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THE MEANING OF REDEMPTION *

MORALITY, said David Hume, may be regarded as constituting "the *party* of humankind against vice or disorder, its common enemy," and it is only because religion is also capable of uniting spiritual men in a bond of common sentiment against irreligiousness that a Convention of Religions like the present is possible at all. Yet the existence of an important affinity between all religions is a fact so well admitted amongst all cultured men that this assembly would be in danger of degenerating into a mutual admiration society if it devoted itself to nothing else than the affirmation of our unity. More is to be learned by the friendly study of the divergent ways in which the religions which we respectively represent exhibit their common nature,—a study directed not to an adjudication of their rival claims to truth, for this is quite rightly excluded from discussion here, but simply to a sympathetic understanding of the significance of these differences. In this spirit, then, I respectfully invite your attention to an investigation into the distinctive way in which Christianity conceives the redemption which man stands in need of and which it believes to be obtainable through Christ. All the greater religions offer to men release or redemption from very serious evils. But in respect of this matter every great religion has something distinctive and peculiar to say, something which it says in a way of its own and with its way of saying which other religions disagree. Could we all gain an inward and intelligent comprehension of these points of difference, it would mean a great step forward in the religious history of

* This paper—under the title of 'Christianity as Redemption from this World'—was read at the recent Convention of Religions in Allahabad.

India. Accordingly I will, with your permission, address myself to the following question. In the great song of deliverance or release which all religions try to sing what is the particular note sounded by Christianity? In its way of expressing our common consciousness of a need of redemption what is it that Christianity utters differently from other religions—differently, and therefore, as some would say, falsely, but in any case with a distinctiveness which entitles it to respect itself as a religion possessing an individuality of its own? To the question thus formulated I venture to suggest the following answer. (1) Christianity resembles both original Buddhism and the Vedânta in recognising a human need of deliverance not simply from particular ills or misfortunes but from an unsatisfying world-order, and in offering this deliverance not primarily in a remote future but in the present life and upon condition of an inward change in man himself. (2) Christianity differs in that it condemns the finite world-order not as unreal but as necessarily unsatisfying. (3) A further most important distinction is that while it has proved not impossible to effect a certain reconciliation between the Vedântic ideal of emancipation and the continued discharge of ordinary social obligations, in Christianity the problem of such a reconciliation does not properly arise at all; for the very same principle which releases the Christian from the unsatisfying world-order inevitably impels him to a whole-hearted service of God within that world-order.

In endeavouring to substantiate the view which I have outlined in this preliminary statement I must address myself first to the task of showing that the redemption offered by Christianity consists in emancipation not from particular evils but from an imperfect world-order, that is, from a plane of being and attainment which is radically and necessarily unsatisfying. It should not be surprising if to many here present this statement seems almost glaringly untrue. Is not the most striking difference between Hindu and Christian civilisation just this, that the former is static and the latter dynamic? In social and economic and political matters is not the West ever pushing onward, inspired apparently with the idea that a satisfying future lies ahead and is to be reached by readjustments here, there and everywhere, and above all by intelligent hard work? A belief in

I am discussing were true—even if it were true that the average Christian preacher of to-day proclaims a message of redemption from sin alone and not from an entire defective order of being, this would only prove that present-day Christianity had fallen away from its original spiritual greatness. Original Christianity, the Christianity of the New Testament, certainly offered a redemption from sin, but only as the most urgent and most important part of a much wider transformation of the conditions of existence.

In order to be convinced of the truth of this assertion let us recollect the fact that the message with which Jesus began His short public career was an announcement that the Kingdom of God, or the Messianic Age, was at hand; and although not to any very great extent by His words, yet unmistakably by His acts He presented Himself before the world as the Messiah or the Christ. Now in quite recent years New Testament scholars, particularly in Germany, have begun to recognise that it is not right to slur over the Messianic elements in the teaching of Jesus as though they were simply a part of the religious thought and language of His day which He had to make use of in order to be understood but which did not really belong to the spiritual message that He wished to utter. On the contrary in growing numbers voices are beginning to tell us—in my judgment, rightly on the whole although sometimes with absurd exaggeration—that certain apocalyptical Messianic ideas permeated Jesus' life and teaching to the very core. It is, therefore, absolutely essential to an adequate apprehension of Christianity to gain an understanding of the inward spiritual significance of Jewish Messianism. And when we endeavour to do this, we find that the Messianic idea was essentially an attempted solution of the very same problem as has so persistently occupied Hindu religious thought, namely the problem of unmerited disaster and suffering. In India the problem has been conceived individualistically, while by the Hebrews it was in the main conceived socially, but fundamentally the problem was the same. The Indian mind has looked out upon life and beheld suffering on every side,—suffering which, almost more frequently than not, appeared unmerited. It has thought to solve the problem of the disproportion between suffering and demerit by the hypothesis of *karma*

and transmigration. In doing so it extends the grievous spectacle backward into an indefinite past and forward into an indefinite future. Behind and before, as far as the eye of imagination can pierce, there are seen stretching into the dwindling distance the unbroken links of unsatisfying finite existence; and in recoil from this intolerable spectacle the spiritual mind of India makes one noble, venturesome leap to reach the satisfying Infinite. Now just such a leap to the Infinite was that which the Hebrew mind dared to take in its own very different way, and though the way was so different, yet the motive was fundamentally the same. How similar it was is perhaps not easily recognised without a certain effort of historical imagination and sympathy. One has to put oneself at the standpoint of a people who, having started with a belief in a Deity who was peculiarly their own God, linked to them by the mutual tie of distinguishing favour and humble worship, had risen to the thought that this Jehovah was the one and only real God. One has to realise how inevitably this combination of the new monotheism with the old religious nationalism led the Jews to regard all worshippers of other gods as really worshippers of no God at all and so as godless and impious. One has to perceive how naturally this would produce a tendency to a quite honest identification of the cause of righteousness with the national cause, and to an assumption that Israel deserved the favour of Heaven more than any other nation because, imperfect though her own service of God had been, yet the other nations ignored God altogether. To gain a sympathetic comprehension of these presuppositions of Hebrew thought may perhaps be difficult, but as soon as one has done so, it becomes evident that the religious problem which the Hebrew mind had to face was profoundly similar to that faced by the mind of India. From the standpoint of their own tragic national history the Jews looked out upon the troubled political world of their day and beheld godless nations triumphant, wickedness in the seat of power, pain and misery rampant, the people of Jehovah down-trodden. Prophets had told them that all this was to be but temporary, that it was Divinely permitted as a chastisement for the sins of Israel, or else as a testing of Israel's character, or else as vicarious suffering for the sake of the unbelieving, and that a time of restoration and glorious

spiritual impulse and were seeking a similar satisfaction. The Vedântist followed the clue of immanence, the Jew the clue of transcendence; but both condemned the existing system of experience in its totality as being only imperfectly divine, and both did so from the same motive.

Let us now turn to consider the attitude of Jesus to the Messianic idea. Fundamentally He ratified it, and yet in ratifying He altogether transformed it. He ratified it, and in so doing He ranged Himself alongside of Jewish apocalyptic thought and Indian mysticism in their opposition to the tendency of modern civilisation to expect to reach the goal of satisfaction by the purely human methods of industry, invention, and economic, social and political reform and in their opposition to the tendency of modern science and philosophy to identify the Infinite with the systematised totality of the presently experienced. Yet at the same time Jesus transformed the Messianic idea, and by transforming it He made possible an attitude to earthly life and its concerns of which the said tendencies of modern civilisation and thought are, after all, no more than one-sided exaggerations.

What exactly was it, then, that Jesus did? He took the apocalyptic idea of the Kingdom of God or Messianic Age; He retained in it its meaning of an epoch in which the conditions of life hitherto known were to be transcended; and He announced that this Kingdom or new era was close at hand. Upon a nearer view we find Jesus' announcement of the Kingdom as close at hand resolving itself into the double meaning that in one sense the Kingdom was already present while in another sense it was still future.

When we proceed next to examine these two senses in which the Kingdom is spoken of, we discover in both of them the apocalyptical characteristics. In respect of the sense in which the Kingdom is conceived as still future, this is self-evident. Restrained though the language of Jesus is, yet He tells of a coming epoch when the physical constitution both of man and of nature will be fundamentally altered, when death will be no more, when those who are already dead will be raised to life again and the wicked will be irretrievably overwhelmed. These apocalyptical features in the teaching of Jesus about the future Kingdom

are generally recognised; but what is commonly ignored is the fact that the apocalyptical element has a place also in His conception of the Kingdom of God as a present reality. For what is the significance of the miracles which form so large a part of His life-work but just this, that the new era in which what was formerly impossible is to become possible and the conditions of all previous human experience are to be transcended—that this era has already actually arrived? Jesus Himself tells His opponents that His miracles of exorcism are a proof that the Kingdom of God has come upon them; He Himself points John the Baptist to His miracles as evidence of His Messiahship; He bestows upon His disciples the power of working miracles; and He proclaims that all things are possible and nothing impossible to the man of faith. This miraculous element in the thought and actions of Jesus with respect to the Kingdom of God as a present reality is just as intrinsically an expression of what we have seen to be the inner spiritual motive of the apocalyptical idea as are His utterances about a future Judgment and a regeneration of physical nature. And yet at the same time how strikingly different is the thought of Jesus from the apocalyptical idea! Both postulate that a satisfying experience of the Infinite is possible only by transcending the limits of the natural; that when God is really known the conditions of previous experience are superseded and physical impossibilities disappear. But with the apocalyptists this is a mere matter of theory; with Jesus it is a fact of experience: for Him the miraculous or supernatural is a matter of daily occurrence. And secondly, by the apocalyptists this intrusion of the supernatural is conceived as a crisis by which the existing order is to be rudely and violently shattered through the autocratic volition of God. Jesus, on the other hand, looks on the supernatural as an element which may enter quietly here, there and everywhere—an element which, however transcendent may be its effects, as in the cures of the incurable, the raising of the dead, the stilling of the tempest, is yet not an arbitrary intrusion from without but an intelligible response from without to a development from within. For just as the Vedânta finds the condition which ushers in a satisfying experience of the Infinite to be an inner change in man himself, so does Jesus declare the condition of the corresponding Christian experience

to be faith, that is, personal trust in a personal Divine Father together with the surrender of self-will which inevitably accompanies real trust. Not only is faith of this kind the sole condition of those miracles in which the Kingdom of God manifests its present reality but it is also the condition of the final establishment of the Kingdom in its future completeness. Not till the harvest of mankind is ripe, not till the faith-producing gospel has been preached to the whole world—not till then, Jesus tells us, will the end come. Because its coming is thus conditional upon human faith, even He Himself knows not when it will arrive. He trusts that it will arrive speedily, for surely mankind cannot long remain deaf to that message of the infinite grace of God which He is about to seal and demonstrate by His own death and resurrection; and when man responds, there is no limit of speed upon Divine Omnipotence. But man's response has to be waited for. Because God is Father, it is only to trustful children that He can be freely Himself; faith is the necessary and the sole condition of a satisfying experience of the Infinite Father.

Up to this point I have been endeavouring to lead the way to a truly historical conception of the general significance of the religious message of Jesus by the methods of comparison and genetic development. Time-restrictions, however, compel me in what follows to proceed in a more summary manner. Having carefully led the way to a discovery of what seems to me to be the key to an intelligent understanding of Christianity, I must content myself with stating dogmatically what the use of this key discloses. Before doing so, however, let me remind you that from the outset my paper has been restricted to an investigation of *what Christian redemption means;* it has not proposed to discuss *how that redemption is obtained.* Incidentally we have discovered that it is conditional upon faith; but both Christian experience and the words of Jesus point to the conclusion that the quality of faith required is experimentally impossible except through a certain personal relation to Jesus Himself, and out of this conclusion there rises inevitably the Christian belief in the Divinity of Christ. Of this whole aspect of Christian doctrine I must here say nothing because my subject is not the way of redemption but its nature.

What, then, is the general view of the Christian conception

of redemption to which the foregoing investigation leads up? According to Christianity what is it that man needs to be redeemed from, and what is the redemption which he receives? That which he needs redemption from is a plane of experience and of capacity which is intrinsically unsatisfying and which, if clung to, issues in spiritual ruin. And the redemption which man receives is an elevation to a plane of experience and of capacity which is religiously satisfying from the very first, and which issues in the ultimate satisfaction of every aspect of his complex nature. Let me try to make this statement clearer by concentrating attention on one or two points.

(1) *The moral problem.* The Christian view is that so long as man remains upon the natural plane of experience and capacity, it is impossible for him, no matter how intensely he struggles, to live free from sin. The holiness which Christ demands is nothing less than a free, spontaneous goodness, and by the very nature of the case this cannot be produced by effort of will but only through the indwelling of the Divine Spirit of goodness. By an act of trust and self-surrender man must permit the fullness of God's Being to become immanent in him and to elevate him to a supernatural plane on which that becomes possible and easy which on the lower plane is morally impossible.

(2) *The goal of endeavour.* According to Christianity the only perfectly satisfying experience is communion with God, and to hope for satisfaction through mere worldly enterprise and effort of will is the essence of irreligion. But since the communion with God which affords satisfaction is communion with a personal Being who loves mankind and seeks to raise all men above the unsatisfying lower plane of experience and capacity, it follows that communion with Him must lead the Christian into a life of devoted service on behalf of mankind. What will be the nature of this service? Its motive is that others may be raised to that supernatural plane of communion with God which the Heavenly Father desires for them. This can be effected for them only by the power of God, but His exercise of this power is restrained by their distrustful self-will. The primary activity of the Christian should, therefore, consist in an effort so to interpret to others by his own life and conduct the goodness of God

as to put an end to this distrust. Out of this primary activity of the Christian, directed upon individuals, there rises indirectly a more public line of endeavour. For, although schemes of social, economic and political reform cannot usher in the perfect Kingdom of God, yet reform is worth striving for, because social, political and economic abuses hinder the development in man of that spirit of faith which is the condition of God's highest blessing. Moreover, since the lower plane of experience, while it does not adequately manifest the Infinite God, is yet a partial expression of His nature, all natural goods are worthy of being enjoyed in so far as they do not interfere with higher aims.

(3) *The problem of suffering.* The higher plane of experience to which the Christian is raised through faith is one where the restriction which unbelief places upon the Divine freedom of self-manifestation is done away, and where, therefore, God is at liberty to employ all His infinite resources on man's behalf. There is no *evil* whatever from which the Christian may not count upon being preserved if he maintains implicit humble faith. Yet there are *sufferings* from which the Christian will not ask to be preserved because he will reckon them not evil, but good. If by suffering patiently at the hands of evil men, he can overcome evil with good and so help to reconcile men to God; *or*, if endurance of suffering is a personal discipline whereby he can be trained into fitness for a more perfect fellowship with his Heavenly Father;—in either case he will count the suffering not an evil but a privilege and an honour. And being thus assured that the Omnipotence of God is free to act for the safeguarding of all that is good in him and good for him, the Christian can throw himself into the service of God among his fellowmen with all that passion of devotion which has ever been the hall-mark of genuine Christianity.

A. G. Hogg.

THE YOUNG MEN OF INDIA, THEIR OPPORTUNITIES AND RESPONSIBILITIES.

The position that young men in their generation occupy, in whatever country or age, is one of peculiar advantage and immense importance. They are everywhere the inheritors of

the past, with its shortcomings as well as its achievements, and the making of the future lies entirely in their hands. They are, under ordinary conditions, full of life and energy, and are capable, with a well-directed enthusiasm, of doing much useful and noble work. In a word, they have practically unlimited opportunities for self-improvement, for co-operative effort and for deeds of self-sacrifice. It is needless to say that the possession of such advantages implies and carries with it heavy and manifold responsibilities. The progress of a community therefore entirely depends upon the extent to which the young men therein realise their valuable mental and physical advantages and the burden of the duties these necessarily involve.

The young men of India have in these respects, a position not by any means inferior to that of their brethren in other lands. On the other hand, the special conditions of life by which they are surrounded are such as to require them, in their own interests and in the interests of their countrymen, to exercise the utmost care and sagacity of which they are capable, to an extent probably unknown in the history of any other country. It would require large space and much time to describe these conditions and to establish their magnitude. One or two of them may, however, be indicated. India has throughout her long history passed through various civilisations; many of them were based on conflicting ideals; each was apparently supreme in its day, but none of them has disappeared. And now, we have been, by the British Raj, brought under the influence of a civilising agency quite distinct from all the agencies of the past, and one clearly designed to vivify and to harmonize them all. The spread of Western education has brought about a great change in the ideas and sentiments of the various peoples, with too much rapidity to permit real appropriation. In their new shapes a process of long and laborious preparation is necessary for the end which the new vision has apparently brought close to our eyes. The goal is still far off, and requires many slow and gradual marches before it can be reached.

This position is further complicated by the circumstance that, while all the communities inhabiting this vast continent have been subject to the same influences extending over a century and a half, they have not all made the same progress on

account of their varying standards of culture and refinement before they were brought under the new civilisation.

It may be taken for granted that the older generation of Indians have striven honestly to grapple with this difficult situation, and all honour is due to those who are endeavouring to achieve their desired object by legal and constitutional means. We have known, however, that in recent years some parts of the country have been stirred to unwholesome activity by the employment of the most horrible methods for realising just or imaginary rights, or for resisting a fancied wrong. Young men who have to learn from their elders naturally get bewildered when they hear and read about these various and inconsistent methods pursued for the attainment of apparently a common object, which is variously described as a proper and legitimate share in the administration of the country; a form of self-government similar to the Colonial Government; self-government or Swaraj. They consequently say and do things that suggest a misconceived idea of independence, and that usually assume the form of disrespect and irreverence to their elders at home and a spirit of immoderation and insubordination in their dealings with constituted authority at school or elsewhere. This by no means represents the condition of young men in general and there have been splendid examples among them of a thorough and exclusive attention to their studies and a religious observance of the directions of their parents and schoolmasters. But it cannot be denied that there is a clear and real tendency in the direction indicated and this is what puts young men in special need of proper guidance, whether by themselves or by others.

Not much argument is necessary to show that very little of external guidance or discipline is available except in the case of young boys, who are necessarily subject to parental control at home and to some sort of discipline at school, and who have not attained sufficient age to enable them to formulate their thoughts or plans of action. Where this last mentioned stage has been reached, the young men are practically left to themselves, and have none else to depend upon for further advancement in their studies and for the acquisition of those moral qualities that are their necessary equipment as men of the world or useful citizens of the Empire.

It is possible that this statement may create some surprise, and a word of explanation may therefore be added. The adoption of English as the medium of instruction in our schools has made the average Indian parent incapable of supervising the education of his children, and even the few highly educated Indians are unable to follow the ever-changing technical methods of instruction. When once a school-boy finds that his father does not know what he knows, he immediately concludes that his father is an ignorant and useless man, and when the father's power and prestige in this matter are gone, he naturally forfeits his power of control and discipline in all matters. It may be said that the teacher's supervision at school is a substitute for the parental jurisdiction at home. But this it can never be, and we realise it when we bear in mind the disproportion between the duration of time and opportunities that the teacher and the parent respectively have, to look after the boy's studies and his extra-scholastic activities. Again there are certain classes of students who are not amenable to any sort of control. Several persons without sufficient means embark on the education of their children, without an intelligent estimate of its cost. They are consequently unable to continue the course up to the stage at which the students, if they should be compelled to leave off, can either earn a decent living or regulate their own conduct in life. It often happens that the children of well-to-do parents also find themselves unable to get beyond a certain stage, say the Matriculation standard. These also labour under a like disadvantage, and their position is probably worse on account of their comparative affluence which removes at least one of the causes protecting them from some of the temptations of life.

There is one particular respect in which the classes of young men above described are in need of advice and guidance. The problem with regard to them is, what is the occupation for which they are fit? One thing is clear, that they have had no such training as would enable them to take to some industry or some useful art of life. This is often regarded as an industrial problem, but it is more appropriate to regard it as a political or a sociological problem. The likelihood is that such men either fail to obtain any situation whatever, or obtain one which can hardly give them a competence. One can easily imagine what

effect either of these contingencies will have upon them. They get dissatisfied with their own lot, and it is unreasonable to expect of them much that is good or noble.

The School Final Examination Scheme is no doubt expected to remedy the evils pointed out above. But we may be sure that it will take very long before any appreciable change can be noticed. The hankering for higher appointments in the Government service, which has all along been the operative inducement for University education, will, it may be asserted with some confidence, not die out for centuries. Further, the School Final Scheme is open to the same objection as that which is urged against every other scheme that has yet been tried. The public and general character of the examination will before long reduce it to a purely mechanical standard similar to the old Middle School and Lower Secondary Examinations and the still older tests which these have replaced.

These considerations are sufficient to show that, while a large portion of the students of the present day who are fortunate enough to pass successfully through a University course labour under a considerable disadvantage on account of the incapacity of their parents to guide and control them at a time when such guidance and control are most needed, there are certain classes of students who are utterly without any corrective agency on account of their educational course being cut short by poverty or mental incapacity. All such students have to look after themselves at one of the most important periods of their lives, and it will not, it is hoped, be out of place to add a few practical hints suggesting the directions in which they are likely to go wrong and indicating the means by which the errors may be avoided.

It appears to me that the chief condition which helps the growth of unwholesome ideas is the want of a sufficient preoccupation of the mind. The truth is too elementary to need elaboration. But it has to be brought home to our young men who do not find sufficient intellectual work to do, the moment they pass a certain examination or discontinue their studies for reasons beyond their control. The best advice that can be given them is that they should constantly aim at self-culture, and employ such time as they can command for improving their stock

of knowledge, no matter what examination they have passed, and what position in life they may happen to occupy. Here are two of the nine suggestions conveyed by Mr. Gladstone to one of his sons at Oxford: "(1) To keep a short journal of the principal employments in each day; most valuable as an account book of the all-precious gift of Time. . . . . (4) Establish a minimum number of hours in the day for study, say seven at present, and do not without reasonable cause let it be less; noting down against yourself the days of exception. There should also be a minimum number for the vacations, which at Oxford are extremely long." Lord Morley's comment on Mr. Gladstone's suggestions to his son is full of significance. "Fathers are generally wont to put their better mind into counsels to their sons. In this instance, the counsellor was the living pattern of his own maxims. . . . . The peculiarity of all this half-mechanic ordering of a wise and virtuous individual life was that it went with a genius and power that moulded a mighty state's decrees and sought the widest processes of the suns."

It is not sufficient merely to improve one's general stock of ideas; these ideas require to be systematised and properly marshalled. To this end it is desirable that young men exchange thoughts with their friends and discuss matters with those who are likely to throw light upon them.

The value of literary associations and debating societies lies in the facilities that they afford for the formulation of one's thoughts, for the correction of one's errors, and for the acquisition of the power to maintain what one considers right. But these very associations are a source of danger if they are not properly controlled and checked by some competent authority. Every high school and college should have one or more literary societies attached to it and there should be a distinct rule that no *bona fide* student should be a member of any association not connected with his school or college. I believe there are nearly a dozen such societies in a small town like Nellore and most of them have no connection with either of the local High Schools. Several pupils of the two schools are members of such societies. I would strongly urge upon the heads of the two High Schools to set their faces against this, and to see that their pupils have

no manner of connection with any association not subject to their own control.

The discussions in these associations should be characterized by patience and self-restraint. While there should be no impediment to the freest exercise of thought upon the materials available, students should always be slow to form definite views. For one thing, it is obvious that there is no urgency in the matter. Secondly, the power of judgment can hardly be said to be acquired until one has learnt to weigh his thoughts, to give to each its own proper place, to adjust conflicts among them, and to bring to bear upon them the faculty of reasoning and a sense of proportion. Again a definite opinion, like an acquired habit, it is hard to change. Lastly, a strong idea suggests and eventually forces action of some sort, and the longer the time taken in its formation, the surer and the more correct will be its manifestation in action.

This caution should be particularly borne in mind in the discussion of questions bordering on practical politics. There is no truth that requires to be placed more prominently before the students in this country than that they are, while they are students, mere learners and not men of action. The formation of hasty and incorrect views upon questions agitating the minds of their elders is sure to carry them away from their legitimate subjects of study and render them unfit for further reflection. Subjects relating to the past history of our country or other countries may be studied and discussed but present day politics should be avoided. There can be no objection to current events being studied and watched with interest, but a student should do this in the spirit of a learner and not as one called upon for active duty in the field.

The discussions should, in order to be fruitful, be characterised by moderation and a spirit of submission, which, while not implying weakness on one's side, guarantee his being listened to with attention and interest and enable him to follow his adversary aright and to more easily discover the flaws in the reasoning or facts advanced on the other side. Politeness and good manners follow as a natural consequence. Here is a very genuine and practical suggestion conveyed in one of Mr. Gladstone's jottings : " If truth permits you to praise, but binds you

to praise with a qualification, observe how much more acceptably you will speak if you put the qualification first than if you postpone it. For example 'this is a good likeness, it is a hard painting' is surely much less pleasing than 'this is a hard painting, but it is a good likeness.' The qualification is generally taken to be more genuinely the sentiment of the speaker's mind than the main proposition; and it carries ostensible honesty and manliness to propose first what is the less acceptable."

Students should lose no opportunity to practise the virtue of toleration. It may be said that a talk about toleration is at present uncalled for and out of date. But a little consideration will show that the extreme impatience and jealousy with which people regard the expression of sentiments opposed to their own, and the mutual hatred and dislike which generally follow a striking divergence of views are as common to-day as they ever were. The caricatures and cartoons of which the English illustrated journals are so full, though they may be interesting reading, and though they may be not inconsistent with the political activities of an enlightened people, furnish sufficient indication of the manner approved by one of the most advanced communities for the statement of the other side to a question.

But the toleration I refer to is not merely the virtue of not disliking or not injuring another on account of the views held or expressed by him, but the spirit of endurance of one's own inconveniences for the sake of his fellowmen and that broad-based toleration, which if it is active, necessarily leads on to acts of humanity. The manifold social organisms in this country afford everlasting scope for the exercise of this virtue. There are certain classes of society in such degraded condition, the result of ages of subordination and repression, that to tolerate them is to improve them. The depressed classes in Indian society are a standing menace to any sort of improvement, political, social or industrial. In the interests of the large communities of which these classes form integral and useful parts, it is absolutely necessary that they should be educated suitably to their conditions and callings and that the higher classes should learn to treat them as fellow human beings and accord to them a steadily improving status in society. It is only by this means that the large volume of human energy, which for want of sufficient

education and enlightenment, is practically shut off from the general process of awakening going on in the country, may be turned to account for the social and industrial advancement, which we all look for with such keen and anxious interest.

Indian women form another class of Indian Society for whom a great deal may be done. What has been done so far, by way of educating our girls, is quite infinitesimal when compared with what remains to be done. The question has always been prominently before us and no further remarks are necessary to commend it to the sympathetic and practical consideration of the rising generation.

Above all, young men should be careful to acquire a correct knowledge of the political history of their country, and the rights and responsibilities of citizenship. It is here that they require to guard themselves against temptations to be led away. India's political history has been nothing more than the history of invasion upon invasion and of the remarkable phenomenon of successive conquering communities remaining in the country with certain clear vested rights side by side with the conquered. The process has resulted in a vast congeries of nationalities and peoples, which demands the highest British statesmanship to bring up together in peace and contentment. It follows that the foremost duty of our countrymen consists in their appreciating this noble mission of the British sovereignty and in co-operating with the efforts of the Government in the keeping of peace and order, in the repression of anarchy and in all the manifold steps initiated by the Government for the social and industrial progress of this great country.

There is a wide-spread notion that the dissemination of proper political ideas in the minds of young men is impossible unless they are given a regular course of moral and religious instruction at school. This position has been controverted in some quarters, but the point to be considered is the difficulty in the framing of a practical and workable scheme. The subject deserves the earnest attention of those interested in matters of Education.

The last suggestion I wish to make is that our young men should be contented with small beginnings in their endeavours to improve matters in any direction. The first requisite is a

close study of one's immediate surroundings and their betterment where it is necessary. It may be stated that for a young man full of enthusiasm and earnest on improving society, the easiest and the most natural field for his activities is his own home and whatever appertains to the comfort of its inmates and a just and wise settlement of differences among them so common in Hindu homes. There is ample scope for the exercise of all the faculties of the head and the heart in the simple administration of the affairs of a Hindu home, or a small village community and not much praise is due to those who keep themselves in the dark as to the requirements of these and strive to effect large and wholesale improvements in provincial or imperial matters.

Young men in this respect are at a disadvantage on account of the example furnished by the vast multitude of organizations in this country for the discussion of political and social questions and the methods adopted for carrying on agitation in respect to them. These organizations are always found to begin at the top, whereas the more natural course is to proceed from the bottom. We begin with an Indian National Congress with an Indian Social Conference by its side and we ramify into Provincial and District Conferences with their political and social sides. The idea of the National Congress by itself was perhaps justified when there had not been any organisation of the kind at all in the country. But there is no longer any justification for the wrong process being perpetuated. The result is that the village communities and humbler spheres wherein lies the real material for improvement have remained uncared for, while the leaders are talking of reforms relating to imperial matters and the reform of the legislative councils.

It will be the duty of the young men of to-day, when they grow up to be men, to help towards the reversal of this process. In order that they may not find it too late to effect the desired change, it is indispensable that they turn their attention to this matter even now in the course of their preparation for the responsibilities they may have to fulfil in after life.

I do not hope that I have in the course of my remarks dealt with all the points that arise in connection with an exceedingly interesting and difficult topic. I do not even pretend to have

end of every week teachers feel tired and may not always be able to help the evangelist and the pastor in their work. In addition to actual teaching, schoolmasters have to correct home-exercises and to value examination-papers. Nevertheless, most of the teachers in mission schools are in the habit of taking part in voluntary Christian work. Of one thing we may be sure. All good Christian teachers in mission schools during the hours when they are in contact with their pupils can do much towards shaping the character of the coming generation, at a time when their minds are pliable and impressionable. "The schoolmasters, when they are such as they ought to be, have it in their power to re-model and set right by God's blessing, once in twenty years, a whole kingdom." It must be remembered that the labour of teaching in mission schools is not inferior to any other kind of mission work. The truth is that

> Nothing useless is or low,
> Each thing in its place is best;
> And what seems but idle show
> Strengthens and supports the rest.

As this is an assembly of the old students and some of the present students of the Kottayam College, we may very profitably spend some time in thinking of the special benefits we have derived from our *Alma Mater*. The College Chapel with its hallowed associations, the devotional reading of the Bible, the Boys' Library with its religious books for Sunday reading, the Sunday Schools conducted by College boys, and the non-sectarian Bible instruction received on school-days are some of the things which leave indelible impressions on the minds of the students of this College. Those who have seen Eton, Harrow, Rugby, and Winchester see in the boarding establishments of the Kottayam College many things which give it the appearance of an English public school. Thus, the students of the Kottayam College may reasonably be proud of their *Alma Mater*, and its residential system.

The Church Missionary Society has now three High Schools in this diocese, besides the College. These, however, do not have chapels similar to the College Chapel, nor do the C. M. S. High Schools at Mavelikara have residential quarters for students, which can be compared with the College boarding establish-

ment. The Kottayam College before it was raised to the F. A. standard was a typical Mission High School. Now it has become a typical Second Grade College. I dare say that all college students would like to see the Trichoor and Mavelikara High Schools developing into two model High Schools, with properly organised boarding establishments, with chapels for worship and with European missionaries as principals. This is necessary not only in order to make these institutions more efficient evangelizing agencies, but also to afford the school-going population of the rapidly developing Native Church opportunities for qualifying themselves for more useful service in and for the Church. As time goes on, the Church will have to be strengthened by one or two additional Christian High Schools. Before I leave this part of my subject, I wish to associate myself with that period in the history of the College when Mr. P. M. Chacko was the Headmaster, when Messrs. E. V. Varkkey, K. J. Chacko, and P. M. Varkkey were teachers in the higher classes, and when the Rev. C. A. Neve was Principal and his kindhearted helpmate a mother to the inmates of the Boarding House. I was a student in this institution for four years from 1881 to 1884 and a teacher from 1889 to 1891. I have always looked back with pleasure to those two periods in my life.

The subject on which I address you is elastic enough to allow me to make some reference to the Madras Christian College and its work. I see before me a few graduates who will look back with pride to the time when they sat at the feet of Dr. Miller and his colleagues. There are many people in South India who have given a place of honour to Dr. Miller and the Christian College in the inner recesses of their hearts. What is the ideal that the leading Christian institution in South India has placed before its students. "I have no great desire," said Dr. Miller, "that you should stand foremost at examinations, that you should obtain lucrative employment, or rise high in worldly position. These things are well enough. Provided they are gained without sacrifice of greater things, it is better that you should have than that you should want them. But, comparatively, they are of small account; and I have little ambition for you in any such direction. But I have the ambition strongly

C. Sankaran Nair. At the beginning of the year, 1909-10, there were three Central, 24 Urban, and 195 Rural Societies. During the year five Urban and 195 Rural Societies were registered. The increase in the Rural Societies was more than 100 per cent. The number of members rose from 15,597 to 30,850, and of these 16,870 are said to be purely agriculturists. The paid-up share capital increased from Rs. 2,09,266 to Rs. 3,62,921. During the year the deposits received from members amounted to Rs. 8,62,000. The balance deposit rose from Rs. 5,05,815 to Rs. 7,89,889. The deposit by non-members amounted to Rs. 5,29,081. The balance deposits rose from Rs. 3,04,144 to Rs. 5,62,116. Loans were advanced to the amount of Rs. 15,56,786, of which only Rs. 3,25,524, were loans exceeding Rs. 250 each, while all of the rest were below that sum. For production purposes Rs. 8,92,678 were advanced for paying off prior debts, Rs. 6,25,465 for performing ceremonies, Rs. 40,792 for purposes of litigation, and for other purposes Rs. 2,382. No difficulty was generally experienced in the recovery of the loans.

THESE figures are extremely significant : for they tell the story of a gradual escape from the clutches of the sowcar, and point forward to a day when the Indian ryot will be free from his intolerable bondage to the money-lender. It is true that a still higher ideal will be reached when he does not require to borrow from anyone, but meanwhile a great step has been taken when he borrows from a Society of which he is a member. The movement has an ethical value as well as an economic. Observation shows that members of the Society acquire an independence of character formerly unknown. They exercise a healthy restraining influence upon one another because "the combined credit of the Society is necessary for the benefit of any single member." Drinking is discouraged, habits of temperance are promoted, and cases are known where tendencies to excessive drinking have been checked, while, in one instance, a member was expelled for drunkenness. It would be folly to regard this movement as a panacea for all the ills of life, but there is unquestionably in it a potency for good in various directions that will add greatly to the well-being of the Indian farmer and small trader, for it holds out the hope of gradual emancipation from debt and the prospect of improved lands, of new wells, and better cattle.

IT is gratifying to note that the Indian Press has condemned with practical unanimity the inclusion of a *mautch* among the amusements of the Allahabad Exhibition. Who were responsible for its

introduction we cannot say, but its influence has been undeniably bad. The Rev. C. F. Andrews of Delhi, who has been widely quoted in this connection, writes as follows:—"An intimate friend of mine, who was known by all the city to refuse under any circumstances to be present at a wedding where a *nautch* was a part of the ceremonies, was asked a few days ago to a wedding, and was on the point of accepting it when he discovered that a *nautch* was to be held. When he remonstrated with someindignation, saying that his own abstention from *nautches* was well known in the city, the reply was immediately made that now things were different. The Government itself was encouraging *nautches*, and one was being held every night at the Government Exhibition."

Mr. Andrews further declares that in Delhi there has been an increase in *nautches* since Allahabad set the example. It is more than discouraging to the friends of Hindu social reform who have for years striven so earnestly against this pernicious custom to find their efforts thwarted by this encouragement given in high places. There is absolutely no argument in its favour. Apart altogether from moral grounds it is one of the most expensive features in connection with marriages in this country. The one hopeful feature in connection with it is the widespread protest it has elicited, and we trust that the *nautch* will never again find a place in exhibitions held under Government auspices. The *Bengalee* fitly points out that at the Calcutta Turf Club entertainment to Lord and Lady Minto this feature was discountenanced, though in the programme as originally drawn up the *nautch* played a prominent part, and, we may add, it found no place in the entertainments given in honour of our present King and Queen in their royal progress through India as Prince and Princess of Wales.

THE Journal issued by the Pusa Research Institute shows how much alive the Indian Government is to the need for agricultural advance in India, and how much is being actually accomplished. But comparison with the United States of America makes it very clear that the possibilities of further progress are yet unbounded. An interesting article from the pen of Mrs. Saint Nihal Singh appears in the February number of the *Indian Review* on what the American Government has done for the farmer. America is a great industrial country, but the United States Government has not lost sight of the fact that behind all the industries lies the great agricultural question, and they have in recent years been putting forth every effort possible to a government to improve and

advance the resources of the farmer. The same condition of things is found in India. India may become a great industrial country, but there is no question that she is, and must increasingly become, a great agricultural country, and in the development of her agriculture lies her main hope of material progress. The United States points the way in various directions for advance in India. At the head and exercising a general control is the Federal Agricultural Department, while each State has its own independent Department. At least one Agricultural College and one experimental station is connected with each State, where the farmers, young and old, are taught scientific methods free of charge, and women receive lessons in domestic economy. The finest of these State colleges is the Iowa State Agricultural College at Ames. No fees are charged, only a small sum sufficient to cover board and lodging. Short courses and long courses are given to suit the different ages and conditions and the result is that practically every agriculturist in the State is technically educated to carry on his farming on business methods. Professors are sent out in special trains to teach the farmers new discoveries in agricultural science. These State Colleges have somewhere about 3,000 teachers, and about 60,000 students each one of whom is being taught to specialise in one branch or another. Over a million pounds is spent annually by the Federal Government in the spread of agricultural education. But in addition to all this there is a multitude of bureaus covering everything connected with agriculture, *e.g.*, the weather bureau that scatters broadcast over the land the prognostications for the next twenty-four hours, which have saved many a crop from destruction, the bureau of chemistry, of plant industry, and others too numerous to mention. All this development has come about in recent years, for the United States Government, like all others, was long in awakening to the real importance of agriculture to a state.

THE concluding sentences of Sir Fleetwood Wilson's speech introducing the Financial Statement for 1911-12 are worthy of the fullest publicity and emphasis.

In many respects the past financial year has been more akin to a normal year than any since I have been in India. We have been blessed with a bounteous harvest, peace has not been broken, trade has shown appreciable recuperation, financial returns have been good, and, better than all, the dark cloud of internal trouble has lifted. We have much to be thankful for and we may reasonably anticipate in the coming year a continuance of divine favour.

The one cause for anxiety is the heavy loss of income which at no distant date we shall have to face through the loss of our opium revenue. I have no desire to

dwell on the bitter controversy which in the past has raged around the opium traffic. We have accepted and we are loyally carrying out a policy which subordinates financial to ethical considerations. The Indian people will be called upon to make sacrifices in the interest of humanity. They are a sensitive and a sympathetic race inspired by lofty ideals and I dare prophesy that they will not shrink from bearing their share of the burden since it will contribute to the uplifting of a sister nation.

If this may be accepted as the attitude of the Government of India towards the opium question, we may look forward without fear to the future.

THE starting of a branch in Madras of the English Association may prove to be a matter of some importance, or on the other hand it may not. Its influence in shaping the study of English in South India will depend on the energy and the aims of its promoters. The parent Society in England has assumed considerable proportions. It has on its rolls most of the distinguished teachers of English literature, and many of the most important names in literature. But this in itself will not make a society a power in moulding thought or methods. So far some useful work has been accomplished and this gives promise of more useful work in coming years. England has still a long way to go in the matter of English study. America has gone far ahead, and in matters of research Germany easily leads the way even in English studies. If the English Association succeeds in creating an enthusiasm for English in England, and in giving it a place alongside Latin and Greek in the public schools and Universities it will do more than justify its existence. This special duty does not fall on the South Indian Branch but it may do much to encourage advanced study both in literature and in language, and it may help to guide teachers in methods of teaching, and supply them from time to time with lists of books suitable and necessary for any particular branch of study. Above all it may stimulate interest in the study of the language both on its linguistic and literary side through intercourse among those interested in the subject.

THE annual meeting of the Parent English Association was held in January in the Theatre of the Civil Service Commission in Burlington Gardens, when Lord Morley delivered an address in the presence of a very large and very distinguished company. He chose as his subject 'The Relation of Service and Letters' and spoke with that distinction of style that places Lord Morley so high amongst men of letters. The whole speech was marked by such grace and richness of culture that it is difficult to select any passage that will

give an adequate idea of the whole, but the following extract bearing on the relation of historical accuracy and detail to grace of style may serve as well as another:—

We live in a documentary age. New sources emerge and new papers are daily dragged to light. In the history of Great Britain alone documents are every year brought almost in barrow-loads to the grateful student's door. Sacred archives everywhere are being unsealed. Whether all this be new truth or falsehood not every explorer can be quite sure. But the dilemma is now fixed by fate and literary fashion, which is itself a kind of fate. A fabric of inspiring narrative built on foundations of quicksand, on the one side: on the other, a fearsome jungle of minute detail, every regiment in every battle numbered, every hour accounted for, every turn of diplomatic craft tracked. Is this over-burden of recorded fact a misfortune for modern history? How hard to move with freedom under it! Is the pure scientific impulse—to tell the exact truth with all the necessary reservations—easy to combine with regard for artistic pleasure?

I have been reminded that Renan, who possessed both scientific and artistic instinct, somewhere wishes that he could use polychromatic ink, so that he might indicate the subtle shades of doubt that belong to each adjective and adverb. How distracting to the ordinary reader, who loves firm line and bold colour! What would have become of the splendours of Carlyle's *French Revolution*, if he had followed the scale and method of his *Frederick the Great*? It is an interesting guess that a good scholar, familiar with two ancient languages and with French, could read Gibbon's authorities in five years. The actual mass of print and manuscript through which Ranke, or Gardiner, must have fought his way can hardly have been less than five or six times as bulky. This is the labour of a lifetime. Form as form is buried alive.

Some critics insist that the rarest beauty a style can have is to resemble speech. Others put it in another way, that if you are content to give exactitude to the spontaneous thought, then power and grace enough will follow. Taine says the disappearance of style is the perfect on of style. If these schools are right, Gibbon's writing will hardly please and there have been many whom as style it does not please. Be that as it may, Gibbon's unsurpassed greatness as historian lies not at all in his selection of words or the fall of his sentence, but in majesty of historic conception, in superb force of imagination, in the sustained symmetric grandeur of his design. And here is the peril of the documentary age.

The English writer of our own immediate time, with the fullest knowledge and deepest understanding of the fact and spirit of history, would, I think, be pronounced by most critics with a right to judge to be the late Lord Acton. His learning has been called by learned men a marvel. Nor did it ever loosen his hold on practical life, for he was one of the fortunate beings who are all of one piece. His mind, notwithstanding a rather puzzling union within the reserved precincts of theology of submission to authority with his vehement passion for individual freedom, was still a complete whole. May I read to you how Mr. Bryce in 1883 once heard him late at night in his library at Cannes explain in what wise a history of liberty might be made the central thread of all history? "He spoke for six or seven minutes only; but he spoke like a man inspired, seeming as if from some mountain-summit high in air he saw beneath him the far-winding path of human progress from dim Cimmerian shores of prehistoric shadow into the fullest yet broken and fitful light of the modern time. The eloquence was splendid, but greater than the eloquence was the penetrating vision that discerned through all

events and in all ages the play of those moral forces, now exciting, now destroying, always transmuting, which had moulded institutions, and had given to the human spirit its ceaselessly changing forms of energy. It was as if the whole landscape of history had been suddenly lit up by a burst of sunlight."

Acton's was a leading case where knowledge and profundity was not matched by form. His page is overloaded, he is often over-subtle, he has the fault, or shall I call it the literary crime, of allusiveness and indirect reference—he is apt to put to his reader a riddle or a poser, and then to leave him in the lurch. When all this is said, even in his severest chapter you will find some of the pregnant, luminous, and stimulating things, that are the very heart and soul of good literature It sometimes occurs to me that if those faithful disciples of his were to make a selection of these deep sayings of their master, they would produce an anthology of historic wisdom that might well deserve a favourite place even with the reader whose whole library does not go beyond a couple of shelves. Meanwhile, here is Acton's own account of the historian's direct debt to the methods of science:—"If men of science owe anything to us," he says, "we may learn much from them that is essential. For they can show how to test proof, how to secure fulness and soundness in induction, how to restrain and employ with safety hypothesis and analogy. It is they who hold the secret of the mysterious property of the mind by which error ministers to truth, and truth irrevocably prevails."

LITERARY NOTICES AND NOTES

WE acknowledge receipt from the Honorary Secretary of the Public Lecture Committee, Trivandrum, of copies of lectures delivered, in pursuance of the Scheme of Public Lectures instituted by the Travancore Government, at various times from 1902 onwards and printed in pamphlet form at the Travancore Government Press. Of these the most recent is *A Lecture on Manual Training*, by Herbert W. Green, Diplomé, London, Leipsic and Naäs. Mr. Green was formerly Teacher of Handicraft to the London County Council and subsequently Organizing Instructor of Manual Training to the Travancore Government. His lecture is intended to commend the educational value of Manual Training to those who are not familiar with the method or the principle on which it is founded. It is instructive, interesting and persuasive —quite a model lecture for its purpose. The titles of the other lectures forwarded to us are: *India-rubber, its sources, uses and cultivation*; *The Mine of Wealth in the State forests of Travancore, and what Young Travancore can do to create industries*; *The Common Vegetable Fibres of Travancore*; *The Vegetable Oils of Travancore*. The subjects of these lie somewhat outside our province, but the lectures are full of interesting information.

A New School Atlas of Modern History. By Ramsay Muir, M.A., Professor of Modern History in the University of Liverpool. George Philip and Son, Ltd., London: The London

Geographical Institute, 32 Fleet Street; E. C., 1911. Price 3*s.* net.

THIS atlas, which may be obtained through Messrs. Longmans, Green & Co., is intended to provide the young English student with all the cartographical assistance he requires for the study of English, European, American and Colonial history, and it will be followed by a larger edition to be published for the use of teachers and more advanced students. At the price named it is a great bargain, and it reflects great credit on those concerned in its preparation. An Introduction, extending to seventeen large and closely printed pages and interspersed with sketch-maps and with diagrams of the most important battlefields, provides separate notes dealing in an informing way with each of the coloured plates (or sub-groups of plates) to follow. The coloured plates themselves are classified into four sections. The first of these comprises general maps of Europe and the Mediterranean Basin at the following periods: *c.* 395 A.D.; *c.* 476; *c.* 520; the age of Charlemagne; *c.* 1100; *c.* 1360; 1519; 1648; 1740; 1810; 1815. The second consists of thirteen plates indicating the growth of the principal states of Europe. Comparative study here is facilitated by the skill which has found it possible, in almost all cases, to place all the maps dealing with a particular state upon two pages facing each other, and this without inconveniently diminishing the scale of drawing. The third section delineates in thirteen plates the history of the British Isles and of the English power in France. The twelve plates which compose the fourth and final section trace the progressive Europeanisation of the world. Every map throughout the atlas has been specially drawn and engraved and is based upon the best results of modern scholarship, while at a few points the atlas reproduces the fruits of the author's original research.

The features which, it is claimed, specially distinguish this historical atlas are the following: (1) the great emphasis placed upon the physical basis of historical geography; (2) the care taken not to destroy the clearness of the maps by the insertion of a multiplicity of names; (3) the special attention devoted to Indian, American and Colonial history (India is represented by three maps—the period of Clive and Warren Hastings, 1805 and 1858); (4) the exceptional width of the treatment of English history; (5) the character of the Introduction described above.

Modern Language Texts (various).

MESSRS. Adam and Charles Black have brought out an interesting little book for pupils who study French called *La petite Institutrice* by

G. M. Ironside (price 6*d.*). The commoner idioms are presented in dialogues and the dramatic element contributes a feature likely to stimulate classes in which the direct method of language teaching has been adopted. The same publishers have brought out an illustrated course of readings for more advanced classes called *Chez les Français* by H. Carter (price 2*s.*) The feature of these sections is that a knowledge of some of the interesting places in France and the customs of the people forms the subject-matter. Messrs. Macmillan and Company have combined the attractiveness of copious illustration with the freshness of the dramatic form in another volume prepared for French scholars who have mastered the rudiments of the language. The book is written by Mrs. J. G. Frazer under the title *Histoire de Monsieur Blanc* (price 1*s.* 6*d.*).

Christian Literature Society Booklets.

THE Christian Literature Society has added recently to the cheaper booklets dealing with general, religious and apologetic subjects which they are publishing.

Krishna Pariksha or Krishna Tested is the title of a one anna booklet reprinted from an issue of the Indian Evangelical Review of about the year 1880. The argument takes the form of a dialogue between the author, the Rev J. J. Lucas and a Pundit. The subject of conversation is the indications by which a true Incarnation is to be tested. The Pundit claims for Krishna the attributes of a true Incarnation and refers the Missionary for an account of Krishna to the Bhagavata Purana saying that God becomes Incarnate to destroy sin. Taking the book referred to and the statements of the Pundit as his basis the Missionary points to the several incidents in the life of Krishna recorded in the tenth book of the Bhagavata Purana—the thefts, the shamelessness, the seduction and murder for which he was responsible and how finally he was killed by an accident in the forest. It is easy for the Christian teacher to point to the impressive contrast presented in the life of Jesus. His sinlessness, His generous and unselfish life and death contrast strangely with the selfish anger, deceit, sensual passion and cruelty which are recorded as the acts of Krishna. This is the most impressive argument but it is questionable whether the contrast is so presented as to be as effective as possible; but then the book records an interview that actually took place, not a carefully thought out exposition of the contrast.

The Search for Truth by the Rev. J. H. Maclean discusses in the first place the three classes, to one of which all who are interested in truth must belong: first, those who accept blindly all that has been

this is largely to be attributed to the enormous task which he undertook under most perplexing limitations.

Historical Manual of English Prosody. By George Saintsbury. Macmillan and Co. 1910.

Mr. Saintsbury's position as a critic and historian of literature ensured a welcome to the present volume. The monumental work on Prosody recently finished is too ponderous for general use, and we confess to a fear that it may lie unread on the dusty shelves of the library. We were prepared, therefore, to welcome this one-volume Manual, on account both of its brevity and the eminence of the author. There is not a little in it to justify admiration. There is, *e. g.*, erudition, abundant evidence of Mr. Saintsbury's width of learning, a plentiful supply of good examples of verse from every period of English literature. Then there are valuable sections in the book, such as the very useful historical survey of views on Prosody from early days up to the present, but more particularly in recent years; and a most serviceable glossary of terms, a glossary which is more than a glossary, for each term receives a little paragraph to itself: and finally at the end of the book comes a bibliography which contains a list of works needful to the student of Prosody. Nevertheless we confess to a feeling of disappointment. We read the pages with a sense of bewilderment and perplexity, and it only gradually dawns on the reader, that Mr. Saintsbury's whole conception of scansion is, in theory at all events, though curiously enough not so much in practice, opposed to all that he has ever learned of the art from school days onward. The opening chapters are named, Systems of English Prosody—The Accentual System, The Syllablic System, The Foot, as if these were in some way mutually exclusive. Those who recognise the foot as an element in scansion apparently are opposed to the accentualists. We must be either foot-men or stress-men, and it never seems to dawn upon him that we can be both, and that this is the natural and perfectly obvious thing to be. We turn to his most useful glossary to find how exactly he defines a foot—a definition that is apt to be evaded. "A Greek foot," he says, "is made of Greek 'long' and 'short' syllables; an English foot of English. The possible combinations of these have Greek names which are convenient, and the fact that the conditions of 'length' and 'shortness' are different in the two languages need cause no misunderstanding whatever." So much for the glossary. When we look at the text we find this statement, "Every English verse consists of a certain number of feet, made up of long and short syllables."

In fact Mr. Saintsbury's whole theory of scansion rests on the classical system that syllables in English are short and long as they are in Latin and Greek. It is true the conditions of length and shortness are different in English, but the syllables are still short and long. Thus he pours scorn on the stress-men who would scan the line

Twinkled the innúmerable eár and taíl

as marked. "Your first rhythmical mouthful is 'twink,' then you gabble over—'led the innū,' till you rest on this last; then you repeat the process (as soon as you have breath enough) with 'merable ear', and finally you reach 'and tail'." In contrast with this he gives what he calls the foot-system which he regards as entirely satisfactory:

Twĭnklĕd/thĕ ĭnnū/mĕrāb/lĕ eār/ănd tāil/

It never seems to occur to him that the natural scansion of the line is

Twínkled/the innú/meràb/le eàr/and taìl/

which combines both the accentual system and the foot system and avoids the hopeless confusion that arises from every attempt to make English versification rest on length of syllable. It is this fundamental error, as we venture to regard it, that vitiates the entire book. Nevertheless in practice, as we have already said, the result is less harmful that might be anticipated, for Mr. Saintsbury's 'long' syllable corresponds in general with other men's stressed syllable. We hardly think, however, that the Manual will in any way displace Mayor's 'Handbook of Modern English Metre.'

LITERARY NOTES.

IN the January number of *Harper's Magazine* Dr. George Hempl, Professor of Germanic Philology in Stanford University, gives a popular account of his solution of an important archaeological puzzle. Among the many 'finds' unearthed in Crete during recent years, one of the most striking is a circular plate of clay, covered on both sides with a spiral arrangement of impressed figures, and known to archaeologists as the Phaestos Disk. Dr. Hempl has succeeded in deciphering this legend, which proves to be an example of Greek many centuries earlier than any hitherto known to us.

WE cannot attempt to recite the steps of the discovery; but the main conclusions are important, and strikingly confirm the previous conjectures of the archaeologists. The characters are neither an alphabet nor in the strict sense hieroglyphs or pictographs. They form a syllabary, ingeniously based on the initial syllables in the names of the objects depicted—as though in English the figure of a *camel* were used

to represent the syllable *ca*. The method of their impression, by stamps which foreshadow the types and stamps of the modern world, is also worthy of notice. That the language of the document is not simply Greek, but definitely Ionic in quality, seems plain from Dr. Hempl's account of it. There are still many points to be cleared up; but the discovery of an example of Greek speech, poetical and formal in character, undoubtedly anterior to the sixteenth century B. C., is an event of great importance. For further information we must refer our readers to the article in *Harper's* and to the author's forthcoming book on the subject.

AN important work, entitled *The Religious Attitude and Life in Islam*, by Professor Macdonald, has recently been issued from an American press. The religion which the author had previously handled on its formal and dogmatic side is here discussed in its personal and emotional aspects, in a manner that has much in common with the late Professor James's book on *The Varieties of Religious Experience*. The *Athenaeum* reviewer points out that Professor Macdonald emphasizes the experiences of the Sufis and other mystics, and seems to overlook the personal value of orthodox Muhammadanism. The book, however, is a brilliant account of the more striking expressions of Islam, and should receive considerable attention from all who are interested in the Muhammadan aspects of religious problems.

SCIENCE NOTES.

AN important lecture was delivered at the Royal Institution by Dr. H. Deslandres, the director of the great solar observatory at Meudon. In his introduction he alluded to the difficulty of getting adequate state support for such work, and commended—not without a touch of irony—private enterprise in Britain. While others have given most attention to sun-spots which are primarily phenomena of the sun's surface, M. Deslandres has devoted himself for twenty years to the study of its atmosphere.

DURING total eclipses the crimson chromosphere with its prominences and the fainter corona are visible and attract attention. In 1868 Lockyer and Janssen observed the chromosphere by means of a spectroscope which isolated the strong red line of hydrogen Hα. In general, the lighter the gas the higher it rises, for example hydrogen and helium. The highest line produced by these two gases is Hα,

the other lines having heights and intensities diminishing from the red to the ultra-violet. The highest lines of all are the very brilliant lines H and K in the violet, which are due to calcium. As the density of calcium vapour is relatively great, this can be explained only by supposing that calcium is dissociated in the sun. The heavy vapours which are much the most numerous remain low down in the atmosphere, forming the most brilliant part of the chromosphere and known as the reversing layer.

THE Lockyer-Janssen method, however, applies only to the part of the atmosphere which projects at the limb, and only to the lighter and higher vapours of this part. There the lines are bright, but on the disc, against the continuous spectrum of the sun's surface, they appear dark. The lines H and K, as was announced in 1892 by Hale and Deslandres, form an exception. These dark lines are the broadest in the solar spectrum, but at the bright spots known as faculæ, there appears inside the broad dark band a bright line also double. Thus in the case of K we have in order from the red to the violet K_1 K_2 K_3 K_2 K_1 where K_3 is the narrow central dark line, K_2K_2 the bright ray double, and K_1 K_1 the diffuse dark edges.

DESLANDRES employed an ordinary spectrograph in which the sun's image is focussed on a slit which allows some of the light to pass through the train of prisms to form a spectrum on the photographic plate. Hale used a spectroheliograph in which a second slit just in front of the plate allows only the light of the particular line employed to reach the plate; the first slit is moved over the sun's image, and the second slit being moved to correspond, an image of the sun formed by one ray alone is obtained. Hale placed the source of K_2 in the facula, beneath the sun's surface; while Deslandres showed from its continuation up to the limb, and its appearance, though faint, where there was no facula present that it was due to the chromosphere, and that it was the entire chromosphere that Hale had got depicted on his plates. With K_2 the faculæ are larger than at the sun's surface, and the smaller brilliant areas called flocculi can be detected even at the poles.

IN 1893 Deslandres showed that a dark line could be used to give an image and in 1894 he made use of K_1 in this way. The spots are clearer than with K_1 and the faculæ not so large; K_1 therefore gives us an image of the reversing layer. Greater dispersion would permit the use of K_3, the dark central line, which corresponds to the upper layer of the chromosphere. As there are 20,000 lines in the solar

spectrum, each resembling K in composition, and the method might be applied to each of them, the field for research thus presented in 1894 was enormous.

THIS work was taken up in 1903 at Yerkes by Hale and Ellerman and continued by them from 1906 at Mount Wilson. The dispersion they employed was not sufficient to isolate the finer lines, still less the components of a single line. In 1907 Deslandres became director at Meudon, and was able to build a large spectroheliograph. It combines four such instruments, but the main one is a spectrograph of great power which employs a large Rowland grating. The resulting image would be too large and faint, so the second slit admits the light to a second spectrograph which reduces the size of the image and also frees it from scattered light. The third slit is in front of the plate. A very important feature is that during an exposure the spectroheliograph is absolutely fixed. The only moving parts are the objective which casts the image on the first slit and the photographic plate; these are driven at corresponding speeds by special electric motors suitably controlled.

MM. DESLANDRES and D'Azambuja, his assistant, with this instrument found they could employ a slit equivalent to three instead of ninety hundredths of an Angstiom unit in width (the D lines are about six units apart). They were able to isolate K_3 and thus obtain an image of the highest calcium layer. The faculæ are still larger and more distinct, and so are the flocculi with their polygons. The spots disappear, and instead we get 'filaments' which are long continuous and distinct dark lines; these persist for several rotations, are the seat of special disturbances and are accompanied by prominences. Filaments are not less important than sun-spots, and cover as great an area. M. Deslandres is inclined to compare spots to cyclones and filaments to anticyclones.

IN 1909 they turned their attention to the hydrogen lines and in particular to the red line *Ha* which has a constitution similar to K. Hale and Ellerman had already with the whole line obtained magnificent images with delicate detail, a number of fine lines round a spot suggesting sometimes vorticose motion, and the faculæ appearing darker than the background. The French observers found that this latter was due to the broad edges, and the former to the bright line. The narrow central dark ray gives a faint image which shows the faculæ bright and the same filaments as K_3.

M. DESLANDRES does not consider that anomalous dispersion plays any effective part in the production of these phenomena which are due to the broadening of the lines when a gas is under pressure. With another instrument devised to record the displacement of lines due to velocities in the line of sight, he has proved that higher velocities exist on a filament than at neighbouring points, the slope of the line K_3 sometimes indicating vortical motion about a horizontal axis; a calm, however, succeeds and measurements made then show a vertical velocity often about one mile per second. Apart from filaments and spots there is a general upward velocity, and at faculæ and flocculi there is a descending current. He concludes that the polygons referred to above represent cells in which the flocculus is the descending and the surrounding dark part the ascending current; the phenomenon being similar to that of a liquid heated uniformly at the base investigated by Besnard, and in agreement with the results of Evershed. The lecture concluded with the paradox that it was easier to study the sun's atmosphere than our own.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE February issue, though it contains no article of first-rate importance, is on the whole a very readable number. It opens with an article entitled *The Price of a German-English Entente*, by Professor Hans Delbrück. In the January number of the *Contemporary* Dr. Dillon dealt with the subject of German Imperialism and the danger to the peace of the world that threatens from the determination of Germany to extend her political influence. Articles on the same subject have also been published recently in the *Nineteenth Century*. With Dr. Dillon, Professor Delbrück deals very briefly. The presuppositions on which Dr. Dillon rests his speculations are, he says, "collectively and severally erroneous." With the articles in the *Nineteenth Century*, which are from the pen of Sir Harry Johnston, he deals at greater length. He regards them as the best that have appeared for many years on the subject of Anglo-German relations. Sir Harry Johnston, Professor Delbrück says, gives a thoroughly satisfactory statement of the grievances of the German people against the English. He recognises that a great civilised people like the Germans cannot permit itself to be confined within its frontiers but must take its share with other great peoples in the exploitation of the earth. He also recognises that Germany, having few colonial possessions, has a good

right to be influential in Turkey, and acknowledges that neither Germany nor Austria has any intention of acquiring territory in that quarter. He admits further that England's attitude towards Germany as regards both naval construction and influence in Turkey is quite unjustifiable. What Sir Harry Johnston says on these two points commends itself to Professor Delbrück's approval. Germany's efforts to possess a strong navy are not the outcome of a desire to be dominant in the politics of the world or to humiliate England, and her enterprise in Turkey has not for its object the mere selfish exploitation of that country. Turkey needs help from Europe; and not only Turkey herself, but even England, France, and Russia will benefit from what Germany is doing for her.

On another important point, however, Sir Harry Johnston, according to Professor Delbrück, has gone very far astray. Sir Harry believes that Germany is seeking an offensive and defensive alliance with Holland, and also speaks of a commercial alliance between the two nations. In this, Professor Delbrück says, he is entirely mistaken. In Professor Delbrück's opinion a military alliance between Germany and Holland would be of very doubtful worth for Germany. Germany's chief desire must be to preserve the neutrality of Holland; and for the same reasons she has not the faintest interest in the question whether Holland fortifies her coasts or not. The idea of a commercial union between the two nations is as unreal as that of political union. For one thing Germany has high protective tariffs, while Holland has none.

It is in regard to colonial policy and the Turkish Orient, Dr. Delbrück says in conclusion, that an understanding between England and Germany is to be sought. Referring to the recently concluded agreement between Germany and Russia as to the Baghdad Railway and Persia, he says it would have been better if in this matter England had not allowed herself to be forestalled by Russia. For many reasons the German people would much rather seek an understanding with London than with Moscow.

THE conclusion of the Russo-German agreement is the subject of the first half of Dr. Dillon's article on *Foreign Affairs*. In this event Dr. Dillon again sees evil design on the part of Germany. He regards it as the successful termination of Germany's efforts to break up the Triple *Entente*, and it may lead to the breaking up of the Anglo-Russian *Entente*. Dr. Dillon prides himself on the large amount of success that attends his political prophesyings, but we may hope that this time he is altogether too pessimistic.

Pessimism is the keynote of another article in this month's *Contemporary*. In *England's Lost Leadership of Peace* Mr. W. T. Stead seeks to show that within the last twelve years England's leadership of the world in the cause of peace and international justice has passed into the hands of America, and that if present appearances are to be trusted no attempt is even being dreamed of to regain for her the primacy among the nations which she long held. Her leadership in the cause of peace culminated at the first Hague Conference, and her abdication of it was made manifest to all at the second. Since then she has done nothing for peace beyond practising the negative virtue of not going to war. From what Mr. Stead calls the melancholy picture of lost opportunities which England's action since 1907 presents, he turns with relief to the energetic initiative and vigorous action of the United States. The first notable sign of the ambition on the part of the United States to assume the leadership of the world in the cause of peace was the formation of the World Federation League, and under the impetus and direction given by this League, a Bill was passed authorising the appointment of a Peace Commission and the payment of its expenses from public funds. This commission has not yet been nominated, but President Taft has stated that he is in communication with foreign Governments in regard to the matter. While the Government of the United States have been taking vigorous action, private citizens have been giving effective assistance, and Mr. Stead refers to Mr. Carnegie's magnificent endowment and to the foundation and endowment of the organization known as the International School of Peace by Mr. Edward Ginn of Boston. Compared with what has been done by the United States Mr. Stead thinks that England has very little to show. We cannot help thinking that in this matter as in many another he is less than fair to his own country.

MR. J. MARCH PHILLIPPS contributes one of his very interesting and suggestive articles on the relation between the thought and life of a people and their art. This time he deals with *Renaissance Sculpture*. In a recent article he dealt with Greek sculpture as an embodiment of the intellectualism of the Greeks and their genius for definition. It is interesting, he says, to consider the change that came over the sculpture of Greece as the insufficiency of a purely intellectual interpretation of life came to be recognised and the emotional and spiritual side of life began to receive consideration. In Hellenistic art we see the influence of the ancient tradition, but we are conscious also of the advent of a new influence. Contact with the East had opened to the Greeks a world of new ideas, and these the Greek artists sought to embody

in their works. Under the influence of Oriental mysticism they began the attempt which is still being made to express infinite ideas in terms of finite form.

From a consideration of Hellenistic sculpture Mr. March Phillipps passes on to consider the sculpture of the Italian Renaissance as an expression of the thought and life of that age. Taking Florence as the centre of the Italian movement, he says that Florence was the focus of Renaissance intellectualism and Florentine art is essentially an art of form. But while Florence resembled Greece in her intellectualism, she never succeeded in reinstating the intellectual faculty in its old position as ethical lawgiver to life; and accordingly the qualities of harmony, self-control, proportion and symmetry never passed into her art, as they did into the art of Greece. In place of the Greek ethical motive, however, the religious motive entered and exerted a direct influence on Florentine art. Renaissance sculpture reveals spiritual aspirations and a consciousness of spiritual vitality such as Greek art cannot show. Mr. March Phillipps works out his thesis in a very interesting way, and we commend his article to the attention of our readers.

P. H. contributes an article on *Rats and the Plague in England.* In view of the occurrence of plague in Suffolk and of a few suspicious related cases of human illness, he says it is desirable to weigh the evidence as to the degree of risk to which England may be exposed and to summarise the chief administrative measures to be taken and already being taken to safeguard the public health. He refers to former outbreaks of the disease in England and to the present prevalence of plague in this country, and then goes on to give in brief outline an account of our present knowledge of the means by which plague spreads, with the view of showing that England runs little risk of renewing her experience of the fourteenth and seventeenth centuries or of suffering as India has suffered in recent years. For one thing, he says, the replacement of the domestic black rat by the non-domestic brown rat constitutes a most important distinction between the England of the present day and the England of those earlier centuries or the India of to-day. Improvement in sanitation constitutes another. While strongly of opinion that there is no cause for alarm in England, the writer as strongly recommends that persistent and continuous efforts should be made towards the prevention of the possibility of an outbreak.

MR. H. S. SHELTON deals with *Modern Theories of Geologic Time.*

As showing the rapidity with which scientific opinion on this question is changing, he calls attention to the fact that the theories of the late Lord Kelvin are entirely things of the past. So also, he says, are the estimates of geologic time which other physicists have in various ways arrived at; and the estimates of geologists are in no better plight. He examines at considerable length the arguments relied on by Professor Sollas and Professor Joly and concludes that neither of the results obtained by these investigators is even approximately trustworthy. He also notices and criticises the attempts to deduce estimates from the investigations made by Mr. Strutt and others on the radio-active transformations which are taking place in some of the minerals of the sedimentary rocks. He concludes that while the balance of present evidence points to some period greatly exceeding 100,000,000 years, no upper limit can be fixed with any approach to certainty.

MR. EDWYN BEVAN discourses on *Dirt*. Deep down at the bottom of all our sense of uncleanness, of dirt, there is, he says, the feeling, primitive, irresolvable, universal, of the sanctity of the body. M. Yves Guyot writes on *The Referendum and the Plebiscite*; and Mr. H. W. V. Temperley reviews Lord Rosebery's recently published work on Chatham. To the Literary supplement 'Classicus' contributes a short article on *The New Renaissance*. He sees hope for future advance in "the freedom, the passion for life, which science and the Revolution first bred in France in the brain of Balzac," and in the new spirit of reverence, intelligence, and criticism with which the past is being studied at the present time.

THE NINETEENTH CENTURY.

LORD MORLEY'S article on *British Democracy and Indian Government* with which the present number opens has been so frequently noticed in the press during the past month that there seems scarcely any point of interest in it with which our readers may not already be familiar. The article is an attempt to vindicate the policy with which Lord Morley's name is constantly associated, of guiding the relations between the Home Government and the Indian Government on what has been called a basis of 'predominant partner and subordinate partner' or of 'principal and agent.' The policy has been subjected to severe criticism of late—and nowhere with greater force and clearness than in the letters which recently appeared in the *Times* on the *Indian Unrest* from its special correspondent, Mr. Valentine Chirol. It is as an

answer to the attacks and suggestions contained in these letters that Lord Morley has more especially designed his article. The controversy, however, is a barren one, and the impression is not likely to be removed by a perusal of this article. The rival contentions may be thus stated :—for the Viceroy, that he is the direct and personal representative of His Majesty and is therefore the agent of nobody but of the Sovereign ; for the Secretary of State, that the Mutiny Act of 1858 and all the later Acts which have been passed to regulate the relation of the Home and Indian Governments have expressly conferred on him the position and powers of the defunct Company. He is therefore not a mere intermediary between Governor-General and King-Emperor, but is vested with a discretion and a responsibility for the proper exercise of which he alone is answerable. But neither position seems really open to controversy ; and what is necessary for a successful handling of Indian administration is an adequate recognition of the truth that is in each. The Viceroy is the representative of His Majesty in India in a sense in which the Secretary of State can never replace him. The Secretary of State on the other hand, by his position in the Cabinet and his relation to Parliament, has his distinctive responsibilities which he cannot on any account afford to lay on other shoulders. The fact is that the government of the Indian Empire must depend always on a successful balancing of this dual power ; and no academic dispute as to the partner with whom predominance must be held to rest is likely to help the practical administrator. What really helps is judgment, compromise, tact.

THE problem of alien immigration into England is the subject of two articles—one by Sir William Gordon and the other by Sir Robert Anderson. A fact of much interest which these articles and others of the kind help to elicit is that the question of restricting the immigration of aliens is in no sense a racial question, but is a purely social and economic one. The alien is not objected to because he is an alien, but because either, by the low standard of living to which he is accustomed, he is likely to bring down the level of the people about him or, by the criminal habits which he brings from his own land, he may render both himself and his environment a source of danger to the community. The fact throws what is undoubtedly a much needed light on the problem of Asiatic immigration into British colonies. What becomes gradually apparent is that the problem of Indian immigration into self-governing colonies and that of alien immigration into the mother-country are very nearly identical. Both rest on economic and social grounds—the racial element scarcely ever enters into them.

If the Indian who went to South Africa lived up to the standard of the white population, there would have been no more opposition to his settling in the country than there would be to the alien in England if he gave up his criminal instincts and his low social habits. It would be well if the fact was sufficiently remembered in this country, as it would help to do away with a great deal of bitter feeling.

A Woman's View of Divorce is the title of an article by Mrs. Frederick Harrison. Mrs. Harrison has done well in fixing attention on what has been a somewhat neglected aspect of the problem of divorce. The problem has hitherto been regarded far too much from the point of view of the husband and wife, and far too little from that of the children. The Royal Commission on Divorce which has just finished its sitting is yet to issue its report, but in the meantime it is well that its attention is drawn to the social considerations involved in the problem. The following paragraph sets forth Mrs. Harrison's views. It is a strong and clear summary of her case, and we make no apology for quoting it in full. "Every little child in the community has a right to a father and a mother, to the gentle care and sympathy of the one and to the love and more bracing and strenuous influence of the other parent. For not all the schools, homes, crèches and other philanthropic institutions can make up to a child for the loss of a home with a good father and mother in it. It is of supreme importance to raise and protect the position of woman in marriage; it is a national question, second to none, to secure for the children of our country a worthy upbringing by worthy parents. To ensure a heritage of sound health, to give the little ones the advantages of the right home influence, with a good education to follow, might well tax and occupy all our churches, chapels and scientific bodies for many a long year to come. The susceptibilities of the individual in wedlock sink into comparative insignificance beside the great fundamental problem of the welfare of the children. The family, too, as the unit of the social organism, has a duty to society too often completely ignored. These things have been allowed too much and too long to take care of themselves. Perhaps there is nothing which would raise and dignify the tone of marriage more completely than the insistence on the social obligation of the family, as contrasted with the purely individual standpoint which is commonly accepted."

ALTOGETHER the present number is of more than common interest. It certainly does not suffer from any lack of variety, as the following list of articles and writers will show:—*Compulsory Service*,

by Colonel Hale; *A Downing Street Idyll*, by Walter Sichel; *Post-Illusionism and Art in the Insane*, by Dr. Hyslop: *The Revision of the Prayer Book*, by Canon Beeching; and *National Insurance against Invalidity and Old Age*, by Dr. E. J. Schuster.

FORTNIGHTLY REVIEW.

THE general political articles of the Review are concerned with the usual selection of subjects. Mr. J. L. Garvin's article, *Reval to Potsdam*, discusses the complicated and mysterious transactions and semi-transactions of international diplomacy. Mr. Swift MacNeill in his paper on *Foreign Policy and Parliamentary Control* brings into prominence the unrestrained power at present vested in the Crown acting through the responsible minister to bind the British people by treaties of whose conditions they and their representatives in Parliament are alike ignorant or to plunge the country in war without consulting the nation through their representatives. Mr. Arthur Baumann, in a general review of British politics, expresses his despondency in the title, *Drifting Down Stream*. Speaking of the proposals emanating from the House of Lords to qualify the powers of that body, he challenges the right of the Peers to increase or diminish their responsibilities, seeing that their function has been defined for them by the nation. We are left to wonder what Mr. Baumann means by the nation or how it expresses itself. Without more freedom than this writer allows, nothing else than 'drift' seems possible. In a lively article entitled *The Kaiser's Conquest* 'Britannicus' shows how the German Emperor has again emerged upon the political stage with all those features and convictions which suffered partial eclipse as a result of the Daily Telegraph interview. Lieut. Monsell discusses the *Declaration of London* on the subject of the laws governing belligerent and neutrals in time of war, and Mr. Archibald Hurd deals with the new Navy Estimates.

There is an article by *Y* on a matter which strictly concerns only Belgium and Holland, but must be a very prominent question in that part of the world at this time. What has taken place is that the Dutch have begun to fortify Flushing at the mouth of the Scheldt. Now that of course would give them control over the commercial and maritime development of Antwerp if they cared to exert the control that these fortifications suggest. According to treaties the rights on the Scheldt belong equally to Holland and Belgium. Hence national resentment on the part of the Belgians is but natural.

Besides these and the articles discussed below there remain to be mentioned the two short sketch-stories, one by Mr. Charles Roberts and

the other by Mr. Walter Lennard; an appreciation of Tolstoi described as *Tolstoi's Last Days*, by a devoted admirer, Zinaida Vengerowa, and two little lyrics by Mr. Kaufmann Spiers.

THERE is an instructive article on the Portuguese Republic by Mr. William Archer which begins with a historical review of the developments which led up to the revolution. This is followed by a careful presentation of the actual *coup d'état* which exposes the misery and helplessness of the exiled King and the incoherent way in which the revolutionaries achieved their object. The writer has, however, a high opinion of the ministers who form the provisional Government from whom he singles out Alfonso Costa, the Minister of Justice, as the most impressive figure.

"The Provisional Government has been sneered at as a clique 'of intellectuals'; but it is scarcely a reproach to the Republic that it should command the adhesion of the whole intelligence of the country. Nor is there any sign of lack of practical sense in the admirable organization which not only ensured the success of the revolution (in spite of certain cross accidents) but secured its absolutely peaceful acceptance throughout the country. There are no doubt visionary and fantastic spirits in the Republican ranks, and ridiculous proposals have already been mooted. For instance, it has been gravely suggested that all streets bearing the names of saints—and there are hundreds of them—should be re-named in commemoration of Republican heroes, dates, exploits, etc. But the common sense of the people and Press is already on the alert, and such whimsies are being laughed out of court"

Some of the activities of the Provisional Government are detailed as follows: "It has restored the liberty of the Press, abolishing all administrative tyranny and making Press offences subject to trial by jury. It has issued a liberal law of divorce—the first on the Portuguese statute book." All enactments are of course to be submitted for ratification or amendment to the coming Cortes. The severe enactments which relate to the religious institutions are revivals of former measures. The writer goes on to point out that in Portugal ceremonial religion is playing no part in the life of the people, a fact which distinguishes the Portuguese from the Spaniards. In Spain such an enactment would be violently resisted by the people themselves.

MR. MITRA'S second article on Indian Unrest is devoted to the criticism of another misapprehension with which the author charges Mr. Chirol. Mr. Mitra's paper is written to prove his contention

that there is no such radical distinction between the Hindu and Muhammadan communities in India as M. Chirol assumes. So far as supremacy may be assumed to belong to the Muhammadans in certain respects, the writer points out that, for one thing, the Muhammadan supremacy was a thing of the past before British domination was asserted; that the fighting qualities of Indian troops as demonstrated by the Rajputs, Sikhs, Gurkhas and other Hindu races is by no means the monopoly of the followers of the Prophet; that there had been close alliance between Hindu and Muhammadan during the Mughal supremacy; that most of the Emperors of that dynasty had Hindu blood in their veins; that there has been interchange of customs between the two parties since the Muhammadan aristocrats of the North have adopted the principle, 'once a widow always a widow,' while the Hindu has borrowed the purdah system of Islam; that Hindu and Moslem have fought side by side at the time of the Mutiny and on other occasions; that the Wahabi movement points to the expression of a dissatisfaction among the Muhammadans at one time taking a similar form to movements of Hindu unrest; that there have been anarchical outrages perpetrated by members of both religions; that leaders of sedition and editors of seditious literature in more recent times have arisen from both parties. Mr. Mitra then deals with Hyderabad and endeavours to show that the administration of that State is by no means confined to Muhammadan officials and ministers. In conclusion he asserts that the main cause of the unrest is to be looked for in the following direction. "There is no denying the fact that it is the arrogance of some Anglo-Indians that is at the root of all the trouble in India."

THERE is also a very picturesque and instructive article headed *Round Table Mountain*, by Mrs. Woods, which gives a vivid picture of Cape Town and of the character of the peoples who have at different times been the prominent citizens of that South African town. A striking article on Anarchist Propaganda calls attention to the activity of that body in Britain. The extent of their operations in the diffusion of literature, the organization of meetings and work among young people in definitely organized schools of anarchy and the extravagance of the opinions thus disseminated are fully set forth. Finally reference must be made to a recent acquisition by the Curators of the British Museum in the shape of a little book likely to interest all students of mysticism. This volume has distinctive and attractive features of its own. The charm lies partly in the quaintly modest way in which the editor who wrote some time before 1306

introduces, and comments simply and humbly upon, the work of a French mystic who is his master. The matter itself is interesting because of its thought and also because of its expression. As regards the thought there is this distinctive note. The usual mystical conception of the supreme experience is expressed in terms of surrender and repose. This French mystic however conceived it in terms of freedom —unimpeded love. The charm of the expression may best be conveyed by a quotation: "This book says sooth of this soul. It says she hath six wings as have the seraphim. With two she covers the face of our Lord: that is to say the more knowledge this soul hath of the Divine Goodness, the more she knows that she knows not the amount of a mote in regard to His Goodness; the which is not comprehended but of Himself. And with two she covers His feet: this is to say, the more knowledge this soul hath of the suffering that Jesus Christ suffered for us, the more perfectly she knows that she knows naught, in regard to that which He suffered for us, the which is not known but of Him. And with two she flies, and so rests in standing and sitting: this is to say that all she covets and loves and prizes is in the Divine Goodness. These be the wings she flies with, and so rests standing, for she is always in the sight of God; and sitting, for she dwells always in the Divine will. Whereof should this soul have dread, though she be in the world? An the world, the flesh, and our enemy the fiend and the four elements, the birds of the air and beasts of the field tormented her, and despised her and devoured her if it might so be, what might she lose if God dwelled with her? Oh, is He not Almightiful? Yea, without doubt: He is all might, all wisdom, and all Goodness, our Father and Brother and our true Friend.

COLLEGE NOTES.

DR. MILLER'S seventy-third birthday was celebrated by the residents of the College hostels on the 24th February (the actual birthday being the 13th January). The members of the Fenn Hostel acted as hosts. Dr. J. R. Henderson presided, and among those present was Mr. Ogilvie of Aberdeen, an old friend of Dr. Miller and a classfellow of his brother, Dr. Alex. Miller, who happened to be in Madras at the time in the course of his visit to the East. Dr. Miller is personally unknown to the bulk of students at present in the College, and this annual function, instituted by the late Mr. Rangiah Chettiar and continued by his sons Messrs. Ramanujam Chetti and Rajamannar Chetti, serves to bring home the personality of Dr. Miller to the

thoughts and affections of present students, many of whom being sons and grandsons of Dr. Miller's pupils, cherish his name as part of their family tradition and all of whom see the fruit of his labours in the character of the institution in which they are trained. This was evidenced by the speech of Mr. O. Zacharias of the B. A. Senior class who proposed the health of Dr. Miller. In responding to this toast, Mr. Russell said that he knew of no man who had allowed his mind and heart to dwell so incessantly on all that pertains to the welfare of the young men of Southern India as Dr. Miller did, and that in his retirement nothing gives Dr. Miller greater pleasure than to know that the students at College are leading a happy and prosperous life, with their faces set towards all that is pure and elevating. Mr. Ogilvie who was then requested to speak testified to the high regard which people in Scotland had for Dr. Miller as a Christian missionary, as a Christian statesman and as a Christian man. Mr. T. I. Poonen of the B. A. Junior class, in proposing the health of the professors, dwelt upon the important part which the College plays, acting through their lives and teachings, in shaping the ideals and energies of the rising generation in view of the awakening which is taking place in the country at large. This toast having been responded to by Mr. Macphail, Dr. Henderson brought the proceedings to a close with a short speech in which he referred to Dr. Miller having begun his work in India at a time when not the present students only but some of the professors themselves were not born, and to the long succession of students who passed under his hands, with the immense influence for good which that fact involved.

THE students of the College are much indebted to the Hon'ble Mr. Justice Sankara Nair for the remarks he made while presiding over the joint debate of the Associated Societies held in the Anderson Hall on Friday the 10th inst., the subject being the respective claims of technical and higher education. Whenever they discussed such subjects, said Mr. Sankara Nair, the appositeness of whose remarks will be realised by those who have attended similar debates, it was necessary that they should confine themselves strictly to the subject in hand. Declamation was quite out of place, as was also any attempt to rouse the passions of the audience. Of course, declamation had its own place, and no doubt it would be a good thing if they attempted it on proper occasions. But students at their time of life should confine themselves to a purely academic discussion of whatever subjects they might choose to take up. They should clearly recognise

the fact that at their time of life they were not likely to do the least good by going off at a tangent to find fault with the Government or any other extraneous agency. He pointed out that the position occupied by Great Britain at the present day was due to the progress made by her in a hundred different directions. The people of India should cultivate the spirit of enterprise, powers of organization, resourcefulness, pluck and several other qualities, before they could reasonably and effectively complain of injustice. While there need be no rivalry between the two forms of education, India needed at the present day technical education to re-instate her in her old position as an industrial country. If Indians learnt to manage big industrial concerns, that would give them a good training in the art of self-government. Wise words these, which, if taken to heart by young as well as grown-up people, will do away with a great deal of the whining oratory which one hears so often.

LAST month we mentioned the arrangements made for securing a regular supply of student teachers for the Night School. We are glad to report that these arrangements are working exceedingly well and that the students of the College have, as a general body, begun to realise their responsibility to the poor boys in the neighbourhood who come seeking aid in larger numbers and avail themselves of the aid offered in larger measure. Experience shows that there is no lack of work to be done, if only the workers are forthcoming.

Another form of work to which the students were invited by Mr. Pittendrigh in his address on Social Service was the visiting of patients in hospitals. There are at present thirty-eight students enlisted for this work. They go to the General Hospital in batches of two, five batches on Wednesday, six on Friday and eight on Sunday evenings. Besides these, there is another batch of three students who visit the Ophthalmic Hospital on Sunday evenings. The kind talk of the students is very much appreciated by the poorer and more friendless among the patients who crave for a repetition of the visit. Our students also make themselves useful by writing letters for the patients; one student has written fifty-three letters in the course of the past six months. Patients who are not able to read are read to from vernacular books and those who can read often express a desire to receive newspapers, pamphlets, stories, etc. Friends and former students who wish to help present students in this work may send such light and improving literature as they can spare to Mr. George Matthai, M. A., Natural History Lecturer of the College. Pictures and picture-cards are also very useful.

THERE is reason to believe that the spirit of service is abroad, but if any lasting good is to result it is necessary that young men should direct their attention towards social and moral evils existing among themselves and set their face steadily against them. One of these evils is pointed out in *United India and Native States.*

A Brahmin gentleman of Madras has forwarded a memorial to the Director of Public Instruction detailing the woes of those who are so unfortunate as to be the fathers of girls of a marriageable age and the indignities and cruelties experienced by them and their daughters at the hands of young men, B. A.'s and B.L.'s who marry the girls. The artifices resorted to by the young men and their parents to secure as much money as possible from the parents of the girls are nothing when compared to the conduct of the young men after the marriage is celebrated. Large sums it is well known, are wrung out of poor men who are fathers of young girls and who are forced to borrow the money at exorbitant interest. Many of our educated countrymen to whom the poverty-stricken condition of their would-be fathers-in-law is not unknown are not ashamed to make the payment of large sums by the latter an antecedent condition of their marrying their daughters. We fear that in not a few instances highly educated Indian young men are influenced by sordid motives in the matter of marriage. As if all this is not enough, young men have been known to behave brutally and in other ways ill-treat their girl-wives immediately after marriage under the influence of their parents or other scheming relatives, with a view to squeeze more money out of the girl's father. The part played by our young men in all these transactions is despicable in the extreme, calculated to lower them in the eyes of civilised people. The gentleman who has memorialised the Director of Public Instruction seeks to arrest the evil with the aid of the authorities of the Educational Department by making it incumbent on young aspirants for University honours to produce certificates of character from their fathers-in-law.

There can be no doubt that the best method of dealing with the evil is to create among the rising generation a strong public opinion against the tyranny of the Hindu son-in-law, and we are confident that we command the support of former students of the College, many of whom are fathers of daughters, when we exhort present students to bring all their chivalrous instincts into play in stamping out the evil portrayed by the Brahmin memorialist.

WE are requested to convey the grateful thanks of Miss Cooper for the kind words uttered and the resolutions of sympathy sent to her on the occasion of the death of her brother, the Rev. Dr. Cooper.

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