluble bond. Britain's aim all along has been the gradual elevation of India to the point of self-government. The only question that divided them was the rapidity of the progress. In the progress of India he did not think that any share was quite so good as that of the teacher. He was proud, therefore, that it had been given to him to spend his life in the Christian College. The address had referred to his services in the cause of aided education. He acknowledged that he had done his best for aided education because he believed that in aided education they had the best education that India could receive. Personally he believed that the Government had not been sufficiently generous in its support of that type of education. The principle of the half grant which was established a few years ago was bearing extremely hardly on the aided bodies.

As regards his departure, he did not somehow feel inclined to say goodbye to the audience. He did not feel somehow that that was their last meeting. As far as he knew he was not again likely to be teaching in the Christian College, but at the same time he did not feel that he would never look upon India again. He trusted that some of them would see him on the other side of the water, in which case he hoped they would shake hands there and talk of old times. He need not assure them, he added, that their welcome there would be most hearty.

Rao Sahib T. Ramakrishna Pillai, who presided on the occasion, thanked Mr. Pittendrigh for accepting the Address and the audience for their kind presence.

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PLOTINUS:

THE METAPHYSICIAN OF MYSTICISM.

BY ARTHUR JEFFERY, M.A.

III

NEOPLATONISM, as its name suggests, is or claims to be a continuation of the Platonic tradition. Yet the cradle of Neoplatonism was not Athens but Alexandria, the city half eastern and half western, in whose streets and lecture rooms and temples East and West met, and where Judaism in Philo and Christianity in Clement and Origen became Hellenized. And, as one might naturally expect, the Neoplatonism which grew up at Alexandria was not a pure development of Platonism; the very direction taken by the Platonic philosophy after the death of Plato guaranteed this. The evolution of Plato's own thought in his later years anticipated what would happen to his philosophy at the hands of his followers. 'Whether we consider the Pythagoreanising tendency, with its devotion to mathematics and astronomy, or the growth of religious interest, of solemnity and devoutness, or the increase in ethical severity, especially as regards sex-matters, or the deepening pessimism about politics and human society, we find the whole history of Platonism anticipated in Plato himself.' One follower developed one of these tendencies and another developed another, gradually diverging more and more widely from the teaching of the Master. Plato's grand doctrine of Ideas was soon abandoned as unintelligible, his idealism was sadly watered down by those on whom

materialism had too heavy claims, his speculative worth was neglected, and under Pyrrho the Platonic school was teaching a whole-hearted Scepticism.

It was inevitable that Platonism should end up in Eclecticism. It was from this eclectic Platonism that Neoplatonism sprang. To quote Dr. Inge — This 'eclectic Platonism began to display a new feature; it became a philosophy of revelation. The earliest philosophies had been cosmocentric; the later anthropocentric; the last phase was to be theocentric. This tendency was destined to dominate the whole of the last period of Greek philosophy. It grew out of the Scepticism of the New Academy, but was none the less a revulsion from it; and by insisting once more on the supersensual as alone real, and on divine inspiration as alone blessed, it made a return to the true Plato.' Greek philosophy had started with Thales and the Ionian cosmologists where the physical universe was the centre of philosophical discussion. After the Atomists the centre changed to man and the discussions were ethical and psychological. But after the ending of this stage in Scepticism, Neoplatonism got back to the spiritual vision of Plato and to its close Greek philosophy remained theocentric. Neoplatonism was the central truth of Platonism welded with elements from the Stoics, the Epicureans, the Academics and other schools.

Plotinus himself has been accused of being an eclectic whose work consisted in harmonising and combining the best that had been said by different schools. There may be some slight element of truth in this, for it was not likely that one who had been educated in Alexandria and for ten years had attended the lectures of Ammonius Saccas, had been uninfluenced by the various schools of philosophy whose teachings he had examined and discussed. But Plotinus was not consciously an eclectic. He claimed to be a genuine Platonist and he tells us himself that he disliked being called an Academic for he thought the Academics had seriously erred from genuine Platonism, while he desired to represent the real teaching of the Master. Plotinus will never admit that his philosophy differs from that of the Master from whom he derived all his inspiration. He is continually trying to read into Plato ideas which we cannot at this day find there, and even the Pythagorean elements which are allowed into his system are confined to those which Plato also admitted. It is this reverence for Plato which causes him to mask his indebtedness to other thinkers and schools of thought. There is not the slightest doubt that his debt to Stoicism was as great as if not greater than that of earlier Neoplatonists: his ethics are largely Stoic, his conception of God as the creator of matter is Stoic, his very nomenclature is frequently Stoic, and yet he considers that his life's work is to combat the materialism which he identifies with the Stoic philosophy. It is the same with Aristotle to whom he owes almost as much as to Plato, but will not acknowledge it as he thinks that Aristotle departed from the true Platonic tradition.

However, making allowances for all the other influences which came in and helped to mould the philosophy of Plotinus, it is still true that on the intellectualist side his teaching cannot be understood apart from the Platonic philosophy. The key to the understanding of Plotinus lies in Plato and to a less extent in Aristotle. Take for example the categories. In the sixth Ennead, Plotinus tells us that there are three pairs of categories, each pair consisting of opposites which are reconciled in the spiritual world. They are in order— Thought and Thing; Difference and Identity; Permanence and Change. He arrives at these after an acute criticism of Aristotle's categories; but the real explanation of Plotinus' use of the categories is only seen in the light of the treatment of the same in Plato's later dialogues, where they tend to replace the Ideas and yet are not identical with the Ideas. Again take that much abused word — dialectic. In Plato, dialectic is the art of discovering the general truths or principles which underlie the discoveries of the various sciences. By its aid we can, he says, "comprehend by regular process all true existence, and what each thing is in its true nature; for the arts in general are concerned with the desires or opinions of men, or are cultivated with a view to production and construction, or for the preservation of such productions and constructions; and as to the mathematical sciences, which have some apprehension of true being, they only dream about being, but never behold the waking reality so long as they leave their hypotheses

unexamined and are unable to give an account of them. . . . Dialectic does away with hypotheses, in order to make her own ground secure; the eye of the soul, which is literally buried in an outlandish slough, is by her gentle aid lifted upwards; and she uses as helpers and handmaids in the work of conversion the sciences which we have been discussing." Following closely in the footsteps of the Master, Plotinus tells us of dialectic, that "it is a science which enables us to reason about each thing, to say what it is and how it differs from others, what it has in common with them, where it is, whether it really exists, to determine how many real beings there are, and where not-being is to be found instead of true being. It treats also of good and evil, of all that is subordinated to the good and to its contrary, of the nature of that which is eternal and of that which is not. It speaks of things scientifically and not according to simple opinion. . . . It traverses the whole domain of the spiritual, and then by analysis returns to its starting point." It is this conception of dialectic as the study of first principles leading up to intuitive wisdom, which makes Plotinus refuse to separate the intellectual discipline from the moral and mystical, and insist that the way of attainment is for the whole personality and not for a part of it.

In Plotinus' account of the Spiritual World the doctrine of Ideas is prominent, and here again we are forced back to the Platonic doctrine of Ideas in order to understand Plotinus, although it must be confessed that Plotinus is much more explicit about them than Plato. In fact Plato's treatment of the Ideas is not at all consistent. The doctrine of Ideas is an essential part of all mystical philosophy, and in his earlier mystical period Plato follows the usual mystical tradition and tends to identify them with the thought of God, But, as Dr. Inge says, 'as he grew older, the logician and metaphysician gained at the expense of the mystic', and in the Theætetus the Ideas tend to become forms of thought and to be replaced by the categories. It is with the earlier mystical Plato that Plotinus finds his affinity. In the fifth chapter of the sixth Ennead he tells us that 'so far as every thought in Spirit is also an eternal form of being, all the thoughts of Spirit are

Ideas. The kingdom of the Ideas is the true reality, the true beauty. They are unity in diversity, and diversity in unity. Each Idea is Spirit, and Spirit is 'the totality of the Ideas.'

It is in his doctrine of the Immortality of the Soul that Plotinus departs most from the previous tradition of Greek philosophy. To understand his position here we must understand what he means by soul. Plotinus divides man into Body, Soul and Spirit; and in their objective aspects, Body, Soul and Spirit are respectively the world as perceived by the senses, the world interpreted by mind as a spiritual and temporal order, and the spiritual world. Now of these, the phenomenal world does not possess reality, the Soul and its world only have reality in a derivative and dependent sense. It is the spiritual world alone that is fully real. For Plotinus the Soul is not the summit of being, but its centre. It is in vital connexion with both the phenomenal and spiritual worlds and binds them together. There were two lines of tradition as to the nature of the Soul anterior to Plotinus, and he attempts to combine these two together. One line of tradition made the Soul a kind of spiritual energy, a power of God in the world. An instance of this tradition is the Jewish conception of Wisdom in the 'Proverbs of Solomon' where Wisdom says:

> By me Kings reign and princes decree justice.
> By me princes rule, and nobles, even all the judges of the earth.
> I lead in the way of righteousness, in the midst of the paths of judgement,
> I was set up from everlasting, from the beginning, or ever the earth was.
> Before the mountains were settled, before the hills was I brought forth.
> Now therefore hearken unto me, O ye children.
> For blessed are they that keep my ways.
> For whoso findeth me findeth life, and shall obtain favour of the Lord.

The second line of tradition was that deriving from Orphism and thought not of Soul but of manifold Souls which had fallen from their heavenly home and were on their way of return thither. It was the attempt to combine these two which gave Plotinus his conception of Soul as the eternal timeless energy thrown off from Spirit and yet being an individual entity in each individual man. It is the last

Logos of the spiritual world and the first of the phenomenal world and by constant energising it must maintain this connexion. It is distinguished from Spirit as activity is from power, as manifestation is from essence. Soul is not localized for localization is spatial and only body is bound by spatial limitations, and it is indivisible even when it is divided among individuals, for, as he tells us in the seventh book of the fourth Ennead, it can raise itself to the realm of Spirit where 'it will see God and itself and the All: it will not at first see itself as the All, but being unable to find a stopping place, to fix its own limits and determine where it ceases to be itself, it will give up the attempt to distinguish itself from the universal Being, and will arrive at the All without change of place, abiding there where the All has its home.' It is this indivisibility of the soul which leads him to this conception of the creative World-Soul which vivifies the world and gives it its being. It is by the contemplation of this universal Soul that the individual Soul is able to understand itself.

Naturally, then, for Plotinus, the Soul must be immortal. It exists in its own right and neither comes into being nor perishes. How could that which is able to behold and contemplate eternal realities, to see that world which is illuminated by spirit, and mount up even to God and gaze on His likeness, be other than essentially immortal! In his certitude here, Plotinus passes beyond his masters. All through earlier Greek philosophy the tradition of Orphism, sprang from the cult of Dionysus, had insisted on the immortality of the Soul, but this flash of intuition from the orgiastic cult was slow to take root in the intellectualistic schools of thought. In a half-hearted way Plato argued for immortality as a corollary of the theory of Ideas. In the Phaedo there are three lines of argument advanced in favour of immortality, but in the conclusion of the Apologia Socratis, Socrates is uncertain whether after the death of the body comes a dreamless sleep or whether he will be able to continue his discussions among the heroes of the past and test whether they have any more intelligence than these fools his Athenian judges.' 'But whether of the two views is right no one knows.' Yet in the Crito just before Socrates is to drink the fatal hemlock he expresses his conviction that his enemies could catch and destroy his body, but his soul they could not catch. At the best Plato is wavering betwixt two: Aristotle disbelieved in a personal immortality, for him it is the impersonal Nous which is immortal; the Stoics were equally vague and uncertain; the Epicureans absolutely denied any future life, and it is not till we get to Plotinus that the mystic tradition of Orphism and the Pythagoreans becomes an integral part of the philosophic system and the immortality of the soul is unhesitatingly defended.

As soul is related to the universal Soul, so for Plotinus' individual Spirits are in communion with the Great Spirit and the Spiritual world. For him the individual Spirit is the same life as the individual Soul, but raised above itself and transfigured into the divine image. In the eighth book of the fifth Ennead we read 'A pleasant life is theirs (*i. e.* the beatified Spirits') in heaven; they have Truth for mother, nurse, real being, and nutriment; they see all things, not the things that are born and die, but those which have real being; and they see themselves in others. For them all things are transparent, and there is nothing dark or impenetrable but everyone is manifest to everyone internally, and all things are manifest; for light is manifest to light. For everyone has all things in himself and sees all things in another; so that all things are everywhere and all is all and each is all, and the glory is infinite. . . . There a pure movement reigns; for that which produces the movement, not being a stranger to it, does not trouble it. Rest is also perfect there, because no principle of agitation mingles with it.'

We pass more away from the philosophic side of Plotinus and enter into the heart of his Mysticism, when we come to his doctrine of the Absolute. Bradley in striving to outline the 'General Nature of Reality' tells us that 'such an experience . . serves to suggest to us the general idea of a total experience, where will and thought and feeling may all once more be one. . . . Again the relational form, as we saw, pointed everywhere to a unity. It implies a substantial totality beyond relations and above them, a whole endeavouring

without success to realize itself in their detail. Further the ideas of goodness, and of the beautiful, suggest in different ways the same result. They more or less involve the experience of a whole beyond relations though full of diversity. Now if we gather (as we can) such considerations into one, they will assuredly supply us with a positive idea. We gain from them the knowledge of a unity which transcends and yet contains every manifold appearance.' This quotation from Bradley may aid us to understand what Plotinus means by the Absolute. To quote Dr. Inge—'The Goal of the Intellect is the One. The goal of the Will is the Good. The goal of the Affections—of Love and Admiration—is the Beautiful. . . . Goodness, Truth and Beauty are the attributes of Spirit and the Spiritual world. They are the three objects of the Soul's quest. They may be represented as the three converging pathways which lead up the hill of the Lord; and they furnish three lines of proof. The spiritual world *must be*—this is the conclusion of the dialectic, which convinces us that the idea of plurality implies that of unity, that of imperfection a perfect. It *ought to be*—this is the claim of the ethical sense. *It is*—this is the discovery of direct experience or intuition, made by the Soul yearning in love for its heavenly home.'

In the Absolute of Plotinus the One, the Good and the Beautiful come together. The path of dialectic shows us that the common source of Goodness, Truth and Beauty is beyond existence and beyond knowledge and is revealed to us only in the mystic experience. This Absolute is the first cause. Plotinus admits the difficulty of explaining how plurality can emanate from unity, or Being from the super-essential, but his solution is that of Creation. The manner of their creation is necessarily incomprehensible to us, because it can never fall within our experience, but because of this creation we are able in our mystical experience to travel back the path to the One.

(*To be concluded.*)

SPECIALISATION.

By Edward B. Ross, M.A.

The word, Specialisation, is one that is prominent in the educational controversies that agitate Madras. It serves all parties, and is an end in all projects; obviously it has many meanings and some of these must be illegitimate; it can be applied to many schemes and some of these must be unwise. The object of this article is to clear away certain misunderstandings among those who use the word, some due to insufficient acquaintance with other modes of education than we have in Madras, and some to the habit we all fall into of using a word in different senses without recognising that they are different. A strict classification of its uses would be almost impossible; but we may attempt a division under various headings, that will throw some light on the matter, and afford an opportunity for making some observations that we hope may be useful. We shall take first, the meaning of the word in itself; next, the distinction between education and training; third, the differences that arise from the degree of intelligence or mental power of the pupil or student. In a fuller treatment we should then have to consider the different stages of education, their co-ordination and how far specialisation may be advisable in each, but here we should find ourselves discussing half the problems that a Board of Education has to deal with: all we can do is to insert a few references in illustration.

In the first place, then, we may make a broad distinction between three senses in which the word, specialisation, occurs. Sometimes it is used in cases where the range of subjects is restricted, although no special attainment in them is sought. For example, a boy who takes Algebra and Geometry as a C subject for the S. S. L. C. has no more grasp of mathematics than one of the better candidates for the old Matriculation examination; he does a little more in extent, but is not so well up in examples. Then he does not do English History and, probably, his Indian History is of no great value. It is doubtful, then, whether this can be called specialisation, and it is certain that such a pupil cannot be called a specialist in mathematics. Specialisation ought to mean a distinctly higher standard and a distinctly higher stage.

This brings us to the second sense. This occurs in cases

where the range of subjects is restricted in order that a higher standard in the limited range may be attained. Thus a candidate for the honours B. A. in subjects other than English does much less English than the pass candidate, but much more in the subjects in which he expects honours. This is the commonest sense of the word and we need not dwell longer upon it.

A third sense is where the knowledge of other subjects is not less, but the knowledge of those selected is more. An expert in fevers, for instance, may in other departments of medical science be quite as good as the average practitioner. Many framers of curricula have under-rated the capacity of honours students to master subjects outside their group; one might almost imagine that they consider ability at one subject means inferiority in others. Much can be said for the Scottish honours degree of some thirty years ago which those who had passed the examination for the ordinary degree in seven subjects could get by taking a more advanced examination in the selected group. India has reason to be grateful for the type of man turned out by such a course.

Now do not our honours degrees in Madras fail here? Is there not need to add subjects to those studied in the Intermediate rather than further restrict them? Is Indian History as a B subject in school a sufficient equipment for a voter, not to speak of a member of a legislative council? The reply will be, no doubt, that the student cannot at present do what is expected of him, so how can he do more. Well, those studying other subjects, especially the more able among them, might find history or economics a pleasant as well as a profitable change. This brings us to the next division.

We come, then, to the distinction, the failure to observe which is the root of most of the mistakes which the layman makes in writing and talking of educational matters, *viz.*, that between education and training. In education we seek to develop the mind; in training, certain knowledge is imparted and certain skill acquired. They are, of course, seldom completely severed; but in any given course it is likely that one or other will predominate. A medical course, it is almost certain, will be practically all training; an Arts course in which training was at all prominent would be unworthy of the name. Yet care should be taken that a professional course is not educationally harmful. For instance, a Normal course for elementary teachers where they have to learn something like ten subjects at once is likely to produce a permanent deterioration of the mental faculties; besides, it is apt to produce a feeling of omniscience that is far from satisfactory as part of the moral equipment of the teacher. For both these reasons a Professor of Education in Edinburgh recommended that one or two subjects should be studied further, partly for the mental improvement it would produce, but more for the moral discipline of learning how little they knew of the subject they knew best.

The relations between specialisation and education or training are not simple. An instance of great importance is given by a boy's last years at school. If his education is to stop there, it is desirable that he should make the acquaintance of a large number of subjects; history, geography, languages, physics, chemistry, zoology, botany, drawing. If his education is to continue, the development of his mental powers is of more importance; and four subjects or so, studied thoroughly, will serve the purpose better. The subjects, too, will change in relative importance; for instance, if he is to make physics his main subject at the University, mathematics will be more valuable than practical physics.

The only general rule that we can suggest is that when the claims of education and training are nearly balanced, education should have the preference. It is safer to let an engineer's study of mathematics be a little in excess than a little in defect of what he is likely to require; for what he has not learned of engineering he is likely to learn in the practice of his profession, but his chances of learning fresh mathematics are but small. Similarly, in a course meant to turn out first-class chemists, a thorough command of the relevant parts of physics will be more important than the acquisition of manipulative skill in more than one or two branches of the subject.

The nature of specialisation, of course, varies with the mental ability of the student. In the case of men of the highest class, those we may say that possess talent, what has to be done is to develop their gift, and to equip them for the work that awaits them. Here the chief duty of authority is not to interfere in the early stages, (for talent normally carries with it the perception of what it requires), and in later stages to give it the recognition it deserves and the scope it demands. This is a

point in which many forms of government are conspicuously lacking. An aristocracy is apt to consider all its members as of practically equal merit; a democracy is unwilling to recognise, except in its favourites, mental power conspicuously above that of Tom, Dick and Harry; a bureaucracy is not better, except that its average is likely to be above the populace's. Autocracy is more likely to choose its instruments well: theoretically, the more despotic forms of socialism should be, in this respect, almost perfect; whether they would be so in practice we may doubt. But, after all, men of talent, as we have said, can look after themselves, and they are very few in number; perhaps one in a thousand University students; that is the definition taken by Sir Francis Galton of genius.

Even for important posts we must be content with a lower grade, say ten or twenty times as numerous, which we shall call first class, corresponding, roughly, to a grade a little higher than a first-class in the Honours B. A. in Madras; a creditable M. A. under the Old Regulations gives a better idea of the kind of man we are thinking of. Such men will, as a rule, do well to specialise, and part of their advantage over men of smaller calibre consists in their ability to continue to progress in their own line. At the same time, University authorities should try to see that the proper proportion of time is given to subsidiary and complementary studies. The distrust of the expert so common in Britain—unless the War has changed things—is partly ordinary jealousy and the natural habit of rating a man in another line than your own below what is fair, partly the reasonable feeling that a onesided education cannot produce a balanced judgement. The practical farmer of the old school despised the lecturer on agricultural science; the latter's general statements would often not apply to the former's particular cases. (As a matter of fact this distrust of the expert is planted deep in English character; it finds expression in the jury system.) In a University like Madras, it would be difficult for the type of student we are considering to get instruction in the additional subjects he wants, even if he recognised the necessity. In any case, he would probably have to attend courses designed for men of abilities far below his own. In Oxford and Cambridge where there is in most cases no prescribed curriculum, matters are far easier to arrange, and so these Universities have great advantages, especially for post-graduate work.

Now to consider men of the second class. With this class the difficulties become apparent. Ought they by confining themselves to a narrower course attempt to rival those above them, or should they take as wide a range and be content with a lower attainment? It is difficult to say. This class furnishes the bulk of the successful candidates for the Indian Civil Service; most of these have had a fairly wide education, which must be pronounced successful both as education and as training, even though we sympathize with those who, like Sir Ronald Ross and Sir Harry Johnston, ask for a higher appreciation of science. For the lower members of this class, an ordinary degree would certainly be satisfactory, provided there are opportunities for distinction. The present arrangements in Madras University cannot be considered ideal under the head. Too few candidates get a first-class for that to be of use, and some encouragement should be given to those taking additional optional subjects. In the most important case, an all-round training in science, the problem might be solved by taking the B.Sc. after the B. A.

Here we may stop to consider what chance there is for one who leaves the University in this class to rise to the preceding one. We think it is possible that he may in after-life, if his profession suits him. The difficulty will probably be either with his inability to move forward to fresh views of the subject or with his deficient knowledge in the subsidiary and complementary subjects.

Here, too, we may note what is one essential advantage of a residential University. A great deal of the framework of other subjects can be learnt in conversation with one's fellow-students provided that the analytic spirit has been developed. A mathematician and an engineering student can learn much from each other, and so can students of psychology and physics.

The habit of mind which makes such acquisition possible should be developed early, say at school. This means that one master at least in the school should be widely educated. A recent book pleads for the teaching of great ideas by ceremonial methods; days are to be devoted to the celebration of great men and great ideas with the use of ritual and drama. This is correct in so far as it means that direct teaching is not advisable; but is not the danger of reaction from formal celebration too great to be risked? The continual, apparently

casual, reference to such principles; the taking for granted that they are part of the working outfit of every decently educated man may be more effective. For our present point, what are the principles? That learning is to be loved and sought for its own sake, not to pass examinations, not to acquire position; those who seek it for such ends seldom gain it. That while facts are important, the interpretation of facts is greater, and only to those who strive for the latter have the former their full meaning. Third, That in any study, there are key-positions, which, when mastered, lay the main part of the subject open before one; these are seldom to be found in popular or easy books, but can often be got in conversation with a friend who has made the subject his own. The habit should be acquired in reading periodicals of the more serious sort or in conversation of retaining what is valuable; the facts thus gained must be related to some scheme, a good one if possible, if not, a tentative one. Such practices as these, with a high standard of what knowledge is, make the scholar. Of course, if you profess to know a subject, you must not only hold the citadel, but have mastered the whole territory, a process which means hard work, but is rendered easier if it has not to be taken too fast. This process, however, is apt to lose its educational value, and so become training, not education; when overdone, it produces the pedant instead of the scholar, so some of the drudgery may well be left to a later stage.

We now come to the ordinary man. What is to be said of his relation to specialisation? This is a thorny subject; and almost all that can safely be said is that extremes are to be distrusted. The ordinary person can do fairly well at all but one or two subjects; so the curriculum should be fairly wide. The average person is, or ought to be, a myth; that is, anyone who is not deficient is quite good at something. At present education in India is stereotyped, largely owing to the need for economy, but we must remember that the present uniformity is not ideal. A friend once said that he would rather see education in England inefficient than uniform. His idea was what is expressed in "It takes all sorts to make a world"; in any one scheme of education there is bound to be something lacking, some combination of gifts will not meet with the treatment which will make them of most service. The Englishman has a horror of over-organization which is very deep-seated; and

this instinct, which has made the British Empire what it is, is one of no small philosophical or even religious importance. It is virtually pragmatism, but not pragmatism posing as a philosophy. It says that of any serious problem no cheap answer can be right; and that a solution got by the method of meeting each difficulty as it comes and overcoming it fairly and with as little disturbance as possible will turn out better than one suggested by theoretical and probably rather revolutionary methods. In the present connection it shows itself in the desire to retain schools of many types; the great public schools with their traditions of manners and of classical learning; the great day schools where modern subjects as well are taught; the newer and smaller public schools which provide useful fields for experiments on innovations in teaching. Admission to the old Universities is by any of half a dozen examinations, or without examination at all. The scholarship candidates knew years before they left school more than many passmen will when they graduate.

As a provision for the ordinary boy of the lower middle classes, there is in Britain, besides commerce, a considerable variety of what we may call semi-learned professions. A boy who is tired of school and wishes to begin work can leave two or three years before the completion of the full course and enter an office where, while earning a salary of a few shillings a week by doing odd jobs, he is expected to prepare for the examinations that qualify him to be admitted as a solicitor, an accountant, or a banker; a druggist's case is similar. A boy, too, who is to be an engineer, or an estate manager, is more likely to begin as an apprentice or pupil than with a University course. The medical profession in some cases hardly escapes coming under this head. Along with commerce such occupations provide for the great majority of boys at secondary schools. (The school the writer attended took a high place among the schools in Scotland; it had over 1,600 pupils, but only about thirty a year went to Arts at the University; a Madras school one-third of the size would expect to send the same number.) In India occupations of this type are few. It might remedy matters a little if entry to the greater number of Government appointments were closed, some at sixteen, some at eighteen; so that those who stayed at College to take a degree would be excluded from the lower posts.

To complete this part of the subject we should go on to

discuss the various degrees of mental power below the average. Such will not, as a rule, be found in College classes, nor, except where the deficiency is slight, in the higher classes in schools. Very often all that is wrong is that the pupil cannot recognise the good of education; for him, then, it is better that training should begin early. In such cases technical and commercial schools will be useful; it will be better if they are schools and admit pupils at the age of thirteen or so. The better pupils, possibly after a couple of years practical experience, could go on to the corresponding colleges where they would probably hold their own with boys from a secondary school.

This finishes our outline; what are our conclusions? In the first place that the word specialisation has sometimes been used as a cloak for either laziness or incapacity, but that this is to be avoided. Second, that more elasticity is to be sought; elasticity not only in College curricula, for that is an expensive matter and can come but slowly, but in the minds of the pupil and student; the capacity, we mean, of reacting to a fresh problem, or a novel subject. It is, in fact, the want of this that is to blame for much of the evil for which examinations are held responsible. The Leaving Certificate is a case in point; there a great deal of latitude was introduced into the examination, but, speaking generally, there has not been the elasticity on the part of teacher and pupil which would have made it a complete success. It does not occur to either that to make sure of passing an examination it is advisable to be well above the standard in marks and also to some extent in syllabus, in brief, in familiarity with the subject. Third, that the specialist is one, not in virtue of knowledge merely, but mastery of the subject. This mastery requires a certain temper of mind, which is, for the most part, the same for all subjects, and which ought to be acquired before leaving school or (allowing for the early stage at which boys leave school) in the first years at College. Much of this temper is available for those of lower calibre, and it is essential for the schoolmaster.

And, in conclusion, no reform in educational matters will be easy till we have in India an educated public. There are, we must suppose, educated men in plenty, but they do not seem to combine to make a well-informed public opinion, or, what we have to do with here, an educated public: a boy here has, apparently, to learn everything as school lessons; he does not learn from parents, and brothers, and sisters, and uncles and cousins and friends. Caste might be blamed, but we should say that early habit is responsible and since most habits, as the wellknown saying has it, are formed before seven, and till that age the mother's influence is supreme, no great improvement can be looked for till the women of India are educated. In this case what we plead for need not be, in fact in most cases must not be, advanced or specialised education. The interest and sympathy of the pupil should be aroused by what is taught; and the range should gradually be widened till a broad field is covered, the acquisition of facts being kept subservient to exercise in thinking and feeling correctly. When this has been attained we may expect improvements in education to be progressive: but we must not forget the motto that adorns the Greek classroom in Edinburgh University, "The Gods sell us their gifts at the price of our toil"; there is no profit in attempting to debase the currency.

CONDITIONS UNDER BOLSHEVISM.

WE owe the following to MR. S. J. Crawford. Our readers will find it interesting, not only in itself, but also as indicating the kind of work that went on in the office to which Mr. Crawford was attached.

Stockholms-Tidningen (31st January) contains a telegram from Petrograd *via* Helsingfors, dated 25th January, to the following effect:—

"Bolshevist rule, hunger and lack of raw materials are producing a constantly increasing unrest among the Russian workmen. Moscow papers report that in Iavano-Vozneessensk, the most important district in Russia for the textile industry, which contains about 70 factories, work has completely ceased by reason of the lack of coal and raw materials. It frequently happens that railway connection between Petrograd and Moscow is interrupted for one or two days because the supplies of coal have run out. The line Windau-Rybinsk has ceased traffic owing to strikes and want of coal. Agitation among the workpeople is, however, particularly great in the Petrograd factories, especially in the Putiloff Works, where the Soviet delegates have

been particularly badly mauled. The lack of employment and hunger have completely changed the views of the intelligent workpeople with regard to Bolshevist rule. Many fires have occurred in Petrograd and Moscow which have been caused by outbreaks among the workmen."

Berlingske Tidende, a Danish paper, (31st January) contains an article that has been summarised as follows:—

"Gavronski, one of the social Revolutionary delegates to the International Conference at Berne, has given an interesting description of present-day Russia and of what he terms the 'balance of Bolshevism.' Until recently, Gavronski has been an eye-witness of the proceedings of the Soviet Government and of results of the arbitrary actions of the Bolsheviks. He represents one of the largest Socialistic parties in Russia and therefore contemplates conditions from a Socialist point of view.

"When one regards the thousands of Decrees which have been issued by the Bolshevik Government one would think that such government was conducted on the basis of a Socialist State. But as a matter of fact there has taken place a complete decay of business economy and a relapse to what Gavronski calls 'the petty tradesmen's economy'—or, more truly, a caricature of it.

"When the Bolsheviks desired to organise industry on 'a new basis' they had recourse to their usual means—'the creative powers of the broad masses of the people.' They introduced 'control by the workpeople,' that is to say each establishment was placed under the supervision of factory committees consisting of workmen and employees. At the present time, after a year has elapsed, the representatives of the State have to admit that 'control by the workpeople' has ended in bankruptcy. It has degenerated into ownership of the enterprises, the original owners being eliminated. The change cannot, however, be said to have brought any improvement in production. In the metal trade the wages paid to the workpeople and clerks last summer amounted to 105 per cent. of the gross value of the goods manufactured, and it has been stated that with regard to certain factories the total value of the goods produced was not more than 70 per cent. of the total expenses. The well-known Putiloff Works, during a short period received from the State 96 million roubles as subsidies. Of this sum 66 million roubles were spent

in wages while the total value of the goods produced reached an amount of only 15 million roubles.

"Industry in the Soviet Republic exists (so far as it can be said to exist at all) only with the help of State subsidies, while the value of the total production hardly equals 50 per cent. of such contributions. Under such conditions, bankruptcy is inevitable. This is evident from the fact that the half-year's budget, which the Finance Commissary, Gulovski, has brought forward, amounts to the sum of 80 milliard roubles, while practically speaking there are no taxes on income. The Republic's only source of revenue is the printing machines, which yield 200 millions daily. No wonder that the rouble has already lost 95 per cent. of its value and is no longer accepted abroad.

"The State and the great mass of the population suffer enormous loss by reason of the decline of industry, and only a comparatively small group of workmen obtain any benefit from the method in which business is carried on. This advantage is gained in part from the enormously high wages and partly from the method by which the goods produced are distributed. The quantity of goods which is granted to each individual workman stands in no reasonable relation to his requirements. Thus, as Gavronski relates, every workman in the Prokhoroff factories in the Moscow district obtained each month, in the course of the summer of 1918, 30 metres of cloth for himself and each member of his family respectively. It is easily to be understood why many peasants and soldiers obtained by force employment in the textile factories, though they had no knowledge of the work.

"The Russian working classes have thus obtained possession of the industrial establishments. But business dwindles away, unemployment increases, hunger becomes worse and worse in the large towns, and even the working classes themselves take flight to the villages. Only certain 'circles' and parasites obtain profit from the break-up.

"Just as little as the workman has profited from possession of industry has the peasant obtained benefit from ownership of the soil. In some districts the peasants are dying of hunger, and in those places where there is corn the townspeople are flooded with paper money which has no real value and with which nothing can be bought. Masses of the agricultural popu-

lation are becoming more and more impoverished, and only speculators and Bolshevik agents obtain any advantage."

Opposition to Bolshevik Rule.

A telegram from Petrograd to *Social Demokraten* of 6th February states that a proclamation has been published by the Soviet Government charging the workpeople of the Putiloff Ordnance Factory with giving protection to British spies and White Guards. This proclamation has been issued, not only on account of the strikes which have broken out, but also because of the incessant *sabotage* which is practised. The Bolshevik journals state that within the previous ten days some unknown persons have caused fires in smelting works and munition factories, during which the only Martin furnace in use was destroyed. All such acts are evidence of the existing opposition to Bolshevik rule.

NOTES OF THE MONTH.

THE Peace Treaty between the Allies and Germany was signed at Versailles on the afternoon of Saturday, the 28th June. During the weeks that elapsed after the terms of the Treaty were communicated to the German representatives there was much writing of notes, and much bluster by the Germans. We were told that they found the terms "unacceptable." That is not surprising. Ever since the time of Cain the criminal has been inclined to regard his punishment as greater than he can bear. The terms of the Peace Treaty are, as we pointed out in our last issue, lenient when compared both with what the Germans proposed to do in the event of their being victorious, and with what they did to France in 1871. They are unpleasant for the Germans, no doubt, but their very reasonableness has made it easy for the Allied powers to adhere to them. They were not put forward as a basis for bargaining but as practically the irreducible minimum. The Germans naturally have played their usual game of bluff, but without success. The Allies have stood firm and if the Treaty had not been signed by the day fixed the Allied armies would at once have moved farther into Germany. In view of that possibility the German Government has signed the Treaty. Some, no doubt, will console themselves with the German view of the temporary character of treaties which has again been put forward, by a professor of theology we

regret to see. It really does not matter much whether that view is openly avowed or not. We know it is there, and it is because it is there that it is necessary for the Allies to have guarantees that the Treaty conditions will be carried out. The Germans, in one of their famous national songs, prided themselves on German faithfulness (Deutsche Treue). We have learnt by sad experience what that means. Hindenburg has again been indulging in boastful language as to the future. Recent disclosures as to the events of the autumn of last year as to what would have happened had the armistice not been granted might have made him sing in a little lower key. But it is again typical of the modern German mind to believe that a thing becomes true by being repeated—a belief shared with Lewis Carroll's Bellman. But there really is foundation for the old maxim that Truth is great and will prevail, and the Germans are now experiencing some of the unpleasantness of being found out.

THE reply of the Allies to the German counter proposals appears from the summary that has been published to be a most convincing document. It emphasises the fact that Germany was responsible for the war, and that the war was "the greatest crime against humanity ever consciously committed by a nation calling itself civilised." Germany, it points out, was "responsible for planning and starting the war in which seven millions died and over twenty millions were wounded and suffered, and for the savage and inhuman manner in which the war was conducted." No doubt the conditions imposed will inflict hardships on Germany but "if these things are hardships for Germany she has brought them on herself. Somebody must suffer the consequences of the war. Is it to be Germany or the peoples she has wronged?" As for the contention that the German people ought not to be made to suffer because they have now got rid of the government that entered upon the war the Allies very rightly remind the Germans that so long as they expected to be victorious and to enrich themselves at their neighbours' expense they supported the Kaiser and his policy. "The revolution was stayed until the German armies were defeated and all hope of profiting by a war of conquest had vanished. The German people throughout the war supported the war and shared the responsibility of their government and they cannot now pretend, having changed their rulers after the war, that it is just that they should escape the consequences of their deeds." It is interesting to recall the fact that after September 1870, when the Second Empire was overthrown in France and the present republic was established,

the Germans refused to listen to the very argument from the French which they are now putting forward as a plea, and refused the French offer for a full indemnity, but without the annexation of Alsace and Lorraine.

EARLY in the War attention was called repeatedly to the fact that the Germans, in spite of the cleverness with which they were often credited, failed completely to understand the pychology of other peoples, and therefore constantly committed deeds which were blunders as well as crimes. The burning of Louvain, the bombardment of Rheims Cathedral, the execution of Nurse Cavell and Captain Fryatt, the sinking of the *Lusitania*, the bombardment of Scarborough, the Zeppelin raids, are a few of the outstanding illustrations of this. Again and again at the psychological moment the Germans have committed, some act of treachery or some breach of international law, which, instead of terrorising their opponents, as it was intended to do, made them all the more determined to end the German menace to civilization. As if to show their consistency in this respect to the last, and as if to remind the Allies of the absolute necessity of not trusting to scraps of paper and to solemn promises the Germans have given, within a few days of the signing of the Treaty, another signal instance alike of their own untrustworthiness and of their inability to believe that honesty is really the best policy, by sinking most of the German ships interned at Scapa Flow in the Orkney Islands. By the conditions of the armistice these ships, forming the High Seas Fleet of the German Empire, were interned with German crews on board. They had, of course, no explosives but there was nothing but their honour to prevent them from opening the seacocks and allowing the ships to sink. This apparently was what they did but they took care to do it in the day-time so that the crews should not meet the fate that the German submarines dealt out to some 15,000 British sailors. The officers have been boasting of the way they have saved the honour of the fleet, but it is a case of their "honour rooted in dishonour stood", and the breach of faith is not even palliated by the heroism of the crews going down with the ships. The action of the Germans has solved the problem as to the ultimate destiny of the German Navy, but it is to be hoped that reparation will be exacted for this new act of treachery. As it is, it should help to stop the talk of any who have been saying that the peace terms are unduly severe. In dealing with persons whose ideas of "honour" are so peculiar guarantees of a material kind are essential.

FROM the second letter which the Amir Amanulla Khan has sent to the Viceroy it seems likely that the war with Afghanistan will end soon. When the late Amir Habibullah Khan was assassinated on the 20th February it was feared by thoughtful people that this might be the signal for trouble with Afghanistan, for during the trying years of the War, the late Amir had proved a most loyal ally of the British Government in spite of many intrigues and many temptations to the contrary. Few however fancied that it would lead to a third Afghan War, and most people must have been surprised by the wanton attack upon the Indian Empire which was made in the beginning of May, but which was promptly dealt with. The real causes of the murder of the late Amir are not known. As soon as it took place his brother Nasrulla Khan was proclaimed Amir at Jelalabad but Amanulla Khan, the third son of the murdered Amir, was proclaimed at Kabul, and Nasrulla abdicated and swore allegiance to Amanulla. Soon after Nasrulla was imprisoned on the charge of having murdered Habibulla and in April he and Colonel Shah Ali Raza were found guilty. Shah Ali Raza was executed and Nasrulla was sentenced to imprisonment. This seems to have given rise to dissatisfaction, and some accused the new Amir of having been himself the culprit. It was under these conditions that the Afghan Government decided to make war on the British.

IT is a little difficult to understand the causes of the war. The simplest explanation is that Amanulla wished to adopt the common device of turning popular attention away from domestic happenings by a spirited foreign policy. But there is certainly more in it that this. We suggested in these notes some time ago that it might be expected that German and Bolshevik influences would be at work wherever possible to embarrass the Allies while the difficult process of drawing up the Peace terms was going on, and we know now that Bolshevik influences have certainly been at work in Afghanistan. The opportunity for German and Bolshevik influences to work was given by the murder of our faithful Ally the late Amir. Some years ago a prominent agitator suggested that the Amir of Afghanistan might put himself at the head of a movement which would lead to Swaraj in India, and possibly Amanulla may have thought that hour had come. It is difficult to know how far he himself believed the stories that were circulated to encourage the Afghans but it is interesting to know what these stories were, "Evidence," says the Viceroy's proclamation, "is in His Excellency's hands which shows that the Amir excuses his act of treachery by pretending that India is in a state of revolution which will react on

his own country. The Amir has professed to his people that in India neither men's property nor their religion is safe, that three men are forbidden to speak together, that Muslims are excluded from their mosques and Hindus from their temples. Every man in India knows that these statements are false. Relying on such misstatements the Amir has called on Hindus and Muslims alike to show him allegiance. He has caused it to be falsely stated that Sikhs have fired on British troops, that Germany is about to recommence war and that the English have been destroyed." It would appear from this that whether Amanulla believed all that he said or not, there was a close connexion between the disturbances in the Punjab and the Afghan attack. Hostilities commenced on the 2nd of May with an Afghan raid, but by the end of the month the Afghans had been so vigorously dealt with that the Amir sued for an armistice. The negotiations with regard to the armistice are still in progress.

THE Viceroy's proclamation takes a somewhat sanguine view of things when it asserts that "Every man in India knows that these statements are false." The statements referred to are similar in character to the fictions circulating in the Punjab to which we referred recently. There seems to be no limit to human credulity, and it is not surprising that in India in consequence both of its size and of the ignorance of the people many believe that things are being done in other parts of the country which they know are not being done in their own localities. As a clever writer in *Blackwood's Magazine* pointed out some time ago, the fact that surprising things do not happen within the range of the ordinary ryot's experience does not prevent him from believing that the most surprising things happen elsewhere. And one has only to read the daily papers to see that the most surprising things are often stated as facts. For example, in an account of a Muhammadan gathering which took place some time ago a Brahmin gentleman who was present is reported to have said "The two great sister communities of India—the Hindus and the Muhammadans—were from time immemorial living in peace and amity. In the policy of divide and rule pursued from ignoble motives a severance was attempted to be created to be unscrupulously exploited for base political purposes." Similarly one reads the claim put forward, apparently in all good faith, that all the discoveries of modern science were known to the Rishis. Such statements serve no useful purpose and tend to make people discount the value of what is original in the ancient Indian civilization.

LITERARY NOTICES AND NOTES.

The Religious Mysticism of the Upanishads. Selected Texts with Translation and Notes by R. Gordon Milburn. Calcutta: R. Cambray & Co.: 1919.

UNDER this title the former Vice-Principal of Bishop's College, Calcutta, has published a series of extracts, in Sanskrit and English, from the various books of the Upanishads, prefacing them with a short introduction and adding some explanatory Notes at the end.

In his introduction Mr. Milburn gives us some account of the origin of the Upanishads and their scheme of doctrine, together with a brief history of the Vedanta. Mysticism he defines as "a sense of the infinite in the finite, of the One in the manifold, of God in all creatures", and of course on such a definition of Mysticism, plenty of it can be found in the selections given, but we wonder what Suso or Dionysius the Areopagite, or Plotinus, or Ruysbroeck would have said to such a definition of their great experience. In what he says is the special characteristic of the Mysticism of the Vedanta, "the theory and practice of realizing God", he is much nearer the mark.

The selections are divided into three parts so as to give some sort of order to them. First come texts dealing with the Being of God and Epistemology; second, those dealing with Ethics, Practical Religion and Soteriology, and lastly Devotional Texts. In his preface the author suggests that his book may be found useful as a religious text-book in Indian schools where the Bible is not taught, and we think that the arrangement of his selections is admirably suited for that purpose. With regard to his other suggestion, that the book may be useful to a student wishing to write a manual of theology on the basis of the higher teaching of the Upanishads, it seems to us that to such a student a selection of texts removed from their context would be more a hindrance than a help. In his notes the author does something to remove this divorcement of text from context in certain cases, but we fear even this would not be sufficient for the scientific theologian of to-day. These notes form the most interesting part of the book; there Mr. Milburn gives us something of his own ideas on the interpretation of the Upanishads and briefly discusses some of the philosophic problems arising from the selections. Occasionally unconvincing, as in the notes on the Pantheism of the Upanishads, and on Hindu and Christian Mysticism, generally he is to the point.

The volume is well fitted to inspire other students of the literature to deal with its message from the definitely religious standpoint.

Literary Notes.

The Palamcottah Printing Press have issued a little volume entitled "The Historicity of Christ" by Father A. Lebeau, S. J. This little book contains the substance of lectures delivered at St. Francis Xavier's High School in March 1918, and is a trenchant criticism of the attempts made to prove that the Christ of the New Testament is a myth, a theory which an Indian writer has attempted to popularize in India. Probably few readers of the Magazine will come across the bulky works of Kalthoff, Drews, W. B. Smith and Robertson which uphold the Christ-myth theory, but to those who meet with the little pamphlet of Mr. Varma on the same subject we can heartily recommend this able reply by Father Lebeau.

Readers of Aliotta's "Idealistic Reaction against Science" will remember his brilliant chapters in the second part of that work on the new theories in mathematics. A fine scholarly piece of work on the same lines by Hastings Berkeley has been published by the Oxford University Press under the title "Mysticism in Modern Mathematics." The title must not be allowed to mislead us: it arises from a thought the author has had of the old Pythagoreans, who, besides raising mathematics to the level of a science, made it the basis of a mystical speculation. It is the fancy of the author which causes him to use this thought to give a title to his discussion on the use of imaginary quantities in mathematics and the Metageometry of Riemann and Lobatschewsky.

A correspondent in the *Weekly Times Literary Supplement* pleads for the printing of a really artistic Bible. Something in this direction was done when the Eversley edition of the Bible was published by Macmillan under the editorship of Mackail. But this edition which has the advantages of good clear type, ample margin, no references, and paragraphs instead of verses, has the disadvantage of being in eight volumes. What Mr. Blakeney in his letter desiderates is a handsome volume of folio size, on antique paper with a fairly rough surface, and the edges deckled. There would be no doubt as to the artistic effect of such a production. But the folio size is rather against its use. The Eversley edition gives the New Testament in two volumes in handy size. Nowadays there should be no difficulty in giving a New Testament in very much the same format in one volume. For practical purposes a one-volume Bible is needed and this seems difficult to obtain without the use of double columns.

Science Notes.

As the cloud of war is slowly being lifted, we are learning something of the war-work of scientists, and of the determination that the energy and co-operation that have produced such splendid results shall not be abandoned during the period of strain that we have now to meet. On education is based what has been achieved during the War; and education, not so much of the scientist, as of the people on the one hand, and of their rulers on the other, is required if the hopes of many as to the new day are to be attained. And in India, too, what is needed is men, educated so as to understand the past and plan for the future, and a people who will follow such leaders with hope and courage and also with discrimination.

Surgery furnishes many examples of what we mean. Prof. W. N. Bayliss has now in his Oliver-Sharpey lectures published an account of his treatment of wound shock. The deficiency of blood in the main blood-vessels of the body is due not only to actual loss but to stagnation in the peripheral vessels due to deficiency in tone. The latter is attributed to the absorption from injured tissues of toxic products. Prof. Bayliss's treatment consists in the injection of a solution of gum-acacia to make up for the deficiency of fluid; its success is due in part to the greater viscosity preventing passage through the abnormally permeable walls of the blood-vessels, but it seems likely that other causes also are at work.

Another instance is furnished by Prof. R. W. Wood's lecture to the Physical Society of London. He showed an improvement on the bull's eye lantern, which focussed the light of its electric filament so accurately as to be invisible in any direction appreciably different from the desired one. The aim was effected by using the lens as the eye-piece of a telescope. If it was necessary to show no light, the lamp could be provided with a dark-red filter for use by day, when it was invisible except to an observer with a similar screen to cut out the daylight. By night a filter which transmitted only ultra-violet rays was used, with a fluorescent screen for the observer. If the light had to be sent in all directions, a stronger source, a Cooper-Hewitt mercury arc, was used. This was invaluable for station-keeping in a convoy at night. In this case the lamp is visible near at hand owing to fluorescence of the retina.

To come to the preparation for the future, a committee representing the engineering trades has prepared a list of articles not made or not made in sufficient quantities in Britain before the War. The finer tools were got mainly from Germany and America. In many cases protection is asked for; in some, such as watch-making, where skilled workers have to be trained, it is justified. One sub-committee dealt with scientific apparatus; they recommend that for ten years it should not be imported except when and so long as it cannot be obtained in Britain at a reasonable price. In some cases there is little doubt that the British article will be superior to the German, but for some time the price will be high. We might mention optical instruments and porcelain.

HERE we come upon what was a vicious circle before the War and we may hope will be a profitable one now. Firms and Government alike were parsimonious in their grants to laboratories; accordingly pieces of apparatus were in small demand and were turned out by units instead of dozens, by dozens instead of hundreds. Now we may hope that research laboratories will have their resources many times multiplied; and that the continuation schools in industrial districts will demand large quantities of apparatus.

RECENT PERIODICAL LITERATURE.

THE QUARTERLY REVIEW.

THE April number of the Quarterly Review contains an unusually large proportion of articles of outstanding interest. At last we seem to have got away from the atmosphere of war and international politics, which has necessarily predominated in our Quarterlies as elsewhere during the past five years, and returned to considerations of History and Literature.

In his usual illuminative way Professor Bernard Bosanquet has given us a brief but careful account of the philosophy of Benedetto Croce, the leading living thinker of Italy, and a Senator of the Kingdom of Italy. Croce has happily entitled his series of most important works *Filosofia come Scienza dello Spirito*, and his speculation "is plainly animated by a double intellectual motive, to affirm spirituality and to deny transcendence. Subject to this latter condition, we find him applying and developing with extreme resolution and acuteness those effective conceptions which a spiritual

monism has at command. There is no reality, he teaches, but the one Spirit. It lives in finite individuals, in the main, such as ourselves; their minds are its consciousness; their philosophy is its self-consciousness; their action is its history. Reality is its progress; a necessary but creative evolution in which contradictions, evoked by the spirit's activity, are for ever being resolved by its constructive thought and will. The spirit is a universal which has its life and being in the individual; what is real is always this concrete life; abstractions are always fictitious. Freedom is the volition of the individual mind, identified at once with a given historical situation, which is the necessary basis of its action, and with the thinking will which recreates that necessary datum into novelty. The great positive experiences, Beauty, Truth, Pleasure and Goodness, carry with them, respectively, their opposites, Ugliness, Error, Pain, and Evil, which, in accordance with the law of reality, are at once necessary to their being, and perpetually absorbed into its self-completion."

This philosophy of Croce's offers a monism without mysticism, and a positivism without realism. He skilfully wields Hegel's dialectic to the destruction of all that is abstract and one-sided. Physical realist, pluralist, pragmatist all have short shrift at his hands. "The system which he offers," says Bosanquet, "is simple and symmetrical. The whole of reality lies in the connected activities of the spirit. The whole of philosophy lies in the methodical analysis of these activities, each by itself, though forming, taken together, a connected circle of ideas. There is no single reality in the sense of a supreme experience, there is no unique or central problem of philosophy as such, that is to say, there is no metaphysic and no criterion of the real. We shall have to determine as best we can whether on these terms there is a universe."

Miss Underhill contributes a concise article on the 'Mysticism of Plotinus' which is really a review of Dr. Inge's Gifford Lectures, followed by a brief indication of the influence of the writings of Plotinus on later mystics. Those who are familiar with her brief treatment of Plotinus in her volume on Mysticism will welcome this expansion of those views.

Sir James Frazer's latest work, 'Folklore in the Old Testament,' which has already been reviewed in this Magazine, is the text of an article by the well-known anthropologist, Dr. R. R. Marett, entitled 'The Interpretation of Survivals.' He prefaces his criticism of the collections of Dr. Frazer by some timely remarks on the methods of interpretation in folklore. Folklore was originally defined as the study of survivals, a palæontology of human culture. "But the

results of such a method of interpretation have not proved wholly satisfactory. The scientific interest is one-sided. Fossil hunting has been overdone. Owing to this bias there has been failure to discriminate between the old and the merely old-fashioned, the chronologically and the typologically primitive. Hence the need is felt for a revised method of folklore study." The older tendency, which is deeply rooted in folklore study, was to pursue the same method of survivals which confuses the historically ancient with the psychologically crude. "Genuine survivals," says Marett, "are habits of society that have in part lost their meaning and use for those who retain them. But in practice it is very difficult to apply these tests of meaning and use to the habits, the customary ways of feeling, thinking, and acting of any society or section of society with an outlook widely differing from our own. Their standards, not ours, provide the only objective criterion of the inadequacy imputed to the alleged survival; but it is only too easy to succumb to the fallacy of supposing that what is more or less meaningless and useless in our own eyes must be so for all sorts and conditions of men. And not only is it certainly untrue to imagine that human behaviour universally rests on the same reasons; it is even uncertain how far some of its varieties can be attributed to motives of the rational type at all.

As in the psychology of the individual some experiences, for instance, dreams, are held to be governed from below the threshold of consciousness, so in social psychology it is the modern fashion to postulate a 'collective unconscious' whence processes originate that in their surface appearance seem to set the logic of the purposive life at defiance. Be this as it may, it is a well-established law that conduct ever runs ahead of the power of analysing its grounds; so that, even where a trained faculty of reflection is at work, the real springs of action remain obscure, being never identical and sometimes quite at variance with the reasons whereby we justify it after the event."

M. Longworth Dames writes an informative account of 'The Late German Colonies in Africa,' which is made additionally helpful by being accompanied by a map. 'The House of Rothschild' is the title under which T. H. S. Escott gives some account of the family of Jewish financiers which have attained international celebrity. Dr. William Ridgeway, the brilliant if somewhat eccentric writer on ancient History and Primitive Custom, writes on "Ancestor Worship and the Chinese Drama," developing a suggestion thrown out in his recent work, "The Dramas and Dramatic Dances of non-European Races", that "the Chinese serious drama—historical and tragic—like those of Hindustan, Burma, Japan and Greece, originated in the

worship of the dead." The theory is developed with the customary keenness we associate with the author, but we must leave it to others better versed in Chinese dramatic lore, to pronounce on the merits of the question.

Most of us are aware that in our day Spain is passing through a second Renaissance in the fields of Literature and Art, and Sir George Douglas in a lengthy notice introduces us to the 'Plays of the Brothers Alvarez Quinterno', who are among the leaders of the Spanish Renaissance drama, which, be it noted, is not a drama of decadence but of serene domesticity. We are already being favoured with English translations of the brilliant works on social philosophy produced by this new movement of thought, and we hope that this introduction may inspire some one to bring before a wider public the dramatic works of the same school.

"While a great Cretan is reviving national cohesion, and definiteness of aim, as well as patriotism and honesty, in the Hellenic nation," writes Sir William Ramsay, "the memory recurs of a Cretan in ancient history, who played his part in remodelling Athenian life and policy." The article is entitled, 'A Cretan Prophet,' and the prophet of course is the famous Epimenides, who, our schoolboy Histories told us, was brought in as medicine man to purify Athens from the guilt of the massacre of the adherents of Cylon in 612 B.C.

Mr. Albert M. Hyamson has a lot to say about the 'Problems of the new Palestine'; he discusses the problem of boundaries, of choice of a suzerain or protecting power, and of the local administration. The Zionist movement, according to him, is not religious but nationalist. "The restoration of the Jews to Palestine, which is imminent, will not be a religious restoration, nor will it be the miraculous restoration which has been foretold, to which Jews, as a religious body, look forward. The Zionist movement is essentially a secular, a nationalist movement. Under the blue and white banner, men of Jewish blood, whether orthodox, reformed, or agnostic, may march side by side without abandoning or compromising one iota of their opinions. The agnostic Jews are nationalist Jews and nothing else, the coming return satisfies their ambitions to the full, and the prospect of the rebuilding of the Temple has no attraction for them." His solution of the problem of sanitation in Jerusalem is simple if drastic. He suggests that all the inhabitants be removed to a garden city to be built outside the city walls, and the city itself be turned into an archæologist's preserve.

NINETEENTH CENTURY.

THE *Nineteenth Century* for April still maintains a predominance of articles dealing with matters arising directly or indirectly out of the War.

The first article on 'The British Empire and the League of Nations' is by George H. Frodsham, late Bishop of North Queensland. The Bishop is rather suspicious of Dr. Wilson's League of Nations, but has great faith in the possibilities of the British Empire as a uniting force among the nations. "This article" he says "has not been promoted by any prejudice against the main principle for which the League of Nations may be presumed to stand. The British Empire stands for the same principle, which is nothing less than making the world into a peaceful home for a united human family. The main difference between the League of Nations and the British Empire is that one is a theoretical venture, the other has a right to claim experimental value, the one plans from the circumference, the other works from the centre. The League of Nations is a glorious dream, but the British Empire is a solid reality. However drab in comparison with dreamland the British Empire may appear, it exists upon this much-enduring, blood-stained earth as a preliminary sketch of what the whole world can become, that is, a community of all varieties of the human race bound together by ties light as air but strong as iron. The ink upon the charter of the League of Nations is barely dry, and already the draft may be pencilled over with innumerable amendments. The constitution of the British Empire has not yet been written. It is in the heart of the people—the same people who have shown their willingness to die for the Empire but who, it is complained, refuse even to be interested in the League of Nations. The British Empire is the product of gradual development and of three hundred years of practical experience. It has neither outgrown its usefulness nor is it tottering to its fall. It is by far the largest and most extensive part of the edifice of human society. And no greater world-disaster could be conceived than that the fabric of the Empire should be undermined in order to make room for an ambitious but imperfectly thought-out scheme for building a Palace of Peace, which may turn out to be only another castle in Spain."

A vigorous defence of nationality against Bolshevism, Socialism and all forms of anti-nationalism, and a trenchant if somewhat hysterical criticism of President Wilson's League of Nations and peace policy, is given by H. F. Wyatt in "Growth or Dissolution? Peace or War?" Nationality he defends on evolutionary lines. We commence the evolutionary process with electrons being shaped into atoms, the framing of atoms into groups called molecules. Then the aggregation of molecules into cells, the gathering of these cells into groups and finally into organisms takes place. "Then at last we have to witness the emergence from the stage of animalism of some being distantly resembling man. Does then the process of development which has carried us so far stop at this point? Not for a moment. Though the physical development would appear in the main to have ended, the mental and the social development (with which that of the brain keeps pace) continues. Long previously, in his animal stage, man, or rather that variety of man called woman, must have developed the maternal instinct, and on that basis, in the stages already related, of which all history and anthropology give the evidence, the evolution of the family, the village, the tribe and nation gradually proceeds." What then must we think of anti-nationalist movements which oppose this mighty progression? "There is," says Mr. Wyatt, "a colossal impudence about these suggestions which almost takes away the ability to characterize them. Could the whole universe furnish a spectacle more essentially grotesque than the announcement by an individual on a little planet rotating round one of the smallest of suns, himself existing on it but for an infinitesimal fraction of time, that the whole procedure of that universe, as exemplified here, is erroneous, and that the work wrought by it in its latest and highest phase of visible achievement is to be undone and brought to nought?"

The League of Nations in particular is anti-national, and will be especially destructive of British nationality. This super-nation of the League will not bring peace, rather will it mean war. "Any man with a gleam of sense or feeling must be filled with a kind of fury of despair as he contemplates the utterances of President Wilson and the proceedings of the Conference. As the American President sits and pours out professions of boundless confidence in the moral force whose failure is writ large over the face of Europe, Asia and Africa, one is inclined to say that if the German fiends who fell in the War have cognition of what passes on earth, Hell must rock with the laughter of the damned." The way to secure peace was to march and crush Bolshevism in Russia, and then enter Germany, occupy Berlin, take over the whole German administration and demobilize every German soldier and disarm every German citizen. "Then and not till then, and not otherwise than by such methods, can the sword be sheathed, and peace, assured peace, not the mere peace of phrases, return to the war-worn world. But these things have not been done. Instead, foolery on a scale never witnessed previously has been practised at Paris, and the greatest fraud of all time, the League of Nations, has been erected as a bogus barrier against that very nation of German devils whom the League's

author has saved from the punishment which the laws of God and man alike demand. Our dead have been mocked, and justice, whose cause marched with theirs, lies bleeding on the earth."

Lovers of the classics will be interested in the defence of the Greek tragedians by Frederick Harrison in his treatment of "Greek and Elizabethan Tragedy." While maintaining "that Shakespeare is the greatest *poet* of mankind—far above even Homer, Dante, Milton, Goethe, or any of them, he is this by reason of his vast knowledge of human nature, of his supreme mastery of every type of poetry—tragic, comic, lyric, gnomic, even of melodrama, and farce. No other poet had such a range of genius, such encyclopaedic thought, such witchery of language." Yet Mr. Harrison says that "in pure unmixed tragedy, the highest and most potent form of poetry, the Attic dramatists are still unsurpassed in power." What made them so great was their environment. "Shakespeare was the greatest poetic genius ever given to man. But it was not given even to him to sweep away his environment, to defy his contemporaries, to recall the ages of civic and poetic polytheism which were gone for ever." "In pure, *i.e.*, severe, unalloyed tragedy, Aeschylus and Sophocles are still unchallenged masters. Shakespeare did not use this sublime form of tragedy. Only once, perhaps, in *Macbeth*, did he come near it. His audience would not endure it. No modern audience would. But it is the grandest truest form of tragic art."

Shakespeare's audience was the vulgar rabble who smoked and drank in the pit of the Globe, and the wealthy over-dressed idlers who came to kill a few hours. How different the audience who witnessed the tragedies of Aeschylus or Sophocles. "With garlands, songs, and sacred images the citizens at dawn crowded to the vast theatre of Dionysus. It is carved out of the rock of the Acropolis, and the marble seats rise tier above tier so that thirty thousand people can be seated, see and hear. In the centre stands the altar with incense, dedicated to the god, all in the radiant air of Greece, in sight of the temple and the statue of the patron Goddess. There that huge assembly sat through a long day of ten or twelve hours, eagerly watching the performance of which they were to judge the prize. . . There is no profit to be gained, no money risked or won, the prize is a bronze tripod awarded to the patriotic citizen who provides the cost of the show."

THE FORTNIGHTLY REVIEW.

MR. J. B. FIRTH has much that is worth listening to in his article on 'President Wilson and the League of Nations.' One point he makes is that the United States cannot refuse to be a mandatory state if that duty is required of it. The idea of a League with mandatory powers is an idea to which the President has devoted all the weight of his opinion in discussions at the Peace Conference. Suppose now that America, carrying out this idea, were to become the mandatory power for the country or republic of Armenia, and she could hardly refuse the position, America enters a completely new phase of her national history. Another point is the success with which the League relegates armed force to the background. All quarrels within the League must be submitted to arbitration or to enquiry by the Executive Council. And even then, war cannot be begun until three months have elapsed after the judgement of the Executive. If one party accepts the judgement the other loses its right to declare war. The Executive, however, is not likely to take action unless it can do so with perfect unanimity. If this is the case what is to happen if some nation that now joins the League in all good conscience turns out to be another Germany in days to come? Will it not be able to secure the support of another Austria? Surely this attitude of the League will not be maintained. Once more, will it be true, as has been asserted, that there will be no neutrals? Will the world see the splendid sight of united opposition to the aggressor? 'If the United States took so long to enter the Great War, and came in only just in time to tip the scales decisively on the side of Right, why should it be supposed that she will cheerfully send another army to Europe in some new quarrel in which she has no direct concern?' The fact is that the real strength which the League will possess for many a day to come, is the need for England, America, France, Italy, and Japan holding together. On their solid goodwill depends the peace of the world for the future.

In an article on 'Three Egyptian Proconsuls' Mr. Malcolm McIlwraith gives his opinions regarding Lord Cromer, Sir Eldon Gorst, and Lord Kitchener. Lord Cromer ruled from 1883 to 1907. During that time he brought Egypt out of bankruptcy and misrule into the greatest prosperity and order. The writer speaks of the financial transformation and material development which he wrought in the country in a comparatively short time as 'one of the wonders of the world'. Everything had inevitably submitted to Cromer's personal power, all the threads of government came into his hand. When

his rule came to an end, government was undertaken in a perfectly new fashion. An attempt was made at once by Gorst to secure co-operation with Egyptian ministers, to whom large responsibilities were entrusted. The change, though in the right direction, was altogether too sudden. It had in it an element of artificiality, there was no spontaneous growth towards it. The result was that abuses which Cromer had rooted out sprang up afresh. 'The period was one of general stagnation and administrative sterility.' When Lord Kitchener succeeded Sir Eldon Gorst he saw that the system of government which his predecessor had adopted was, in the conditions of the country, a failure. He took the greater part of power into his own hands and kept it there. Much is said about Kitchener that is worth reading, the fetish he made of dispatch at any price, his untiring energy, his extraordinary mastery of details. But what is most interesting to us in India is that this masterful ruler devoted all his power and strength to raising the status of the fellahin or peasant cultivators. They had attracted his attention as a soldier, and he knew what stuff they were made of. He saw that if they got a chance they would do something that would be of more advantage to Egypt than all the efforts of those who neglected them and sought only their own interests. And now that a new regime is opening, and after recent events cannot be delayed, cannot there be in Egypt something corresponding to the Viceroy's Council? And cannot there be a recognition of the necessary part which the fellahin are bound to in the country's salvation?

Mr. M. H. Spielman tells the story of 'The Inner History of the Bronte-Heger Letters'. He had the story from the mouth of Mademoiselle Louise Heger in 1913. When her father received the letters from Charlotte Bronte he tore them up as they came to him and threw them all into the waste-paper basket. Her mother, however, rescued them and put them together. She could not understand Charlotte, and she was uncertain what a foreign girl who was original and excitable might do 'in relation to a family to whom she had never cared to make herself agreeable'. Consequently she not only answered all the letters at her husband's dictation but also carefully preserved the original letters in case subsequent evidence might be required. Twenty-one years later Mlle. Heger attended a lecture on the Brontes given by a distinguished man of letters of Paris; he accused the Heger family of having behaved with cruelty and barbarity towards the Brontes. Mlle. Heger on going home asked how this had happened, for she herself had always had a great affection for Charlotte Bronte. Her mother for reply took her to where the letters were preserved and let her read through them. The ground for the accusation

was plainly removed as she read. Time wore on and Mlle. Heger feeling that age was coming on her, took counsel with several, and finally with Mr. Spielman, as to what should be done with the letters. Mr. Spielman's verdict was in favour of publication. And by this publication 'two reputations were freed from suspicion, two noble characters left untarnished, in the matter of one of the most poignant incidents of literary history'.

Mr. Archibald Hurd's contribution entitled 'The Truth about the Battle of Jutland' makes one realise how remarkable was the victory gained by Admiral Jellicoe, and how momentous was the action which he controlled. The Germans had determined to torpedo the whole British fleet. Hundreds of torpedoes, as the Germans have since admitted, were sent against the British fleet on the memorable 31st of May, 1916. Had the torpedoes done what the Germans had expected of them, Britain would have taken the place of a German colony. The whole German navy with the exception of a ship or two met what was only a portion of the British navy, but the prompt action of Lord Jellicoe was too much for his foes, and by his victory the sea supremacy of Britain was never again questioned. 'The sequel of the battle of Jutland was the great surrender of November 21st, 1918; in the interval the Grand Fleet had no opportunity of striking a further blow, and it was unnecessary that it should do so, for victory was already complete.'

In 'Johnson and the Theatre' Mr. A. B. Walkley describes how Johnson's interest in actors and acting declined. It is absurd to say, as has sometimes been said, that Johnson was jealous of Garrick. He appreciated Garrick but thought him over-praised. Besides, he hated not only posing but even emphatic gesture. 'Don't attitudinise', he roared at somebody. In explanation of his loss of interest in the stage Johnson said to Goldsmith, 'As we advance in the journey of life, we drop some of the things which have pleased us; whether it be that we are fatigued and don't choose to carry so many things any farther, or that we find other things which we like better.'

There is nothing dreamy about M. Maeterlinck in his essay 'Of Gambling.' It is very incisive; at great expense the gambler has invented systems to checkmate chance, but chance is still chance. 'Gambling is the stay-at-home, imaginary, squalid, mechanical, anæmic and unlovely adventure of those who have never been able to encounter or create the real, necessary and salutary adventure of life. It is the feverish and unhealthy activity of the wastrel.'

COLLEGE NOTES.

WE regret to announce the death of Mr. W. B. Morren who was professor of mathematics in the College from 1884 to 1905. At the time of his death Mr. Morren was assistant to the director of studies of the Aberdeen Training Centre, a position which he had occupied with great ability and acceptance almost from the time that the Centre was established. The illness which cut him off in the midst of much usefulness was of short duration. Though it is fourteen years since Mr. Morren severed his connection with the College, there are many old students who remember him with gratitude and who will read this intimation of his death with sorrow. A fuller notice will appear in an early issue of the Magazine.

IT will doubtless be of interest to readers of the Magazine to know that our College Council has assumed the management of the College in Calicut which was begun by the Basel Mission as a middle school in 1873, raised to a high school in 1879, and affiliated as a second-grade college in 1909. One of the indirect results of the war within our presidency has been the dismemberment of the Basel Mission to which not a few of our students in the past have belonged. Every endeavour has been made to conserve the activities of that Mission while placing them under a management in harmony with the aims of the Government of India. The part which our College has taken in this has been, with the approval of Government and of the Governing Board, to undertake, in the first instance for three years, the control of the Calicut College. The change of management took effect from the 1st of April, from which date the name of the College was changed to the Malabar Christian College. For the present the staff remains unchanged, and Mr. Hoare continues as principal.

WE congratulate Mr. Sherriffs on receiving from the University of Aberdeen the degree of Doctor of Science. The thesis which he presented for this degree is a link with the South India which he has left. It was entitled "A Contribution to the Arachnology of South India."

WE gladly make room for Lord Pentland's weighty speech, on the education of Indian women, at the laying of the foundation stone of the extensions of Queen Mary's College for Women.

During the continuance of the war, education inevitably suffered, but its effects were perhaps least seen in the sphere of higher education for

women. Owing to the friendly rivalry of this College and of the Christian College for Women such rapid strides have been made that female education has at last been placed on an unassailable basis, and it has been my privilege as Chancellor of the University to confer degrees at each annual Convocation on a steadily increasing phalanx of ladies.

Two propositions at any rate have been established beyond dispute—that education for women can be provided in separate colleges which can attain to the standard set in old-established colleges for men; and, secondly, that in the sphere of higher education the women of India can compete on equal terms with their brothers. That raises the further question, whether these propositions are worth proving. I sincerely believe so, and that, too, not merely in order that India may be able to point as a sign of the capacity of its peoples to a number of women who have attained high scholastic distinctions, but for reasons which go much deeper. It has not infrequently been argued that in spite of statistics of literacy which are impugned as being misleading, if not libellous, the women of India are not uneducated, and that even when illiterate they are well versed in those heroic, ethical and religious ideals which are enshrined in the literature of their country. I do not doubt either their familiarity with, or the value of, this traditional lore, but this great endowment is not peculiar to the women of India. In every country worthy of the name it is in the hearts of the women that the high examples to which its history and traditions bear witness have been enshrined and hallowed, and it is by their lips that they are inculcated as worthy of imitation by their children. To take an example from my own country, Sir Walter Scott was largely indebted to the women of his time for that wide acquaintance with the traditions and sentiments of past ages which enabled him to distil the turbulent history of his country and enshrine in his immortal works those examples of fortitude, piety, virtue, and patriotism which have done as much, perhaps, as all the histories ever written to inspire and exalt the later generations of his countrymen. But great and potent as such influences may be they are no longer all sufficient. The age in which it was enough for man or woman to be

> "Centred in the sphere
> Of common duties, decent not to fail
> In offices of tenderness and pay
> Meet adoration to the household gods"

has gone beyond recall in India or elsewhere. Life has grown too complex to be reduced to simple formulae; by his own restless activities man has created for himself an environment in which so many social, economic and ethical forces have been set loose that it is a question whether it may not break down under its own complexity. I think you will agree that these difficulties must be greatly increased in any country in which men and women remain in outlook and in intellectual development centuries apart. I do not refer merely to the circumstances of married life, though in that more limited sphere, so long as intellectual sympathy and accord are absent will it ever be possible for woman to

> "Set herself to man like perfect music unto noble words"?

It is to the larger sphere of national life that I would here invite your attention. Do any of us believe that in that sphere the women of India under

present conditions are the asset to their country which their inherent qualities entitle them to be? Is it not the case—and here I speak of the educated and enlightened classes on whom the burden of shaping and directing the future of India's civilization and social fabric must mainly fall—that far too frequently their women are through ignorance unable to guide and mould the mental development of their sons or to share and influence the thoughts and aspirations of their husbands. In England woman has long played indirectly a large and increasing part in the direction of national policy and development and now the franchise has been conferred upon her. That gift has been claimed and hailed as a privilege. But surely that is a short and mistaken view; what has really been conferred on women is not a privilege, but a grave and direct responsibility due to the fact that by education and the wider outlook which it bestows they are now regarded as fitted to share the burden of national decisions. Possibly, too, the events of the past four years and the legacy of reconstruction problems they have bequeathed to us have startled men out of the complacent belief that they can stand alone. But if in England with all her material wealth and advancement and with all the knowledge and political experience with which she is equipped this step has been found necessary, will it be possible for India to find any solution of the problems which it must face unless those manifold antipathies and cleavages by which the social structure is permeated can be eliminated? When I say that the gravest of these problems are directly concerned with the position and status of woman, I am merely repeating the judgment of some of the wisest and most thoughtful of India's leaders. Let us be under no misconception. An advance towards popular and representative Government is being offered to India. It is being hailed as a gift, but already I think the responsibilities and the consequences it must entail are being more fully realised. Responsible Government admits of no divided allegiance, and if it is not to be a Danaan gift bringing disaster in its train, the future statesmen of India will have to devote every effort to creating that environment in which alone it can take root. Who can doubt that for that end the education of its women and the acceptance by them of those principles on which responsible Government rests are essential? Possibly not till then will any solution be possible of many other social problems by which India's political future is threatened. To only one of these problems need I here make reference, the problem of the depressed classes, one to which in Madras we cannot shut our eyes. Under responsible Government there is no room or place for depressed or oppressed classes, and yet the problem still remains urgent and unsolved. The theory that all men are brothers does not lack recognition in this country, and here and there a few genuine worshippers have offered their lives and all that they possess at its shrine. But can we pretend that a solution is in sight? Possibly that will come only when a numerous band of educated women throughout India assert the principle that all women are sisters and insist upon its being accepted in spite of consequences. If so, it is from institutions like this that the leaven of insight and of sympathy must spread.

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PLOTINUS:
THE METAPHYSICIAN OF MYSTICISM.

BY ARTHUR JEFFERY, M.A.

IV

WE have now come to the point where we realize that, as Plotinus himself has told us, those who would understand him must follow him. We pass from argument to experience and those who would truly understand must themselves experience. It is useless to do other than give Plotinus' own words, and other translations not being available at the moment we quote from the rendering of Dr. Inge.

"The discursive reason, if it wishes to say anything, must seize first one element of the Truth and then another; such are the conditions of discursive thought. But how can discursive thought apprehend the absolutely simple? It is enough to apprehend it by a kind of spiritual intuition. But in this act of apprehension we have neither the power nor the time to say anything about it; afterwards we can reason about it. We may believe that we have really seen, when a sudden light illumines the soul; for this light comes from the One and is the One. And we may think that the One is present, when like another God (*i.e.* the gods of popular mythology) he illumines the house of him who calls upon him; for there would be no light without his presence. Even so the soul is dark that does not behold him; but when illumined by him it has what it desired, and this is the true end and aim of the soul, to apprehend that light,

and to behold it by that light itself, which is no other than the light by which it sees. For that which we seek to behold is the light which gives us light, even as we can only see the sun by the light of the sun. How then can this come to us? Strip thyself of everything.

"The Soul must remove itself from good and evil and everything else that it may receive the One alone, as the One is alone. When the Soul is so blessed, and is come to it, or rather when it manifests its presence, when the Soul turns away from visible things and makes itself as beautiful as possible and becomes like the One, (the manner of preparation and adornment is known to those who practise it), and seeing the One suddenly appearing in itself, for there is nothing between, nor are they any longer two, but one; for you cannot distinguish between them while the vision lasts; it is that union of which the union of earthly lovers who wish to blend their being with each other is a copy. The soul is no longer conscious of the body, and cannot tell whether it is a man or a living being or anything real at all, for the contemplation of such things would seem unworthy, and it has no leisure for them, but when after having sought the One, it finds itself in its presence, it goes to meet it and contemplates it instead of itself. What itself is when it gazes, it has no leisure to see. When in this state the soul would exchange its present condition for nothing; no, not for the very heaven of heavens; for there is nothing better, nothing more blessed than this. For it can mount no higher; all other things are below it, however exalted they be. It is then that it judges rightly and knows that it has what it desired, and that there is nothing higher. For there is no deception there; where could one find anything truer than the True? Its happiness is no titillation of the bodily senses; it is that the Soul has become again what it was formerly, when it was blessed. All the things which once pleased it, power, wealth, beauty, science, it declares that it despises: it could not say this if it had not met with something better than these. It fears no evil while it is with the One, or even while it sees him; though all else perish round it, it is content, if it can only be with him, so happy is it.

"The Soul must forsake all that is external, and turn itself wholly to that which is within; it will not allow itself to be distracted by anything external, but will ignore them all, as at first by not attending to them, so now at last by not seeing them; it will not even know itself, and so it will come to the vision of the One and will be united with it; and then, after a sufficient converse with it, it will return and bring word, if it be possible, to others of its heavenly intercourse.

"We are not cut off from our source nor separated from it, even though the bodily nature intervenes and draws us towards itself, but we breathe and maintain our being in our source, which does not first give itself and then withdraw, but is always supplying us, as long as it is what it is. But we are more truly alive when we turn towards it, and in this lies our well-being. To be far from it is isolation and diminution. In it our Soul rests out of reach of evil; it has ascended to a region which is pure from all evil; there it has spiritual vision, and is exempt from passion and suffering; there it truly lives. For our present life without God is a mere shadow and mimicry of the true life. But life yonder is an activity of the Spirit. . . . . Let him who has not had this experience consider how blessed a thing it is in earthly love to obtain that which one most desires, although the objects of earthly loves are mortal and injurious and loves of shadows which change and pass; since these are not the things which we truly love, nor are they our own good, nor what we seek. But yonder is the true object of our love, which it is possible to grasp and to live with and truly to possess, since no envelope of flesh separates us from it. He who has seen it knows what I say, that the Soul then has another life, when it comes to God and having come possesses him, and knows, when in that state, that it is in the presence of the dispenser of the true life, and that it needs nothing further. On the contrary, it must put off all else, and stand in God alone, which can only be when we have pruned away all else that surrounds us."

Just one other quotation. "This is no doubt why in the mysteries we are forbidden to reveal them to the uninitiated. That which is divine is ineffable, and cannot be shown to those who have not had the happiness to see it. Since in the vision there were not two things, but seer and seen were one, if a man could preserve the memory of what he was when he was mingled

with the divine, he would have in himself an image of God. For he was then one with God, and retained no difference, either in relation to himself or to others. Nothing stirred within him, neither anger nor concupiscence nor even reason or spiritual perception or his own personality, if we may say so. Caught up in an ecstasy, tranquil and alone with God, he enjoyed an imperturbable calm; shut up in his proper essence he declined not to either side, he turned not even to himself, he was in a state of perfect stability; he had become stability itself. The soul then occupies itself no more even with beautiful things; it is exalted above the Beautiful, it passes the choir of the virtues. Even as when a man who enters the sanctuary of a temple leaves behind him the statues in the temple, they are the objects which he will see first when he leaves the sanctuary after he has seen what is within, and entered there into communion, not with statues and images, but with the Deity itself. Perhaps we ought not to speak of *vision*; it is rather another mode of seeing, an ecstasy and simplification, an abandonment of oneself, a desire for immediate contact, a stability, a deep intention to unite oneself with what is to be seen in the sanctuary. He who seeks to see God in any other manner will find nothing. . . . If then a man sees himself become one with the One, he has in himself a likeness of the One, and if he passes out of himself, as an image to its archetype, he has reached the end of his journey. And when he comes down from his vision, he can again waken the virtue that is in him, and seeing himself fully adorned in every part he can again mount upward through virtue to spirit, and through wisdom to God. Such is the life of gods and of godlike and blessed men; a liberation from all earthly bonds, a life that takes no pleasure in earthly things, a flight of the alone to the Alone."

If we were not certain it was Plotinus, we might readily imagine we had been reading from one of the mediæval Christian Mystics. The experience is the same, the language is the same, and there is the same struggling to express what after all is inexpressible. Human language was never meant as a medium for the expression of high spiritual experiences, and Plotinus is at one with other mystics in the sense of the hopelessness of the task of making human language say what he wants it to say.

He succeeds better than some have done but perhaps it was the metaphysical cast of his mind which prevented him from using the wealth of imagery which some of the Christian and Sufi Mystics have made use of to help out the deficiencies of ordinary speech.

V.

Now although it is true that Plotinus speaks the universal language of mysticism and in his experience is in the true line of Mystic tradition, it must be admitted that there are certain aspects of his teaching which differ profoundly from the teaching of Christian mystics, and to them we must now turn.

Like all mystics, Plotinus is supremely interested in knowing God, but, as has been well said by Principal W. G. Davison of Richmond College, "the sacred name 'God' may cover meanings widely divergent or even sharply conflicting. Whether the mystic regards the Supreme Being as a personal Divine Companion and Friend, or as a vast whole in which all finite entities are unintelligibly embraced, whether as philosophical Absolute, or as the saint's Heavenly Bridegroom, it is the goal of all his desires and aims to succeed in merging all consciousness of himself, the world and all existence in immediate all-absorbing union with the Being who for him is the Supreme, to whom the name of 'God' may be given. The distinction between various types of mystics depends largely upon the characteristics of this Being." It is precisely in his conception of this Supreme Being that we find one of the most deep-seated differences between Plotinus and Christian teachers. The Absolute of Plotinus has been compared with the Absolute of Bradley but the comparison is hardly just. Bradley in the concluding chapter of "Appearance and Reality" tells us that "the Absolute is not personal, nor is it moral, nor is it beautiful or true", and again in "Essays on Truth and Reality" we read, "For me the Absolute is not God. God for me has no meaning outside of the religious consciousness, and that essentially is practical. The Absolute for me cannot be God, because in the end the Absolute is related to nothing, and there cannot be a practical relation between it and the finite will. When you begin to worship the Absolute or the Universe, and make it the object

of religion, you in that moment have transformed it. It has become something forthwith which is less than the universe." This assuredly is not the Absolute of Plotinus. Although Plotinus would agree with Bradley's dictum that, "the Absolute is that by which all reality, and all truth and goodness and beauty, in their various degrees are, and without which they are nothing", no one who reads his story of this experience of reality which comes in the mystic state could doubt that for him the Absolute which is beauty, goodness and truth, is also above all else personal and an object of worship. He says—"But yonder is the true object of our love, which it is possible to grasp and to live with and truly to possess, since no envelope of flesh separates us from it. He who has seen it knows what I say, that the soul then has another life, when it comes to God and having come possesses him, and knows when in that state, that it is in the presence of the dispenser of the true life, and that it needs nothing further. On the contrary it must put off all else and stand in God alone, which can only be when we have pruned away all else that surrounds us. We must then hasten to depart hence, to detach ourselves as much as we can from the body to which we are unhappily bound, to endeavour to embrace God with all our being, and to leave no part of ourselves which is not in contact with him. Then we can see God and ourselves, as far as is permitted: we see ourselves glorified, full of spiritual light, or rather we see ourselves as pure, subtle, ethereal, light; we become divine, or rather know ourselves to be divine. Then indeed is the flame of life kindled, that flame which, when we sink back to earth, sinks with us." This rapturous experience is not of the cold, bloodless Absolute of Bradley.

Yet on the other hand the Absolute of Plotinus is not the God of Christianity, or, if it be the same God, Plotinus has not understood those aspects of his nature which are the essential aspects for Christianity. Christianity is not a speculation, but an evangel, it stands or falls with the doctrine that God is Love. Plotinus speaks in many passages of our love for God, the love that unites us to Him in the ecstatic experience, but we miss the profounder teaching that "we love Him, because He first loved us." Plotinus tells us much of our quest for the Infinite, but he does not know of the Infinite's quest for us;

there is nothing comparable to the "Hound of Heaven," of whom Francis Thompson has so finely written:

> "Now of that long pursuit,
> Comes on at hand the bruit;
> That Voice is round me like a bursting sea:
> 'And is thy earth so marred,
> Shattered in shard on shard?
> Lo, all things fly thee, for thou fliest Me!
> Strange, piteous, futile thing!
>
> . . . . . .
>
> All which I took from thee I did but take,
> Not for thy harms,
> But just that thou might'st seek it in My arms.
> All which thy child's mistake
> Fancies as lost, I have stored for thee at home:
> Rise, clasp My hand, and come.'"

The centre of Christianity is the Cross of Christ, the supreme revelation of a God who came to seek and to save that which was lost, a love which endured suffering, shame and an ignominious death in order to work out that salvation. And that self-emptying, which gave to us the possibility of the highest self-fulfilment, was unknown to Plotinus.

Like the majority of Mystics, Plotinus is lamentably weak in his treatment of the problem of evil. To him there is nothing which ought not to be, and in the whole, which is decidedly good, if there is evil it must be of necessity. Naturally this leads to an unworthy and inadequate conception of the significance of evil. To the Christian however, the Cross of Christ throws out in full relief evil in all its horror and hideousness and it is only when the Christian allows himself to lose sight of that Cross that evil for him becomes less monstrous. On a broad survey we are compelled to admit that the Christian view of evil is the true as against that of Plotinus.

The fine practical application of religious experience to daily life which is so characteristic of Christianity, as witness the Epistles of St. Paul, is again lacking in Plotinus. True, he does speak of those who have attained to ultimate reality sinking back to earth with the inspiration of the great experience, but as a whole his sympathy is with the ideal contemplative philosopher of Aristotle who stands apart from the busy world of affairs.

He seems rather pessimistic about the salvation of the world and prefers to confine himself to the narrow circle of likeminded men, who will follow him in his interior life. The philosopher could save himself, his country he could not save. How great a contrast are not only the Christian Mystics like St. Teresa or Suso, but even the ordinary Christians who have realized the experience of forgiveness of sins and the peace of God and feel the immediate call to service.

We miss too the note of repentance, though this probably follows from Plotinus' inadequate conception of evil. The contrast is great when we turn from the Enneads to the pages of Thomas a Kempis, the *Theologia Germanica* or Madame Guyon. Even the Sufis and Essenes seem to be superior to Plotinus in this respect.

Some of the limitations of Plotinus were the limitations of his age, for to a large extent he could only think in terms of contemporary thought. If Plotinus continually uses the tone of a haughty intellectual aristocrat, it is because he lived in an age when it was tacitly assumed that superior people had a right to be supported by the labours of those who could not share their virtues or appreciate their talents. If Plotinus thought that poor and humble men were for ever debarred from participation in the things of his intellectual circle, it was only because the social conditions of his age, save among those who were Christians, put an impassable barrier between the one class and the other. Again the fact that he leaves room in his system for the innumerable gods of popular worship, must be attributed to the impossibility of opposing the public sentiment on the matter, for, though he admits them, Plotinus has no enthusiasm for them.

In spite, however, of these fundamental differences, the wider and more carefully we read among the earlier and later Christian Mystics, the more clearly we realize to how great an extent they are disciples, mediately or immediately, of Plotinus. Just as the influence of Descartes descended in two lines, one through Spinoza and Leibniz, and the other through Locke, Berkeley and Hume, and the two streams met together in Kant so, it has been pointed out, there were two lines along which the influence of Plotinus descended, one through Victorinus and Augustine, the other through Proclus and Dionysius the Areopagite, and in a certain sense these two may be said to meet in Dante.

It has long been recognized that among those "Books of the Platonists" of which Augustine speaks, must have been included a Latin translation of the Enneads, probably the one made by Victorinus, professor of rhetoric and Christian convert, to whose other writings and translations Augustine owed so much of his Neoplatonism. It is true that in the most truly mystical of Augustine's writings, his "Confessions", he is severely critical towards Neoplatonism, but these were written late, when his enthusiasm for the Platonists had abated, and must not blind us to the profound influence of Plotinus upon his thought, an influence which is seen at its fullest in his early tract—De Quantitate Animae.

On the other line, through Proclus, the doctrine of the Enneads came into the work of his mysterious disciple Dionysius the Areopagite, whose works had an extraordinary popularity and through the Latin translation of Erigena came to exercise an almost unrivalled influence upon the European mystics of the Middle Ages. This line of influence was taken up by the Victorines, especially Richard of St. Victor, though the influence can be seen at times in the Liturgical Hymns of Hugo of St. Victor. Augustine's line is taken up by Aquinas and Eckhart and through him inspired some of the finest passages of Ruysbroeck, Tauler and Henry Suso.

Perhaps, as Dean Inge hopes, our day will see a revival of his influence, so let us record here Eucken's estimate of him: "The last flash of the Greek spirit, the philosophy of Plotinus reveals an elevation of thought to complete sovereignty and world-creative power. In its very decline the ancient Greek world emphasized more than ever its belief in that intellectual power which gave to its cultural work an immeasurable breadth and a marvellous clearness. With the last burst of light in Plotinus the creative power of Greece was finally extinguished, but in his influence upon the attitude towards life Plotinus is without a peer: here he marks the boundary between two worlds." To those who feel the appeal of Plotinus' experience let us emphasise the appeal of Dr. Inge—"To see God is the goal of

the religious life, and the vision of the One is only the highest and deepest kind of prayer, which is the mystical act *par excellence*. There is nothing strange in the mentality of Plotinus except his intense concentration on the Soul's supreme quest. Those who will live as he lived, will see what he saw."

THE GREEK TRAGEDY.

By Eleanor MacDougall, M.A.

In speaking about the Greek drama, it is useful to know the material on which one bases one's views. The material consists, in the first place, in the actual plays themselves: thirty-two tragedies by Aeschylus, Sophocles and Euripides and eleven comedies by Aristophanes. These, however, are but a mere fraction of the considerable dramatic material which is known to have been in existence before the burning of the Alexandrian Library, and perhaps these are not the best plays. Then there are references in contemporary literature. Plato speaks of it, though only occasionally. Pindar has alluded to it once or twice in his Odes. Then we have the very great book, the *Poetics* of Aristotle in which he has dealt at some length with this subject. There are also some references to it in the works of Plutarch who lived in the second century A.D. There are also other authorities whose evidence is late but who evidently derived their information from very early sources. Then there are the remains of the Greek theatres in more or less good preservation and these throw some light on the Athenian drama. These are the materials on which our knowledge of the Greek drama is based.

There is a fundamental difference between the modern drama and the Athenian drama. The primary purpose of the former is to provide amusement and relaxation, while the latter had a vital national function. The Greek drama proceeded mainly from patriotism and religious enthusiasm and was often considered part of the state religion. Attendance at the dramatic festivals was obligatory upon every citizen and those who belonged to the working classes received compensation from the State to enable them to leave their work during the four

days for which the 'dramatic festival' in Athens lasted. The subjects of these dramas were mainly, if not quite exclusively, associated with the memory of those national heroes who had rendered conspicuous service to the nation or were connected with the traditions relating to divine personages who were believed to protect their cities.

In early times the Greek theatre consisted simply of a circular enclosure or orchestra. In the centre of this enclosure stood the Chorus and the spectators assembled round it. The place chosen was generally the market-place or some central part of the city which was within easy reach of all the citizens. It was soon found that the market-place was too narrow a stage for the performances which became increasingly popular and attracted more and more people. Hence with the growing importance assumed by tragedy the actors resorted to the Lenaeum or Sanctuary of the God.

Other improvements soon followed. It happened, especially in the tragedies of Thespis, who has been styled the "true creator of tragedy", that the same actor had to play several parts in succession. This led to the installation of a tent or shed in which the actor could change his costumes and masks; and this, in course of time, led to the erection of buildings behind the stage. The theatre which we now have in Athens was built in the fourth century. It is situated in the southern cliff of the Rock of Acropolis and has a wonderful view right across three miles of country to the sea. It resembles in appearance a large semi-circle, is very big and ordinarily accommodates about 30,000 persons. The first rows were reserved for distinguished persons like ambassadors, ministers of state and others, and in the most conspicuous place was erected an altar of Dionysus.

The performances began with the offering of incense on the altar of Dionysus after which the herald called upon the assembled citizens for the sacred silence customary at acts of worship. Then comes a solitary figure on the high stage and he begins to speak in the ordinary language of drama and from his speech the audience gather what the play is about. There was no play bill. The citizens knew nothing about the coming drama until the actor came forward and recited the prologue. This, however, was not so serious a difficulty as might be supposed; for the range of subjects was very narrow. It was certain to be the treatment

of some legend and there are only about two hundred legends from which alone subjects were to be selected for tragedy. After the prologue a strain of music was heard at a distance and from two sides a number of singers filed in and occupied the circular space round the altar of Dionysus, called the *Orchestra* or "dancing ground". As they sang, they paced solemnly to and fro and around the altar, forming beautiful groups or lines, or altering their speed according as their song expressed strong emotion or peaceful thought. During the actual scenes of the play they generally remained sitting on the altar steps so as not to impede the view of the first rows of spectators but one of their number often conversed with the personages of the play. The presence of the chorus which rendered secrecy impossible enforced great simplicity of plot and often presented serious obstacles to the dramatic handling of the story, but it formed so important an element in the act of worship which every Greek play was intended to be that even the innovating Euripides dared not banish it.

After the first choral ode the action of the play began with the entrance of some chief person of the story which was being represented. Only two, or at most three, speaking actors could be present at the same time, though 'dumb persons' such as attendants, soldiers or priests were not restricted in number. The play consisted of three, four or five "episodes" between which the Chorus performed its solemn dances or songs. The stage was often deserted by all the actors, but the chorus never left the orchestra except in one early play of Euripides. There is invariably in each play a dirge, an altercation, a speech by a messenger, and generally a discussion on right and wrong, but these elements are very differently distributed. Scene-painting was of the simplest, the background being nearly always a part of a temple or a palace, occasionally a tomb or a cave; and no change of scene was possible in the course of the play as the structure of a Greek theatre did not admit of a curtain. The dresses were traditional, as in so large a theatre, the King, the maiden, the warrior, the priest must be easily recognised by their attire.

In spite of these practical and traditional limitations the Greek tragedians produced plays which have aroused the wondering admiration of every generation since the fifth century B.C. We do not feel that they needed greater freedom or more

manageable material. To understand the greatness of their achievement we must consider for a little the nature of the art which they made so thoroughly their own.

The origin of Greek tragedy lies, of course, in the innate human instinct of dramatic imitation which is shared by men of every race and century. But it is worth while to consider why in Greece generally, and especially in Athens, tragedy developed in the course of two or three generations from a mere rude mimicry into one of the highest forms of intellectual art.

This development is hidden in obscurity and such facts as there are bear very different interpretations. Our earliest and best information comes from Aristotle who deals at some length with the subject of tragedy in his *Poetics*. No one has spoken more profoundly or wisely on the general subject of the tragic art, but Aristotle was not greatly interested in origins and all that he cares to tell us is the following:—

"Tragedy advanced by slow degrees and each new element that showed itself was in turn developed. Having passed through many changes it found its natural form and there it stopped. Aeschylus first introduced a second actor; he diminished the importance of the Chorus and assigned the leading part to the dialogue. Sophocles raised the number of actors to three and added scene painting." And again "Epic poets were succeeded by Tragedians, since the drama is a larger and higher form of art."

This does not give much light to the enquirer into the origin of Greek tragedy, and much space is left for widely divergent theories. These may be roughly grouped into three classes, each of which emphasizes one of the three chief elements of the complete tragedy and claims that it is the original nucleus round which the rest of the finished product has grown.

These three elements are the choral *song*, the *dance*, and the *action*. All are agreed that speech, both dialogue and monologue, which to us is the main part of a play, came into importance at a rather late date.

Perhaps the most widely accepted of these three views is that which derives the drama from the religious *song*. It has been natural to men of all ages to sing hymns exalting the attributes of their Gods, but the lively anthropomorphic imagination of the Greeks most frequently gave these hymns the form of a well-told narrative of some exploit or adventure of the God.

We have many such stories of the Gods in the so-called *Homeric Hymns*, and we know that about the year 600 B.C., the poet Arion at Corinth "invented and named and taught" a new kind of narrative poem, called the dithyramb. This dealt with the wild adventures of the God Dionysus and his rout of half-human followers, the goat-footed, goat-eared satyrs.

Arion's songs were sung by a band of fifty, disguised as Satyrs, around the altar of Dionysus, and this band was called the Chorus. So much is fact, and the theory goes on to say that a solo was introduced in which an actor sang in recitative the utterances of Dionysus while the others responded in chorus. Later, a second member of the chorus was appointed to answer the God and thus dialogue entered into the dithyramb. The interest of the spectators came to be attracted rather by the solos than the odes, appropriate gestures were added, convenience demanded a stage, and thus the Greek play took form.

This theory accounts for the immense importance of the chorus which, in the earliest plays of Aeschylus, covers two-thirds of the whole play. In the 32 plays which are preserved it is easy to trace the gradual diminution of the part of the chorus till in the latest plays of Euripides the members of it do little more than sing beautiful odes on topics loosely connected with the play between the scenes or during the absence of the actors. The theory does not however account for the variety of subjects which are found in the plays.

Another theory lays stress on the original meaning of the terms *chorus* and *orchestra*, both of which are connected with *dance* rather than song. Among the early Greeks, as among many other primitive races, ritual dances played a great part in tribal religion. Especially important and impressive were the imitative dances which celebrated the change of the seasons and the birth and decay of vegetation. In the climate of Greece, the contrast is always very striking between the hard, dry, leafless sterility of Nature in the winter and the joyous luxuriance of budding life in Spring. Vegetation died and was reborn visibly before the eyes of the Greek peasant and as his very living depended on the awakening of Nature from her wintry sleep, it is no wonder that the fall of the leaf and the springing up of the seed filled him with religious awe and wonder. In wild tempestuous dances, they mimicked the rushing autumn wind and the falling harvest and with equally

wild exultation they danced in joy to welcome the return of life in Spring. Then fancy symbolized these changes in the story of a fair youth slain and rent by a dark gloomy tyrant, buried with despairing gestures by his sorrowful servants, and again springing up to victorious triumph over his oppressor. In this unspoken mimicry some scholars have seen the germs of both tragedy and comedy in Greece and the theory accounts very well for the traditional form of the play, in which a solemn dance of lamentation is an invariable element, and which very often has a tomb for a background. A goat, they say, was sacrificed as being the great enemy of growing plants. Dionysus as God of vegetation naturally formed the central figure of many such sacred dances and in his adventures and sufferings and ultimate triumphs the peasant saw a living picture of the mysterious processes of the death and birth of corn and wine.

A third, very recent, theory dissociates the origin of the dance from the worship of Gods or Nature and attributes it to funeral ceremonies annually performed at the tomb of an ancestor or tribal hero. Such ritual consisted in *acting* out in dumb show the great deeds of the ancestor, his heroic death, his splendid funeral, and the heavy vengeance taken on his slayers. The object was to please the shade of the dead man which was supposed to haunt the tomb, and also to please the tribe by representing the glories of their ancient heroes. These would in time become conventional, speeches would be added, lamentation and exultation, at first impromptu, would settle down into dirges and lays of triumph. The name goat-song would arise naturally from the goat-skin, the ordinary dress of the peasant which would become the conventional attire of the hero's followers. Dionysus as a tribal hero would surpass others by the variety and interest of his adventures, and when his cult was established in Athens, it attracted to itself other such funeral ritual games.

This theory accounts for the variety of topic found in the plays, and for the limitation of the subject-matter of tragedy to Gods, kings and heroes. But it does not explain why action is so strictly limited on the Greek stage, or account for the curious fact that in all our extant plays scarcely one death takes place in the presence of the audience.

All these theories attempt to explain the name of tragedy

"the goat-song", and all agree that tragedy was religious in origin. This of course does not account for the sublimity of the Athenian tragedy, for comedy was also religious in origin. But comedy drew to itself all that was vulgar and coarse in the mimetic rites, whatever they were, from which the drama arose, and left the spectator content to concentrate his thoughts on the profounder things of his religion or his hero-worship. Also the drama was made by Pisistratus the tyrant, about the year 535 B.C., to be part of the State religion of Athens and as such it rapidly became didactic in tendency. But tragedy probably owes still more to the commanding genius of Aeschylus who laid his hand upon it just at the most critical stage of its development and impressed it with his own sublime character. It was natural that his tragic speakers, and especially the chorus, should utter his own musings on the greatest moral problems of life—the nature of evil, the conflict of duties, the mysteries of Divine Providence, the meaning of the State, the substitution of a higher moral law for a lower, and other such matters—while the tragedians before him simply told of the deeds and dooms of legendary heroes and heroines. The Athenian public, perhaps the most gifted audience that has ever witnessed plays, was quick to recognise the excellence of Aeschylus and to demand a like seriousness and grandeur from his rivals and successors, and we find that every play of Sophocles states, and every play of Euripides attempts to solve, a moral problem. It was a time when the dark, old and superstitious religions current from time immemorial in Attica were contending with the far purer, higher, more spiritual religion which we see in the epics of Homer and the art of Pheidias, and the Athenian stage was perhaps the chief battlefield of that conflict.

When the State adopted the drama as part of public religion, a theatre was built, the times of performances were settled and thus the form of tragedy was rendered final and definite by practical considerations. As many citizens as possible must take part in this act of worship, therefore a very large theatre in the open air must be the place. To secure suitable weather, dates were fixed in winter and early spring and as the hours of daylight are short at that time, the duration of the play was limited. For acoustic reasons, a very high wall was built behind the stage and therefore no change of scenery was possible. In order to be seen by so large a number of spectators actions must be very simple and deliberate, as quick movement or change of facial expression would be lost on them. The story must be simple, and the persons few, or the audience would be bewildered. The State awarded to the poet fifty chorus-singers but only three actors, thus making it inevitable that the play should resemble a statue rather than a picture. The object was the worship of the City Gods and the edification of the citizens by a stately ceremony.

Thus arose the "dramatic unities" of which Aristotle writes in his *Poetics*. They may or may not have conduced to the excellence of Greek drama; it is quite impossible to decide which. But it must be remembered that Aristotle was not laying down rules which Aeschylus, Sophocles and Euripides followed. He lived long after the great tragedians had died. Taking Greek tragedy as a body of literature, he describes certain features as characteristic of it and among these characteristics are the unities of time, place and action rendered necessary by the structure of the Athenian theatre and by the ceremonial purpose of the dramatic performances. His so-called 'rules' have no bearing on drama developed under other circumstances and for other purposes.

But the thirty-two tragedies which alone remain to us from all the wealth of dramatic art poured out so lavishly upon the Athenian public for seventy or eighty years still stand among the highest achievements of the Greek genius, accomplishing works of infinite variety, originality and power, but adapting itself, as Greek art always did, with perfect grace to its material and to its immediate purpose.

RULES OF SUCCESSION AND PARTITION OF PROPERTY AS OBSERVED BY THE SANTALS.

By the Rev. A. Campbell, D.D.

Adoption is not practised by the Santāls. Wills are unknown amongst them.

When a man dies without a son to inherit his property, his nearest male relative or relatives get it. If he has left brothers, the property, movable and immovable, is divided among them in equal shares. If he leaves an only son he gets all. If one or

more brothers have predeceased the owner of the property, the sons get the share which the father would have received, had he been alive, divided among them in equal proportion.

A man's property, movable or immovable, is divided in equal shares among his sons, with the exception that the eldest son gets a small piece of land extra. This, however, does not always take place, but when it does there is no fixed rule as to how much the eldest son receives in excess of his own equal share.

A father and his sons generally live as a united family until the father's death. If the mother survives the father and there are minor sons, she carries on the business of the family with as much authority as her husband possessed, with this exception, that she may not alienate any of the immovable property of the family. She gets her sons and daughters married, and if the family be harmonious they remain united till her death. The eldest son is nominally head of the family, even when a minor, as receipts for rent and any other payments made are given in his name. The eldest son gradually supersedes his mother in the management of the business of the family, and eventually becomes its recognized head. After the death of the mother the brothers may continue as a united family, but generally they separate and the property is divided among them as already indicated.

So long as the family is united there is a common purse in the custody of the head of the house, whoever may occupy that position. If any of the younger members of the family are employed by outsiders their earnings are considered as a part of the common family fund, and are made over to the head of the house.

All acquisitions of movable or immovable property acquired during the time the family is united, are considered common property to be divided among the sons or their heirs.

It is not an uncommon occurrence for the property of a united family to be divided during the lifetime of the father. In this case the property is divided into equal shares, the father and sons sharing equally. Unmarried sons continue to reside with the father, even after they are married, and, if the members of the family live in harmony, remain united till the father's death. His share of the property is then divided equally among

his sons. A man separated from his family has no claim to a share in any property which may have been acquired subsequent to the separation.

Any property acquired by a man after his separation from the family is his absolutely, no member of the family having any claim to it.

If all the sons decide to take their share of the property during their father's lifetime, the father shares equally with his sons. If predeceased by his wife his share is at his death divided equally among his sons or their heirs. If the wife survives her husband she may be permitted to retain his share as long as she lives, but she has only a life-interest in it, and cannot, therefore, alienate it. On a division of the ancestral property, a widow may receive a piece of land for her maintenance, and reside with one or other of her sons, who cultivates the land for her. On her death this maintenance grant is shared equally by her sons, or their heirs.

If a man dies leaving only female issue, his brothers, or, in default of them, the nearest male relative or relatives claim the property, movable and immovable. Some provision may or may not be made for the widow and her female children. If the provision made for her be in the shape of a piece of land, on her demise it reverts to the original heirs.

When a man's property is claimed by his brothers or their sons, the brothers get equal shares. Sons get the share which would have fallen to their father had he been alive, divided equally among them.

On the death of an elder brother, a younger may espouse his widow, especially should she be the mother of a male child. When the ancestral property comes to be divided, this son gets the share to which his father would have been entitled.

There are eleven forms of marriage acknowledged by Santāls to be legal, the issue of all of which are considered legitimate and entitled to inherit movable and immovable property.

No illegitimate children are born into the Santāl community. Unless an unmarried woman can indicate the putative father of her unborn child, she is outcasted, never to be restored, and her child shares the same fate. The ingenuity of the Santāls has evolved a form of marriage whereby all children of Santāl

parentage are legitimatised. If the man and woman cannot be married according to Santāl law, a husband is provided for the woman, and he assumes the responsibilities of father of the child, who is considered legitimate and entitled to all the privileges thereof.

If a man marries a woman having male issue by a previous husband, her sons have no claim to any property which may be left by their stepfather.

The sons of one father by different mothers share equally in their father's property.

If a son or sons be absent from their village, having gone to a distance in search of employment, when the family property is divided, his or their shares of the land are put in charge of a brother or other near relative, to be kept in trust till such time as they may return to claim it, when it is at once given up. In like manner the sons of a man who has died, say, for instance, in Assam, can, on their return to their native village, claim their father's share. In cases such as these under notice, absence for a lengthened period deprives the absentee of all claim to movable property or live stock, nor can he claim anything in the name of usufruct from the person who has held his land in trust for him.

It sometimes happens that a man separates his sons from himself and retains possession of his land, agricultural cattle and implements. He may give each of his sons a quantity of grain if he has it. At his death his land and other property which belonged to him are divided in equal shares among his sons or their heirs.

One form of marriage among Santāls is known as that of the *Ghardi Jawae,* or the home bridegroom. In this form of marriage the parents seek a husband for their daughter, and bear all the expenses of the wedding. The couple remain in the house of the woman's parents, receiving food and clothing in exchange for their services. At the expiry of five years the *Ghardi Jawae* receives from his father-in-law a yoke of oxen, a cow, a quantity of dhan, a kudal and an axe. He has now served his time and received his reward, and is free to start as a cultivator on his own account.

Of late several cases have occurred in which a man not having a son has made over his property, movable and immovable, to his *Ghardi Jawae,* as a gift or as having received value therefor. This document is registered according to law. I have not known legal proceedings to be taken to annul this arrangement by the man's heirs, although in the village panchayat the validity of the transaction is denied.

The most honourable marriage in Santāl estimation is that brought about by the parents of both parties to the marriage. If a husband and wife married under this form are separated owing to some default of the husband, the wife may or may not get anything in the way of solatium. In the event of a separation owing to the fault of the wife, her parents or nearest relatives refund to the husband the price paid for her at marriage.

In the case of a *Sangha* marriage, that is a marriage between persons who have been previously married, should there be a separation owing to the fault of the husband the woman can claim one-half of the man's household goods (*ghorkorna*).

On a divorce or separation the father claims the custody of the male children.

When a man has sons by two or more wives they all share equally at the division of the ancestral property.

Gifts given to a woman at her marriage by her father continue to be her personal property. And if the gift be one of live stock, any natural increase there may be also belongs to her. She has absolute authority over this property and can dispose of it as she thinks fit.

All division of property is made by a panchayat of villagers. The panchayat is composed of elderly men.

Females cannot inherit either movable or immovable property, nor can anyone whose descent is in the female line.

Daughters are considered an asset of considerable value, as on their being married certain payments are made to their parents. If a man dies, leaving an unmarried daughter, the head of the family, if undivided, receives the money. If the family be separated, the brother or other relative with whom she resides and who negotiated the marriage is entitled to it.

The Editor of the *Journal of the Bihar and Orissa Research Society,* in which these articles originally appeared, added the following note:—

The rules of succession and partition of the Santāls, as given above, are generally identical with those in vogue amongst their congeners the Mundas. The only noticeable points of difference are the following:—

Adoption is allowed amongst the Mundas, although it is practised on very rare occasions. The property left by a deceased Munda father is, as amongst the Santāls, divided equally amongst the sons, but amongst the Mundas, in case one of the sons continued to live in joint mess with his father when the other sons separated from him, the former gets the deceased father's share, provided he has lived with his father up till the latter's death and borne his funeral expenses. The same rules apply to a deceased mother's maintenance lands, if any. Contrary to the Santāl custom, no share of household goods or other property may be claimed by a *Sangha* wife amongst the Mundas in the event of her separation from her *Sangha* husband. For details of Munda rules of succession and partition of property, *vide The Mundas and their Country* (1912), pages 426-435.

NOTES OF THE MONTH.

THE conditions of peace with Austria were handed to the Austrian representatives at St. Germain on the 1st of June. The Treaty is on the same lines as that with Germany and is in many parts identical with it. By it Austria is reduced to the position of a state with a territory of between 50,000 and 60,000 square miles and a population of about 6,000,000 people. This population is almost purely German. As there used to be about 10,000,000 Germans in Austria-Hungary the difference is accounted for by cessions of territory which Austria is to be compelled to make, territory which contains German minorities. Austria is to recognise "the complete independence of Hungary, Czecho-Slovakia, and the Serbo-Croat-Slovene State, and cedes other territories which previously in union with her composed the Empire of Austria-Hungary." This last clause refers to the territories which are to be ceded to Italy, Roumania and the revived Poland. The new States are to make such provisions for the protection of racial, linguistic, or religious minorities as the Allied Powers may consider necessary, and Austria is to make the same provision for the protection of minorities in her territories. The terms of the Treaty have been declared by Austria to be unacceptable, as was only to be expected. The territorial re-adjustments to which special exception is taken are the independence of Bohemia and the cession of southern Tyrol to Italy. During the three hundred years that have elapsed since the battle of the White Hill outside Prague, Bohemia has lain helpless before the Hapsburgs; the German influence in Bohemia has been paramount and there are many Germans in Bohemia. Economically, also, it has formed a very important part of Austria. These considerations, however, will not

prevent the creation of the new Czecho-Slovak State which will contain, besides other territories, the former provinces of Bohemia and Moravia. The case of southern Tyrol is more difficult, for here racial and military considerations come into conflict. The watershed of the Alps is not the boundary line between German and Italian. As you go up the valley of the Adige in the train towards the Brenner Pass before you reach the summit you suddenly pass from an Italian-speaking to a German-speaking population. Before the war the Austrian frontier came far down on the southern side of the Alps, and this was a constant menace to Italy. It is not surprising, therefore, that Italy is determined that in future the boundary line shall run along the summit. It is unfortunate that as a result of this a certain number of German Tyrolese will become Italian subjects, but it is an illustration of how difficult it is when re-arranging the political map to satisfy at once the natural demand of a country for military security and the claims of the principle of nationality.

IT will be noted in the Austrian peace terms that a great many details are left unsettled. This is partly due to the fact that the attempt to apply the principle of nationality has in another way given rise to great difficulties. The territories that are being taken away from Austria are inhabited chiefly by Slavs and Italians. If these different peoples had lived in distinct compact bodies inhabiting separate localities there might be little or no difficulty, but as a matter of fact in some places the population is very heterogeneous, while in others the Italians are sprinkled along the coast line while the Slavs occupy the inland territory. Thus along the coast of the Adriatic the Slav and the Italian stand to one another much in the same relation as the Bulgarian and the Greeks do along the coast of the Aegean. Hence the Slav is inclined to claim the coast as holding the *hinterland* while sometimes the Italian wishes supremacy over what is virtually Slav territory. For years the Austrian Government has been encouraging the Slavs along the shores of the Adriatic to assert themselves as against the Italians, though of course elsewhere the Slav was suppressed as much as possible; and it was recognised during the war that there was danger of there being friction owing to the clashing of the interests of the Italians and the Southern Slavs or, as they are now called, the Yugo-Slavs. Italy wishes to have control of the Adriatic, which is not surprising, and she also wishes to include in her territories those persons along its eastern shores who are Italian by traditions and by language. On the other hand the Yugo-Slavs have hitherto been shut out from the sea except where they were under

the domination of the Austrians and Hungarians, and they naturally wish a port for their new and enlarged kingdom. Italy, in addition to receiving Southern Tyrol and the Trentino, receives also Trieste and the peninsula of Istria in which is the important arsenal and naval stronghold of Pola. A great dispute has arisen, however, as to how much more of the Eastern Adriatic coast is to fall to her share. It should be remembered that Austria has held the Dalmatian coast only for about a century. It belonged to Venice, but when Venice was suppressed by Napoleon it was for a time given to Austria and ultimately was handed over to her with all the territory of Venice by the Congress of Vienna to make up for the loss of Belgium. Between Dalmatia and Istria there is a strip of coast-line which before the war belonged politically not to Austria but to Hungary, the coast of Croatia. In it lies the town of Fiume which, after many political vicissitudes, ultimately became part of Hungary about fifty years ago. As Trieste was the chief sea-port in Austria so Fiume was in Hungary. Wherever you went in Hungary you saw advertisements recommending Fiume as a port of departure. The Italians now claim that Fiume is really an Italian town and probably the majority of the people in it are Italian. On the other hand it is the natural outlet to the sea for the Slav provinces of Croatia and Slavonia. The question has excited bitter feelings in Italy which were not soothed by President Wilson's unexpected manifesto on the subject, and the problem has not yet been settled. Perhaps the favourite panacea of internationalising or denationalising will be employed, and the League of Nations will act as guardian for both parties. It is a little difficult, however, to see why if Dantzig is not to be given to Poland Fiume should not be given to Italy. Meantime the dispute, as we have said, is a good example of the difficulties in the way of applying the "principle of nationality" in practice.

DURING the past month the great feat of flying across the Atlantic without stopping has been successfully accomplished by both a British aeroplane and a British airship. In 1913 the Daily Mail offered a prize of £10,000 to any airman who should succeed in doing so, and in 1914 before the war broke out preparations were being made for the attempt. The war gave people other things to think of in connexion with aeronautics, but the tremendous improvements in everything connected with flying that had been made during the war made it certain that as soon as hostilities ceased the airmen would resume their attempts and with a greater chance of success. For several months now we have been hearing of the gathering of airmen with their

machines in Newfoundland but it was not till the middle of May that it was possible to attempt the flight. On 18th May, Mr. Hawker, an Australian, with Commander Kenneth Mackenzie Grieve, started from St. John's. For a week nothing was heard of them and it was feared that they were lost, but fortunately it turned out that they had been picked up by a steamer in mid-ocean and in due time they were safely landed in the north of Scotland. They were rewarded with a prize of £5,000. Two days before Hawker started, an American sea-plane, N. C. 4, started, also from Newfoundland, and successfully reached the Azores travelling the 1,380 miles at the rate of 90 miles an hour. From there it flew to Portugal and later to England. The successful flight from Newfoundland to Ireland was accomplished during the night of the 14th June. The aviators, Captain J. Alcock and Lieutenant Whitten Brown, left St. John's at 4-28 P. M. Greenwich time and arrived at Clifden in County Galway at 8-40 A.M. The distance which they covered in these sixteen hours twelve minutes is 1,880 miles. The journey was a very trying one for most of it was made through fog and for hours the machine was covered with ice. The machine used was a Vickers "Vimy" bombing aeroplane with two Rolls Royce engines, one of the machines that was specially built for the purpose of bombing Berlin, and capable of carrying a load of 12,500 lb. It is evident that crossing the Atlantic by aeroplane is far from being of the nature of a pleasure trip but when we reflect that it is little more than a dozen years since an aviator flew from Calais to Dover for the first time we realise how rapidly improvements may come in the near future.

So far it is only by telegrams that we have heard of the Atlantic being crossed by the British airship E 34. It left East Fortune some miles east of Edinburgh about 2 A.M. on Wednesday, 2nd July. It may seem strange that it started from the east of Great Britain, but it should be remembered that Edinburgh is west of Liverpool. Its destination was Hazelwood Field, Mineola, in Long Island, where the Americans have a large aerodrome and it arrived there on the morning of Sunday, 6th July, or to put it in terms of Greenwich time at two in the afternoon. Thus E 34 covered over 3,100 nautical miles, which it may be remembered are longer than land, miles, in 108 hours 12 minutes. This is the longest continuous flight that has so far been made by any aircraft. It was expected that E 34 would arrive on Friday, but she encountered storms which delayed her. Fortunately provisions for five days had been taken, and a large supply of petrol—no less than 5,000 gallons—but even with that the supply of petrol was nearly exhausted when she landed. It was feared she might not be able to

reach Long Island and an American destroyer went out to give help but fortunately her assistance was not needed. Montauk Point where it was thought she might have to descend for petrol is the eastern promontory of Long Island at the other end of the island from New York. E 34 is commanded by Major G. H. Scott and carried thirty people in its flight across the Atlantic. It is 639 feet long and 80 feet wide and can lift 30 tons.

THE return voyage was begun late at night on July 9 or, by Greenwich time, early on the morning of July 10; the weather was favourable as a depression near Newfoundland gave a S. W. wind. The speed was only moderate, as the petrol supply did not leave much margin for emergencies. The crew wished to return to East Fortune but the Admiralty, fearing rough weather in Scotland, sent orders for the landing to be made at Pulham in Norfolk. The time taken was 75 hours 3 minutes. The lessons learnt seem to be that what was a feat for an aeroplane was only moderately difficult for an airship; it would not be that with a larger ship and more experience.

MANY people in India are wondering not without reason why the Report of the Calcutta University Commission has not yet been made public, though months have passed since it was completed and the members of the Commission who had come from England had returned home. The action of the authorities responsible for the delay seems all the stranger when it is remembered that both the Government of India and Sir Sankaran Nair in his minute of dissent draw upon the Report for arguments for their different conclusions, and that apparently the perusal of the Report led the committee dealing with the Distribution of Functions to propose special treatment for Bengal with regard to higher education. It has become the fashion of late with some people to hold up the University of Calcutta as an example to be followed by the University of Madras. We confess we are looking forward with interest to seeing how far such imitation is desirable in view of the Commission's Report.

LITERARY NOTICES AND NOTES.

The Religion of the Beatitudes, a Study of Christ's Teaching based on Addresses delivered at the Church of All Hallows, Lombard Street, E. C., during Lent, 1917. By the Rev. Minos Devine, M.A. Macmillan & Co., Ltd., London: 1918.

This new addition to the literature of the Sermon on the Mount is, as its author says in his foreword, "a devotional and literary treatment of the Beatitudes. It is an endeavour to enforce their teaching by illustrations from history, biography and literature." Mr. Devine does indeed make good use of his wide acquaintance with literature, but it would be a mistake to fancy that his little book is merely a catena of illustrative passages. It is really an excellent and fresh study of our Lord's teaching based upon the contents of the Beatitudes.

It might seem as if everything that could be said about the Sermon on the Mount must have been said already, but the questions that have come to the front in connexion with it during the years of war, and that will certainly become prominent during the years of reconstruction, make a sane and devout study of the Beatitudes very timely. Mr. Devine points out how the real character of the Beatitudes, as of the whole Sermon, has often been misunderstood, and his addresses should help people who are honestly perplexed to a better understanding of them. We cannot attempt to do more than refer to two or three of the points he emphasizes. He is, we think, very wise to call attention to the fact that Christianity is not a system of ethics and that the Sermon on the Mount does not contain a complete ethical code. While most unprejudiced persons who do not belong to the school of Nietzsche recognise the beauty and loftiness of the Christian ideal of character, Christianity does not base its claims on the fact of the excellence of its ethical ideal but upon the personality of Jesus Christ in whom that ideal was realised. "The Sermon on the Mount is Christian morality teaching by example. It is inseparably bound up with personal loyalty to Christ, the leader of the battle with evil, the ruler of the kingdom to be realised." "Christian belief and Christian morality stand or fall together."

Next, it is also necessary to remind people, as Mr. Devine does, that Christ did not come to destroy but to fulfil. His teaching was based upon and assumed the existence of the religious beliefs and the ethical code of the Jews. The seeming incompleteness of His teaching in certain directions was due to this. Virtues which already flourished,

perhaps to excess, it was not necessary for him to dwell upon, but those virtues and graces of character which we have come to regard as more specifically Christian, and which are more difficult to practice as being uncongenial to the average natural man, he did emphasize. Thus for various causes, though without sufficient reason, there has grown up a mistaken idea that Christianity is lacking in the manly virtues. The true corrective for such a mistaken idea is the renewed study of the character of our Lord Himself.

The last point we shall refer to is the one brought out specially in the chapter on the Gospel of Blessedness. "The Christian Beatitudes describe our right disposition towards God as well as social virtues. Popular estimate of these Beatitudes is often superficial, because it ignores the fact that they are qualities primarily exercised towards God." This is closely connected with the first point we referred to. Christianity is a religion and not a code of ethics. Christ came to set up the 'Kingdom of God on earth and it is a right relation to God that makes it possible for men to have the Christian character. We cannot gather figs from thistles. The Beatitudes show the character of the citizens of the Kingdom, and it is in so far as the citizens possess this character that they may expect the blessedness.

People have sometimes said that the Sermon on the Mount is out of date, but the last five years have shown us what the alternative is, and if there is to be a new earth as the result of "reconstruction" it can only be by the acceptance of its principles. As Mr. Devine says: "The Christian doctrine of reconciliation first creates peace with God and, after that, peace on earth among men of goodwill. If this is a real spiritual movement, it will affect all the relationships of life, leavening the whole of society with the expulsive power of a new affection. It will dissolve family estrangement, not by the suppression of personality, but by the charm of reasonableness in the claims we make upon one another. It will promote unity in the Church, not by the surrender of fundamental truth, but by more generous sharing of a common spiritual experience. This is the only hope of peace in the industrial world."

Altogether, as we have already indicated, we regard Mr. Devine's little book as a distinct assistance to the proper understanding of the Beatitudes, and as a helpful and thoughtful contribution towards the solution of the many problems of the new age.

A Geography of America, by T. Alford Smith, B.A. (Lond.), F.R.G.S. Macmillan, 1919. 4*s.* 6*d.*

This is the eighth volume of Messrs. Macmillans' Practical

Modern Geographies and maintains the high standard of workmanship we have come to associate with the series. A short introduction gives an account of the discovery of the American Coast Line, from the early Norsemen who discovered Greenland, to Roald Amundsen of our own generation who first safely negotiated the North-West Passage. Thereafter the book is divided into five sections dealing respectively with the Dominion of Canada; United States; Mexico, Central America and the West Indies; and South America. The book is exceedingly well illustrated and provided with numerous sets of exercises to test the pupil's understanding of what has been read. After the poor quality of paper and printing we have had to put up with during the war, it is welcome to find this work return to pre-war excellence in this respect. It would be difficult to find a Geography, better suited in every way for the needs of ordinary School Classes.

The Traditions in Islàm, by Rev. William Goldsack. Christian Literature Society, 1919. Annas eight.

We welcome this further booklet by the learned author of "Christ in Islám" and "God in Islàm." He has already given us illuminative studies of the place in Islàm occupied by God, by Christ, by Muhammad, and by the Qur'àn, and this volume he calls an "Essay on the origin and value of Muhammadan Tradition." Dr. Zwemer, we remember, in his great work on "Arabia the Cradle of Islàm," emphasized the need of studying the traditions as well as the Qur'àn, if a true understanding of Islám to be obtained, and Mr. Goldsack's little work on these "uninspired records of inspired sayings" is a most valuable introduction to that fascinating study. The work is intended for educated Muslims and is the fruit of the writer's long and intimate intercourse with them in India, but it will be given a warm welcome by those who if not Muslims yet have an interest in the teaching and practice of the Muslim fraternity. The author is necessarily critical of the Traditions, but recognizes their importance in the history of Islàm, and has a due sense of their moral value for the present if rightly appreciated.

From the Christian Literature Society we have also received the following—

Repentance as Illustrated from the Old Testament Psalms and from the Varuna Hymns of the Rig-Veda, by Rev. H. D. Griswold, Ph. D., 1919. Anna one.

Dr. Griswold's fifteen-page pamphlet is a careful analysis of Repentance, its different phases being illustrated from the Old Testament and the Rig-Veda.

Fishers of Men, by B. C. Sircar (Tamil) Annas four.

This Tamil translation of Rev. B. C. Sircar's book is part of the fulfilment of that book's purpose. It has become widely known in English as an admirable Study Text-book and this translation by Mr. Paul Apollos of the Scott Christian College will enable it to reach, as was intended, a much larger circle of students in India.

A Conversation between Two Christians about Evangelization (Telugu), 1919, Nine pies.

Those who know and value the Evangelists' Handbook of Sarolla Samuel Subbaya will be glad to make the acquaintance of his little Telugu pamphlet advocating Evangelism, in a conversation between two Christians.

The Village Sunday School, by E. A. Annett, Anna one.

Mr. Annett discusses the arrangement and principles of work for Sunday Schools in the villages. It is evidently intended as a practical handbook and is admirable as such. We hope it will become widely known among Christian workers.

A Short Story of Kanarese, by H. Narayana Rao, B.A., B.L., 1919. Annas three.

A succinct if unpretentious sketch, part in Kanarese and part in English, of some of the main phenomena of Kanarese Grammar and also of some points of interest in the historical development of the Kanarese tongue.

LITERARY NOTES.

FROM the C. L. S. Press there has been issued in pamphlet form a reprint of the most interesting story of Manilal C. Parekh, which appeared some while ago in *Epiphany*. Mr. Parek heads his story, "From the Brahmo Samaj to Christianity." It is told simply and directly, and will be a help to those who are faced with the difficulties which faced the writer and who are willing to accept the solution he found.

WE welcome the appearance of Dr. Eddy's pamphlet "The Abundant Life," in a Telugu translation. May it have the success among Telugu Christians which it has already had among English-speaking people. Our copy is from the Methodist Publishing House, Madras, and is issued at the modest price of one anna.

ANOTHER Telugu translation of a work of Dr. Eddy is that of "The Greatest Work in the World, or the Way to Win Men." This is also published at one anna a copy but comes from the C. L. S. Press, Madras.

MISS GROVER'S little Tamil pamphlet "The Hindu Woman and the Christian Gospel", which was prepared at the request of the Evangelistic Forward Movement Committee of Madras, has now been published by the C. L. S. at the price of nine pies. It is admirably suited for its purpose of fitting Christian women for doing evangelistic work among those around them who may be inaccessible to the missionary.

IN the Yale Series entitled "Religious Science and Literature", under the General Editorship of Dr. Hershey Smith, there has just appeared a volume on "The Religion of Israel" by Dr. Geo. A. Barton. All users of Dr. Hastings's big dictionaries will be familiar with the scholarly studies on Semitic subjects which have already come from Dr. Barton, and some will remember his earlier work on "Semitic Origins." This present work, however, is not a specialist monograph, it is a popular presentation of the religious life of Israel as that has been reconstructed and interpreted by modern scholarship.

WE note that the Trustees of the Walker Trust of the University of St. Andrews, "desiring to stimulate thought as to the attitude, the preparations, and the conditions that must precede and lead up to the realization of the highest social, educative, and reconstructive ideals," are offering substantial cash prizes for essays on the subject of "Spiritual Regeneration as the Basis of World Reconstruction". Particulars may be had from the University.

LONGMANS' have just published the first volume of Nahum Sokolow's "History of Zionism." Now that the question of the future of Palestine is coming up for discussion along with the peace terms for Turkey, it is interesting to have this account of the movement among the Jews for the restoration of their old home. Sokolow traces the growth of the movement in Europe and America stage by stage, and gives most interesting sketches of the various leaders in different countries.

SCIENCE NOTES.

LORD MONTAGU of Beaulieu read a paper before the Indian section of the Society of Arts on the prospects of air-mails in India. The condition of the atmosphere is usually favourable, fuel is easily procured and open level spaces for landing-grounds can easily be acquired, even close to large cities. The inducements, also, are great; the distances are long and the trains slow, the fastest run, Calcutta to Delhi, only reaching 32 miles per hour. If we consider flying from Britain to India, there is the possibility of taking a more direct route; the sea route is 6,000 miles, the present air route by Egypt is 5,000, and a direct line would be 3,000 only. Probably, however, Egypt will be retained and Heliopolis, near Cairo, become the most important centre for the Old World. Some station in India, again, would serve as a distribution centre for the Far East from Vladivostock to New Zealand.

WITHIN India, mail and passenger services would probably be combined. It remains to be seen how much the commercial firms would use the air-mail at, say, twelve annas an ounce. Even that would compete with ordinary telegrams for most purposes between the cities, and if the rate were six annas a tola, very effectively indeed. There would also be considerable passenger traffic to Simla and other hill stations provided that landing grounds can be managed. Lord Montagu suggests that the space required can be diminished by giving the ground a slope up. Srinagar, in particular, would be very easily accessible, the journey from Jhelum taking a little over an hour by aeroplane, while by rail and road it takes fifty hours if a motor-car is used and a tonga is a good deal slower. The great gain in time in this case is due to the aeroplane being able to cross the intervening Pir Panjal.

THE account Lord Montagu gives of the meteorology of India does not seem very applicable to the neighbourhood of Madras as the north-east monsoon is ignored. There are certain engineering problems to be solved, the provision of engines, wood, fabric, and dope (varnish or filling for fabric) that will stand high temperature and intense light. It is possible that air-ships may be preferred for the transit from Britain to India; they would be much slower, but could run without stopping. However, the route by aeroplane from England to India has been worked out; there are ten stages, the majority of them divided, meaning, we presume, a descent but no change of pilot. The longest stage is about 600 miles, and the shortest, Baghdad to Basra, 300. Lord Montagu thinks that passenger traffic will not be great; letters at 2*s*. 6*d*. an ounce would pay well, but the corresponding fare, £400, for a passenger would be prohibitive.

WE have sometimes wondered when told of a friend's temperature, or when looking at a chemist's catalogue, whether the lower-priced clinical thermometers are reliable, or whether the higher-priced are as much superior in accuracy and convenience as the difference in price would indicate. Apparently the influenza epidemic has induced the authorities to make testing at the National Physical Laboratory compulsory, with the result that four per cent. are condemned. While this may be regarded as fairly satisfactory, two other figures show the necessity for the order. Of those by one maker over 25 per cent. have been rejected, and of those in stock, at chemists' shops, etc., representing, we suppose, the ordinary level of accuracy before the order, nearly 10 per cent.

RECENT PERIODICAL LITERATURE.

THE LONDON QUARTERLY REVIEW.

LONG ago Dr. Frank Ballard promised to give us three volumes on the three great Christian fundamentals—God, Freedom, and Immortality. He has redeemed his promise as regards the first two by his volumes, "Theomonism" and "Determinism"; we still wait for the volume on Immortality. However, Dr. Ballard gives us some indication of his thinking on this particular problem by a lengthy article in this number on "The Eternal Question in the Light of Modern Science." He is here mainly concerned with replying to Mr. Edward Clodd's recent book, "The Question—If a Man die shall he live again?" Mr. Clodd's attack is only on forms of psychical phenomena—spiritualism, telepathy, clairvoyance, and all the evidence which has been accumulated to show that mind is something more than brain and that personality can survive the dissolution of the material body, come under his lash. Without necessarily accepting the popular explanation of the phenomena, Dr. Ballard, in his customary vigorous way, maintains that they do constitute a body of valid evidence for the reality of psychical phenomena, which cannot be dismissed with a contemptuous sneer as "nauseating drivel", or "the recrudescence of superstition which is so deplorable a feature of these days," or as evidence that "we are

living in an age of intellectual decadence, and that even the inklings of scientific method are not yet spread abroad."

Dr. Ballard insists that the evidence produced by the Society for Psychical Research is evidence which has been gathered strictly in accordance with scientific method and has been sifted and tested with more than ordinary scientific thoroughness. Prof. James he quotes as openly proclaiming to the world, "Were I asked to point to a scientific journal where hard-headedness and never-sleeping suspicion of sources of error might be seen in their full bloom, I think I should have to fall back upon the Proceedings of the Society for Psychical Research." In face of such testimony it is hard to understand how anyone could write of the work as "thoroughly unscientific from top to bottom, and from beginning to end".

One of the main charges that Mr. Clodd brings against psychical research is that "it came of tainted parentage, and that it grew up in an atmosphere of fraud which still clings to it". While admitting that there has been fraud attached to the investigation, Dr. Ballard points out the real significance of a thing cannot be affected by tracing its origin. He quotes Dr. Fosdick, "We must not compel larks to live under water, because their forefathers were fishes", and continues "The astronomy of to-day, for all its wonder, had its origin in folly if not in fraud. Had there been no astrology we should yet have been under the Ptolemaic delusion. Modern chemistry originated in the absurdities of alchemy. . . Modern science generally began in mistake and confusion. . . Be the tricks of mediums what they may, any man who can study the Proceedings of the S. P. R., or the volumes on Human Personality by F. W. Myers, or the *whole* of Sir Oliver's much-abused *Raymond*, and pronounce these 'nauseating drivel', must be definitely charged with the lack of either intelligence or sincerity."

Without attempting anything positive, Dr. Ballard is content in these pages with emphasizing his view that "Amidst the chaotic upheavals of our time, and with all the heavy pall of numberless bereavements upon our hearts, modern science does *not* force upon us the miserably blind despair of the old Persian pessimist (Omar Khayyam) which seem so satisfactory to Mr. Clodd."

St. Nihal Singh, the well known and prolific writer on things Indian, discusses succinctly the place of "Africa in the World Settlement". The problem rises immediately out of the late German Colonies. No one who has the slightest acquaintance with the horrors of German rule in Africa, would dream of handing the colonies back into German control. A second possibility, that of teaching them to govern themselves, is also out of the question for "all opinion worth

any consideration is united in considering the Africans released from German tyranny as too primitive to appreciate the world-situation as it exists to-day—too primitive to desire the means to protect their heritage from the designs of wily concession-seekers and to escape industrial, if not political enslavement." The question then is one of mandatories who shall have charge of them until such time as they are sufficiently advanced to take charge of themselves and work out their own destiny.

It is with regard to the control of these mandatory powers that the author has some interesting suggestions to make. His idea is that "the mandatory system must be regulated by a written constitution, which will make the exploitation of the former subjects of Germany impossible, and which will place the education of the Africans on such a footing that their period of pupilage may prove extremely short. Among other stipulations it should provide (1) that all laws and ordinances made applicable to a mandatory territory should be specially designed for that territory, after taking into consideration the special interests and needs of the people resident therein; (2) that these laws should expressly recognize the sovereignty of the people—sovereignty in abeyance while the people are under pupilage, but in no circumstances alienable; and (3) that all administrative appointments and concessions given to foreigners, whatever their nationality, shall automatically lapse when the tutelage ends. The competence of the mandatory should be judged by its ability to do without forced labour and condign punishment. The standard by which to measure the success of the experiment should not be the length of railways, roads and irrigation canals, the number of post and telegraph offices and wireless stations, the volume of exports and imports, the prosperity of agriculture and the industries, but the rapidity with which the people have been enabled to stand by themselves under the strenuous conditions of the world."

"The Curse of India" is the title under which Mr. James Lewis writes on the question of caste in relation to Indian democracy. He speaks of the young India of to-day "intoxicated by the new wine of the great ideas of human equality and brotherhood, and of equal justice for every man, woman, and child." But is India with its caste divisions able to assimilate these new ideas? "How, for instance, would it stand related to, or deal with, a proposal that might lead to a Pariah holding place not only for purposes of counsel, but for legislation and administration, in the Highest Courts and Councils along with, and not necessarily at all subordinate to, a Muhammadan or Brahmin?" Whatever else democracy stands for, it stands absolutely for the freedom and equality of all men, and the question is whether India's caste system will ever enable her to attain this democracy. "Caste

usages", says Mr. Lewis, "cripple them hopelessly in the performance of the higher duties that necessarily fall to the heirs of an imperial destiny. India to-day as represented by the educated caste Hindus is the victim of a double mind. It would do great things and fill a great place, stimulated by the knowledge and ideals that have come to it from the British race, but the price it will have to pay is a revolution within itself, and not at all against the British Raj; that Raj is the only means at present in sight through which it can attain its aims. To rule India for the advantage of India first and last is the aim of all true British statesmanship, and the gain to England from the very self-denial that that ideal seems to imply will be incomparably greater, even in things material, than any other lesser purpose could ever be the means of achieving."

Dr. Eugene Stock's article, "The New Challenge to British Christendom," is a kind of sermon, having for a text the words from the speech of Deborah, "Up! for this is the day in which the Lord hath delivered Sisera into thine hand; is not the Lord gone out before thee?" Dr. Stock is impressed with the importance of the Christian Church making a forward movement among non-Christian peoples, now that the Peace settlement has given the opportunity. He sums up the great help which non-Christian peoples have rendered us during the war, and urges that now we should repay by giving them in return the best gift we have to give, the message of spiritual life and inspiration in Jesus Christ. Under the scheme of the League of Nations we shall be the mandatory power in regard to many non-Christian peoples and Dr. Stock resents the Government attitude of "no proselytising." He says "That, in sober seriousness, is an order to break the eighth commandment—at least, so a clever Chinese Christian interpreted it, for God has entrusted to us a tremendous blessing for these non-Christian peoples, and we are forbidden to pass it on to those among them who happen to have come nearest to us. Many of us saw those magnificent men from the martial races of N. India, Hindus, Sikhs, and Moslems, wounded, crippled, worn out with sufferings in the trenches in that first winter of the war. We were encouraged to show them kindness, provided that we refrained from telling them of God's message of love, which was as much for them as for us. Their mortal bodies we might care for; not their immortal spirits. 'Their religion is good enough for them!' Did we treat their mangled limbs that way? Did we declare that their own native surgery was 'good enough for them'? Did not our finest physicians and operators devote to them exactly the same skill and patience that were at the service of our own men? Surely the responsibility that has always lain at the door of Christ's Church is tenfold heavier since the war."

COLLEGE NOTES.

IN our January issue we published Shifa-ul-Mulk T. Zynulabideen Sahib's presidential speech at the College Day celebration proposing the toast of the College. We now give Mr. Meston's speech in responding to the toast. We regret the delay, but we should be still more sorry not to print it now.

In replying to the toast which has been so ably proposed by our Chairman I feel an embarrassment that comes both from the lack of readiness in speaking and from the choice that has been made on this occasion. In general the one chosen to reply on behalf of the College has been a young member of the staff—the idea I suppose being that you may test whether he comes up to the standard—or one who has grown grey in the service of the College, in order that you may receive words of appropriate wisdom. Now, in my case, neither condition is satisfied. Perhaps it may be that just because I am in that amphibious position, I may be able to say one or two things which those in other categories may not feel it so easy. I think that among the things that have kept our College in the position which it has maintained all these years, there is one which has to be remembered and emphasis on which I often miss in these gatherings, although I was glad to hear our Chairman refer to it, that our College attracts to its professional staff those who have the freshness of youth and retains those who have spent decades in its service. Let me say specifically how much our College owes to three members of its staff whose aggregate service is somewhere about a hundred years. What is our debt to the wisdom and balance and calm of Dr. Skinner vouchsafed to us for over 34 years, and what to the energy and brightness and sympathy begotten of sorrow of Mr. Pittendrigh with 33 years to his credit and what to the quickness of mind and the aptitude of speech which more than 30 years here and added to it a Hun's outrage have in no way abated in the case of Mr. Macphail. Time has dealt gently with these three who have each been with us for more than a generation. But let us not forget the care and thought which they have so readily bestowed upon the College, their intellectual vigour, their sympathy in dealing with the College and its students. Let us remember these things and commemorate them and let us give thanks for them at such a gathering as this. Then there is another thing that I sometimes miss in the course of these gatherings, probably due to modesty. In the encomiums that are pronounced, too little is made of our Indian staff which has given to the College through years a most loyal and in many cases self-renouncing service, while prospects have been abandoned, I mean prospects that generally count with people outwardly, in order that they may remain with us to exercise an influence which tells throughout South India. There are men who have taken up the daily routine of work and rendered eminent assistance to the College not only in the class but also in the hostel, who have worked towards a common end with a good cheer which is a lesson to us and a cause of deep thankfulness. Let us not forget them.

And there is a third class that is frequently forgotten and I much regret it. I mean our benefactors. Dr. Miller has a toast to himself, so that I need

not dwell on him, and his brother Dr. Alexander Miller again and again earns our gratitude. But do not let us forget the foundation by the Raja of Ramnad of the Setupathi Medal, the Ethiraj Medal which Mr. Ramakrishna Pillai gave and the Skinner Gold Medal which Mr. Ahmed Batcha has endowed and the others who have chosen to remain anonymous but whose prizes remind us of their generosity. And surely we are the last persons in the world to forget the two sons of Mr. Rangiah Chetti who, although Mr. Rangiah Chetti left no will, nevertheless carried out what they considered would be their father's wishes and gave to us that hostel which is so useful, the abode of a happy family of all classes, where students from different parts and of different communities join together in a home-life, which, but for such benefactors we should have been without in the College. And besides there are those who have in a quiet way rendered much valued assistance. I think of the Cooper fund which after Dr. Skinner spoke about it on one occasion has received contributions from various old students in order to enable those who are deserving but not rich in this world's goods to go on with their studies. Surely there are few gifts that can be of such immediate benefit as these. Now when I think of them and their givers I am reminded of another scene which I would hold up but not as an example. One day crossing the street here I came upon an old student who is now in an honourable position and I believe is making good headway in his profession. He said to me "Have you forgotten me?" I said "I am not likely to have forgotten you considering that with other members of the staff, I helped you through the College. And now I believe you are that making quite a competence. Now that you are in an honourable position might it not be a suitable recognition of what you yourself received that you should give something to the College that through your liberality it might help others like yourself?" He said he would do it. That was between one and two years ago, but nothing has yet been done. I do not think that is the proper spirit. We pay great respect to those who have planted trees in this country: the College is a garden and surely there are many who ought to plant trees under which others will rest. Let us on such occasions as College Day remember our benefactors and pray that there may be more given to us.

Now what has the College done that gives it its place in the affections of so many whom it is a pleasure to see gathered round about us on such a day as this. It has done many things. Time permits me to mention only three and you would perhaps choose three others. I would say that the College has helped towards the solution of at least three problems; the connection of education with what is international, with what is imperial and with what is religious.

As regards that which is international we have not only here in this College differing races that meet and civilisations of varied types that mingle: we mingle and we work in perfect harmony. You often hear a statement made that may be a truism but at times is used as an untruth; as a truism it is perfectly clear to any one that East and West are different from one another: we cherish different points of view and different ideas, we have different aptitudes and inclinations. But Scotsmen and Englishmen have many differences, differences of tradition and temperament. There is a truism; but sometimes it is so put as to be really nothing short of a lie, as if between such diversity there could be no congruity, no point of contact, no mutual confidence, no co-operation for common ends. Now one does not require to go far to see the untruth of any such statement as that. Any of you that have had to do with the school know how untrue it is. It was always a point of interest to me, I can say that in such a gathering as this, to watch how a class in the school dealt with a new teacher. They dealt with him exactly as we used to do in Scotland. Now what is true in the sphere of schoolboy fun is true in a much higher sphere also. The trust between scholar and teacher here, the friendships that we form, the unity which we are able to achieve the working together for those things that promote culture and mental advance, these are not simply thought of, they are the commonplace of our life in this College where East and West meet and flow together.

How great is the pleasure of this common feeling I may be allowed to illustrate from an experience I do not forget. More than twenty years ago I spent a Christmas in Northern India along with kith and kin, and, coming back again, as the train leaving the North behind was getting into a Southern station I saw a boy standing on the platform with a little student cap. At once I felt, not as if I were leaving home but as if I were returning home. I felt with gratitude that once again I was in the midst of those that had even so early made themselves part of my life. And what I have expressed from my own side has been exemplified to us all from the other side as well.

Hence it is that in this College we have an imperial problem not a mere matter of discussion but actually receiving solution, where two great civilizations meet together and in great part coalescism to their mutual benefit and the strengthening of their volume. He who would emphasize racial distinction may be an alumnus of this College but he is not a son of the College.

I would refer to another problem which is being solved and that is the way in which education is related with life or practice. Here we have, I think most will admit, an education that fits one for life. At last convocation I noticed that practically a quarter of all the students from this presidency who received Arts Degrees came from this single College. It produces many graduates but it does more than that. It imparts an education which is founded on the present but which looks forward to what is beyond. It is because we strive for this kind of education that sometimes people call us unsympathetic since we have done very little to procure any reducing of minima or lightening of such courses as we thought already light enough. And if it be asked why we would reply that we have done it for one thing because of our constant assertion, which is also our practice, that education is more than concerned with examination and for another thing that a student should give his whole time to his work. Think of what has been mentioned by our Chairman; already local self-government is being practised in hostels. Superintendents sometimes feel that a heavy burden is imposed upon them by such a form of management, but it is gladly borne because of the influence it exercises and the training for life which it gives to the inmates. In the College societies men learn to take a position and to uphold it. Attention is being given to reading, an increasing attention I notice from the number of books that are taken from our libraries. Those that study learn to train their character, and to be ready even to take the unpopular side of a matter when it is the right side. Then again we hold that our students must give their full time to the work that they have before them. The students' life never comes round again. This evening how many have said that. You remember what Sir Walter Scott said when he regretted the desultory work which he had done when he was a student.

And therefore I would join with the Chairman in appealing to the parents to keep their sons at work. There is an American book which tells the story of a student who goes to the University by means of a series of letters written by his father. The first one begins "Your mother bids me tell you not to overwork and I write to tell you not to underwork". This latter advice is worth attending to. An educated citizen is surely the best citizen that we can have and in that belief we go on with our task and help towards the solving of a problem for the complete solution of which those who are members of this association can do much.

And then last there is the connection between education and religion which we have maintained for 81 years from the time that this school was founded in 1837 up to the present. We have seen what highly specialised education has effected in a part of Europe through its divorce from what is spiritual and religious. We have seen that it is terrible in its result. But here in this place along with that respect which we have always endeavoured to show to the convictions of others and along with the knowledge which all of us have that religious feelings are those which quicken the deepest sensitiveness, we have in a frank and open fashion been enabled to place before generation after generation of students those deep truths which are at the foundation of our own lives and the convictions which have moulded them. Respecting the convictions of others our own convictions have always been respected in this College. We have been enabled in this frank manner to present to those who have sat on our benches a view of life which has had a remarkable response in the strengthening and developing of independence of character. Sometimes it has been said that our education has been maintained in order to teach religion. You know that it is not so. This point was dwelt upon on a College day many years ago when comment was made on an officer's statement that because of our religious propaganda our education as education was impossible. You know that also to be untrue. You know, as was once put very tersely by Dr. Skinner, that we do not educate in order to teach religion, we teach religion in order to educate. And because of that we find in our classes and afterwards in the life of our students, reliance on a conscience that has been trained, and the realisation of God's claim upon their lives, and a sense of duty that has stood with them through many hard experiences of life. And when men that have been educated here go from us into life's conflict, we rejoice when after some years they come back and tell us quietly and modestly of what they have done, showing us duty manfully adhered to, temptations vigorously overcome, and a quickening of conscience which has been the means of enabling them to reject what is evil and to bear what is hard with patience. And because we have men like that those of us that have had the honour of belonging to this College rejoice with you in this point of contact. We who have had the opportunity of teaching rejoice with those who have had the opportunity of being taught in the sense of joy which as the two meet, swells into a wide river and in common joy we echo the words that have been already uttered by our Chairman 'Long live the Christian College!'

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