THE MADRAS CHRISTIAN COLLEGE MAGAZINE.

"*They are slaves who dare not be
In the right with two or three.*"

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THE MADRAS
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THE MYSTERY OF SUFFERING.

There has been recently published in Madras* under this title an anonymous little book which, even more by what it just stops short of saying than by what it actually says, furnishes the occasion for the present article. The book is written with a tenderness of touch and an elevation of spirit that must commend it to every reader. It falls into three sections: the first a meditation on the meaning of suffering, the author's view of which may be summed up in six words—not punishment, but education and discipline; the second a hortatory section chiefly consisting of quotations from Scripture and the poets; the third a brief outline of the *Book of Job*, of which the author—evidently accepting the view that the book is a literary unity—finds the key in the suggestion put forward in the prose prologue that Job's calamities were designed and sanctioned as a test of his character.

From this brief description of its contents it will be already apparent that readers need not expect from the little book referred to any novel contribution to the solution of the world-old mystery with which it deals. Its merit is simply that the author has really felt the problem and has really found consolation, and so when he writes his words have the freshness which personal experience always gives. However there are times when he comes so near to a thought which, if not new certainly to the human mind, is yet far from having achieved general acceptance, that it is important to point out how great a difference there is between the view which he expounds and the view which, by a hair's breadth, he has missed.

Suffering is divinely intended not for punishment but for education and discipline—this is what the author has learned.

* By the Oriental Publishing Co., Ltd. Price As. 12.

If 'punishment' be interpreted in the author's sense of individually merited infliction his contention may be readily admitted. But the question remains—education into what? discipline with what object? It is not difficult to gather what, in the author's view, should be the answer to this question. Affliction is sent in order to cause men 'to look up from the Transitory to the Eternal and develop the Immortal Spirit within them.' 'By trial and sorrow are all who dwell on the earth tested and proved, to cause them to stretch upward to that transcendent Glory shining downward; to awake and know themselves, what that Spirit is within them, and what their wondrous destiny and great inheritance.' 'From the dark depths of sorrow and pain, the higher self slowly rises, purified, calm, invincible.' 'The lesson is taught that the desires and longings of the soul cannot be satisfied by the things of the world, and that it is necessary to become detached from everything earthly in order to enter into spiritual life.' These sentences are characteristic of the author's standpoint.

That such an attitude indicates a real nobility of spirit none will deny, and yet it is impossible to be blind to its defects. The present life is certainly to be regarded as a preparation for something richer that is to come, but the author's view tends to make it a *mere* preparation. His mood is predominantly a yearning for the Beyond. But to think in this way at once leads one into hopeless difficulties. If the 'transcendent Glory,' man's 'wondrous destiny,' is attainable only in 'the life which is to come,' why must there be the present life at all? The author's reply is that only through intense suffering can the spirit be trained into the capacity for such a destiny. But such a reply never will wholly banish the surmise that surely an infinite God must have been able to contrive some less painful method of achieving His purpose. It may be that we finite men, whose vision is limited by the range of our experience, are unable to imagine how God could create a free and morally perfect spirit without the aid of disciplinary suffering. But then we are equally unable to imagine how He can create a free spirit, morally perfect or morally imperfect, at all; and if we once begin to restrict our conception of what God is capable of doing by our own limited range of imagination, we may as well cease to

use the word 'infinite.' Moreover there is a second difficulty not far to seek. Even if we set aside the objection just raised and agree with the author that suffering is, even for the Omnipotent, *the only way* in which morally perfect creatures can be brought into being, and that 'pain and sorrow are not evils' since 'spiritual ends are thereby attained' which would otherwise be unattainable, this really results in simply inverting the original problem. For we must then ask how God is justified in assigning to some individuals comparatively *so little* suffering. The problem of the inequality of human suffering is not to be solved merely by a change of names—merely by calling distress good and ease evil. Whichever of them is the good and whichever the evil, the fact remains that they are distributed unequally and in no visible proportion either to individual deserts or to individual need of discipline.

The two difficulties above pointed out indicate a defect in the author's attempt to justify suffering by representing it as the indispensable present means to some goal of spiritual attainment that is irrevocably confined to the life beyond. In the judgment of the present writer a second defect appears in his conception of that goal itself. Although the latter is never formally defined, it seems to be habitually conceived as the perfecting of the spirit's own essence, the perfecting of the soul's *resemblance to* God rather than of its *fellowship with* God. Doubtless the latter implies the former but the former need not imply the latter; and the language of the author's emphasis on the former makes it not impossible for the reader to wonder whether, perhaps, he does not conceive the soul's relation to God somewhat pantheistically, as a kind of union for which the word 'fellowship' is a misnomer. Connected with this feature of the author's discussion is a third defect. Suffering is regarded by him as wholly an individual concern, an experience which doubtless indirectly brings men together, but which has no other meaning than the discipline and education of the sufferer's own soul, instead of as something intrinsically social and even vicarious.

In the light of these defects it becomes all the more interesting to observe how near the author comes in one passage to stumbling on a very different and, it may be argued, a much more satisfying view. He describes to the reader the course of

his own mental struggle with the mystery of sorrow—how the spectacle of innocent suffering, here, there, everywhere, haunted him; how he realised that suffering cannot be accounted for as the punishment of individual sin, since in a world of natural law ignorance, no matter how innocent, is bound to induce painful consequences. Then it was that "a Voice said, 'Can evil come from good?' And he heard the answer. 'Perfect good only can come from the Absolute Perfect. . .' And he remembered that One had come on earth to do the will of His Father; and He went about healing all that were sick and diseased. . . And He said, 'If I do not the works of My Father, believe me not,' and those works were works of healing and mercy. . . . He healed [the woman bowed with infirmity for eighteen years] on the Sabbath day, . . . teaching that the Divine Power by which He healed her was not the author of disease but the deliverer from it." In the passage here abridged the author comes very near indeed to a view strikingly different from that which he himself adopts and to which he supposes that the example of Christ gives support. He has recognised that nothing that is an ill can possibly be purposed by the God of perfect goodness. The inference which he actually draws from this in the sequel is that pain is not really an ill. But how is that inference consistent with his recognition, in the present passage, that Christ in releasing men and women from pain and disease was doing "the will of His Father," that the works of that Father are "works of healing and mercy," and that He is "not the author of disease but the deliverer from it"? Does not Christ's conduct in this respect imply that He considered pain and disease to be really evils, and that from the certainty that nothing evil can be intended by a God of perfect goodness He drew the inference that in the 'Kingdom of God'—that world-order where God is effectively sovereign—faith is entitled to ask for Divine interposition to end any case of pain or disease, even though this require miraculous agencies? But if such was Christ's way of regarding physical suffering, then His example cannot be legitimately appealed to by the author in support of his own view that all pain is really not an evil but a good. On the contrary the latter view would logically imply that Christ, in healing disease, was doing not the works of His Father but the

works of the devil. For the author's theory, if it is to be an adequate solution of the problem, must assume that disease or pain never occurs except when it is an indispensable means to spiritual ends, and so Christ in His acts of healing must have been destroying what was to each sufferer the indispensable channel of spiritual blessing.

It is time now to turn from criticism to constructive suggestion and to attempt not indeed to solve the mystery of suffering but to map out the lines along which a solution must move. One of the first results established in the preceding criticism was that any justification of the occurrence of suffering must be insufficient which treats it simply as an indispensable present means to an end lying, necessarily and by the nature of things, in the future. If God is infinite He must be able, and if He is good He must be anxious, to make the highest blessedness available at once. If there does in fact occur a painful, hungry period of waiting, the responsibility for this must lie upon the will of man, not of God. The barrier that restrains must not be a rigid line drawn by God but a limit created by human self-will and pliable to moral effort. The 'Beyond' in which we expect a life of heavenly blessedness must be a 'beyond man's failure to trust and obey.' Otherwise, if it is taken to mean 'beyond death'—an event which God controls and not man—at once we are forced to quail before the unanswerable question, 'What need has the Almighty of a preface to His best? why this present unsatisfying order?'

That is the first point. But there is a second requirement which any solution of the problem must meet and which seems almost the contradictory of the first. If the Best could become a present possession, would it not inevitably cease to satisfy? Will and activity seem to be essential features of personality, and without something ahead still to work towards there could be no life of perfect blessedness. It seems as if heaven *must* lie beyond earth, as if after death there must still be a heaven beyond heaven. Now does this second requirement really contradict the first? It may be suggested that the difficulty is not after all insuperable. Is it quite impossible that there might be a kind of life such that every moment of it would be fully satisfying and yet that this present satisfyingness would at each moment be

conditional on whole-hearted concentration of effort upon a future result? May not the best be something self-maintaining, and yet always requiring for its self-maintenance the co-operative activity of those who enjoy it? The meaning of this suggestion may become clearer if we can reach a more concrete idea of what the satisfying life may be like.

Perhaps it is not too much to expect general agreement that the most satisfying life of which human relationships yield any experience is that enjoyed within the range of a relation of ideal friendship, love or mutual devotion. In so far as they can be made vehicles for the expression of devotion, even toil, privation and suffering grow sweet, and man becomes largely superior to circumstance. Now this verdict of experience that the life of mutual devotion stands on a level above all other earthly goods seems capable of support by reflective analysis. For such a life has two disinctive characteristics.

In the first place it is characterized by an inversion of the ordinary relation of means and ends. Man's use of the present is apt to be simply as a means to some future end, with the result that impatient longing for the future mars the enjoyment of the present. Within the relationship of mutual devotion, on the other hand, the future becomes the means to the present; its function comes to be the subordinate one of giving reality to the present. For in so far as one individual is utterly devoted to another, all those activities of his which have any connection with his friend's interests come to have the meaning of a gift—a giving of himself to his friend in free and costly service. The *end* of the activity, *viz.*, the intended gift or service, is primarily a *means* to the giving of the self—to the expression of the 'will to give.' What is chiefly valued on both sides in real friendship is the 'will to give,' which is a present reality and not something away in the future; while the activity directed to carrying out the service or rendering the gift has for its function simply the maintenance of the reality of the present 'will to give.' The latter is real *now* on condition that the former *goes on* into the future. The 'will to give' is satisfying *now* on condition that a future lies ahead in which it can complete its purpose." And so the life of friendship is (apart rom certain reservations to be mentioned presently) a satisfying

'eternal now'—a life which both is already that perfect Best and yet has its face turned forward toward further achievement.

The life of mutual devotion or perfect fellowship has a second characteristic that is equally distinctive. In the other phases of his active life a man's will has to *make itself* real. Only at much cost of toil and effort can man fashion his environment into a home of his spirit and express himself and his desires in material products, in buildings and appliances, in social, economic and political institutions. And even when these have been contrived and fashioned, they still remain the mere instruments whereby his will may, through its own activity, work more effectively to achieve its dearest ends. Their power of contributing to the satisfaction of man's desires still remains conditional on their being used. Man still has to be a striving self, and on his own shoulders lies the entire responsibility of achieving the end which all this contriving and fashioning was designed to further. On the other hand in the relationship of mutual devotion a man finds his activity spontaneously seconded from without. He finds his will *already real* outside himself in another will bent on the same ends. His spirit now does not wholly need to labour at the slow building of a home for itself; it is already at home in the fellowship of a spirit like itself. The man's environment is no longer wholly instrumental, a cleverly fashioned mechanism dependent for its power of furthering his ends on his being there to use it; it now contains an active principle working, independently of his own efforts, for the realisation of his very own purposes.

The two distinguishing characteristics of the life of mutual devotion which have thus been pointed out may encourage abstract thought not only to agree with the verdict of experience that such a life possesses a quality of satisfyingness which raises it above all other earthly goods, but to go further and to affirm that if these two characteristics were present in full actuality, the life of mutual devotion would be the veritable *summum bonum*, a life of ideal blessedness. In no human relationship, however, can these characteristics be realised in thorough completeness. Does my will cease to be a merely striving self, and find itself already actual, independently of its striving, in the will of

my friend? Yes, but my friend is just another striving self and his willing of my ends does not guarantee their achievement or make them securely attainable. Again, does my devotion to my friend make my life of fellowship with him my only indispensable treasure and cause all other things to become matters of only secondary moment? Does it lead me to reckon all plans of present and future activity valuable only as the means of giving reality to that 'will to give and to serve' which is present in each of us and the mutual consciousness of which is our present satisfying delight? Yes, it may do all this, but only on condition that this present 'will to give' is no mere ineffectual striving and has no doubt of its capacity to bring to pass at some point or other in the future the gift and service which it purposes. Such assurance of ultimate achievement in service, however, my will cannot possess so long as the friend whom I desire to serve is a merely finite self, between whose needs and the realm of possibilities there is no inherent relation. Evidently, then, even though my friend were perfectly my friend and the utterly satisfying fellow of my spirit, the life of fellowship with him could not be the *summum bonum* so long as he was merely a man. But if it were God Who was thus the perfect friend of my heart's devotion, then the life of fellowship with Him would indeed be the *summum bonum.* For in such a fellowship the two characteristics which bestow on the life of mutual devotion its unique quality of continuous satisfaction would be present in their completeness. Let a man attain perfect fellowship with God and it will follow that the ends by striving for which he seeks to give effect to his 'will to give' will be the ends of God's own endeavour. But the ends of God's endeavour can never be impossible of ultimate attainment, and so in the life of perfect fellowship with God the present satisfyingness of the human 'will to give' need never be poisoned at its source by any suspicion of its own futility. Again, let a man attain perfect fellowship with God so that God's ends are his and his are God's, and it will follow that he has ceased to be a merely striving self. He finds his will already real beyond himself, spontaneously active independently of his own initiative in a will of God that transcends all mere striving.

If the foregoing paragraphs have correctly analysed the conditions of the possibility of an ideal Best, or an utterly satis-

fying life, and have not erred in finding that these conditions would be fulfilled by a life of perfect human fellowship with God, then the conclusions previously established combine with this later result to formulate the problem which must be faced in any attempt to solve the mystery of suffering. The occurrence of suffering, it was pointed out, cannot be satisfactorily justified by representing it as an indispensable present means to a necessarily future Best, for an infinite God must be able to make the Best available here and now. Suffering must, therefore, be shown to be in some way a consequence of a present offer of the Best. And since this Best is a life of perfect fellowship with God, this means that suffering must be somehow the consequence of God's offer to us of His fellowship here and now in this earthly life. Such suggestions as the present writer feels able to make towards an explanation of this consequential relation between God's offer and man's suffering must be reserved for another article. It seems worth while, however, to point out before closing the harmony that exists between the conception of the Best which has been developed above and Christ's message of 'the Kingdom of God.'

Christ conceived the Kingdom as a real fellowship of Father and children. It was not a make-believe fellowship, one side all 'give' and the other side all 'take,' one side retaining all the initiative and the other side practising mere submission. On the contrary man has that to give which God longs to receive. Doubtless he possesses it derivatively, but yet, although God-given, man's endowment of will is now his own, either to proffer in free devotion or to withhold. Further, Christ conceives prayer as a genuine reality. Man is invited to take a certain initiative, to make most daring although reverent petitions, to ask that his spontaneous longings may be granted. And on the side of God there is a most unmistakably real response. The 'Kingdom of God' displayed its actuality abundantly in miracles, in wondrous acts of grace alike in the realm of nature and in the realm of the soul. Clearly, then, the Kingdom of God, as Jesus conceived it, bore the character of a real human fellowship with God.

The Kingdom of God proclaimed by Jesus resembled also in a second respect that ideal Best, or utterly satisfying life, to which the argument of this article has pointed. Christ spoke of

the Kingdom sometimes as a presently offered boon, sometimes as a future culmination. And although His reported utterances often suggest a sudden or catastrophic establishment of the Kingdom in its latter aspect, yet there are unquestioned parables which represent the transition from the present to the culminating phase as a gradual process of growth in which the earlier stages are needed to make the later possible. Now the ideal Best, or the utterly satisfying life, to which the foregoing argument has pointed, also exhibits itself in two aspects. It is a present possession, utterly real and utterly satisfying already. Yet its present satisfyingness is conditional on its assured foresight of, and concentration of activity upon, a future which will contain achievements that the present does not contain. The Best is a life of fellowship in effort, of mutual giving. But effort and giving are meaningless unless there is something still unachieved and ungiven. The supreme value of the gift lies not in its future self but in that present effort towards its achievement which provides the abiding 'will to give' with the means of present joyous exercise. But unless there were ever gifts still to give the 'will to give' would become a hopeless craving and the satisfyingness of the life of fellowship would be ended. Thus the ideal Best is a perfection which nevertheless passes constantly from the attained to the unattained; it is always unsatisfied, yet never dissatisfying; it is perfect in the present, but only through its securely purposed future; it exists completely here and now and yet it is always still to come. In so striking a parallel between this conception of the ideal Best and Christ's message of the Kingdom of God is there not some confirmation of the conclusions to which this article has pointed?

A. G. HOGG.

(To be continued.)

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*LESSONS FOR INDIA FROM THE AGRICULTURAL WORK OF JAPAN.**

THE Industrial Missionary Association has as its avowed object "The study and development of industrial work as an important agency in the establishment of the Kingdom of God."

* A lecture delivered before the Industrial Missionary Conference, Kodaikanal 30th May, 1910.

That is my excuse for this lecture before the Association on an industrial subject, *viz.*, agricultural work. Some may wonder why agriculture is chosen as the subject of the first lecture delivered before the Association. I reply that it is the one industry or the first industry which has Biblical command, and that the tilling of the ground, the combating of thorns and thistles, the subduing of natural conditions, is given as the special task of mankind. And indeed I believe that in agricultural work, or, as I would rather say, in the work of social economy on the agricultural side, God has ordained for us a most powerful instrument for the evolution of man in body, in intellect, in character, in brotherhood. As I understand missionary work, it aims at helping man in *all* the relations of life; it strives not merely for the spiritual welfare of the people but to bring health and wealth to their bodies, to develop the individual intellect, to strengthen, correct, and elevate the character, to promote and secure mutual help, unity and brotherhood, to raise up those that have fallen by the wayside and are in any way in need of the Good Samaritan. This was the key-note of the discussions at the Conference and I claim that agricultural work fulfils these aims.

For agriculture occupies 71 per cent. of the population at large and nearly all in the villages; it is the one great productive industry on which all others are based. As the Tamil proverb says, " The ryot's goad is the ruler's sceptre." It is a more potent instrument of education, *if properly taught*, than even manual training in the working of wood and metal; the power and immanence of God are best seen in the natural and vital processes in which He so marvellously phenomenizes; the qualities of character—thrift, foresight, temperance, honesty, self-help—are best developed by agricultural associations, while in these mutual village societies you have most powerful agents for the promotion of village co-operative brotherhood and of good-will amongst men. I believe in agricultural work, in this wider sense, as a direct gift of God, as George Eliot called it, and as a powerful means of establishing His Kingdom upon earth.

Take for a moment intellectual development, and consider the teaching necessary for the proper conduct of the simple every-day process of growing a crop on an ordinary dry field.

First the boy—or man—has to study his field, the character and texture of the soil, its depth, the treatment required to put his soil in good condition; then he studies the growth of the plant so that he may see the necessity for a good healthy soil; next he considers the manure needed for the particular soil and crop, and learns the constituents, uses, and best modes of making and conserving manure; then he finds that seeds are of very different qualities and liability to disease, and that he must choose only the best if he wants a good crop. Then he learns the practical art of tillage and of the sowing and weeding and intertillage of the growing crop, with the reasons. He soon finds that there are many pests and diseases which he must learn to combat. Finally he learns how to market his goods to the best advantage. I have, of course, omitted an immense number of other lessons, especially those relating to the business side of the farm, *viz.*, the keeping of accounts, the right and productive use of capital, the benefits of co-operation, and a thousand other matters; I merely wished to show that, if properly taught, even ordinary agricultural work provides a splendid intellectual training.

But you will say, "You are talking of Utopia; the peasant is notoriously stupid. In Telugu they have a proverb that you only know the ryot from his buffalo by the tail—and you cannot expect such education for the man of three acres and a cow; fancy Ramasami Goundan or Chinnappa Reddi, Pariah Kuppan or Yesudasan, learning all about soils and crops, nitrogen and humus, noxious insects and fungoid diseases, book-keeping and credit!" Well the precise object of my lecture to-day is to tell you what is being done in this very way for the poorest peasant in Japan, for although in that wonderful country empirical and customary agriculture has attained a marvellously high level (though the peasants are as poor as those in India) yet a training has been provided for every one down to the smallest peasant, if he so wishes, which will and does enable him to handle with knowledge all such problems.

Once more, on the social side we find unlimited possibilities of progress through agricultural work. A crying need of village life is the re-creation of the old ideas of common village interests and brotherhood. Formerly the village was the molecule of Indian life, with a definite arrangement of its component atoms, bound

together by ties of origin, common interests, mutual protection, common needs; to this day the old name for the village community still survives in Northern India, *viz.*, "The brotherhood," or co-partnership, similar probably to the ancient *mirasi* of Chingleput and Tanjore. But this co-operative tie, though still existing to a much greater extent than is supposed—*e. g.*, in the joint action for irrigation from the common tank, joint ploughing, collections for common expenses, the panchayat for settling disputes, the "kūttu chit" or saving fund system in Tinnevelly, etc.,—has been gravely affected by individualistic ideas, and we want to restore this idea of village brotherhood by deliberate compact, through co-operative agricultural associations, based on status derived not from birth but from worth.

Only agricultural interests can effect this; co-operation, association, brings the mass of cultivators together in mutual help; there is no jealousy in the development of agriculture; competition is helpful instead of antagonistic; the best cultivators are respected whatever their social position and they learn to rely on one another's help and example as in no other way. I am not theorizing; I am speaking in sober fact of that which has been effected in other countries, and the short experience of co-operation in Madras villages is working out in the same way. Mr. Baker has told us of the influence of his Pariah carpenters and others in his own district, and Mr. Brock has written of his Madigas in Kanigiri; these had not the advantages of association, and it is absolutely certain that if individual Native Christians can, singly, win their way to friendly recognition, much more will they do so when united in friendly co-operation either amongst themselves or, still better, with their Hindu agricultural neighbours.

So much by way of explaining my view of agricultural work as an *uplifting* work.

Before giving details of Japan I want to draw some parallels and contrasts between Madras and Japan. Throughout my lecture I shall refer to my little book entitled "Note on Agriculture in Japan," published in Madras in 1907.

First, our average Madras holding is about 7 acres; in Japan the average arable holding is 2½ acres. It is true that two-thirds of the Madras ryots own on an average only 3 to 4 acres

each; but in Japan half of the peasants own not much more than *one* acre. Hence the Madras ryot holds on an average nearly three times as much arable land as the Japanese peasant, though the latter also holds woodland plots. In passing I may say that the Japanese ryot pays much higher taxes than the Madras man: the normal land tax is much higher and may be doubled in case of war, etc., as was actually the case in 1906; the local rates are nearly as heavy as the land assessment, while tobacco, spirits and houses are all heavily taxed, the house rate alone averaging Rs. 9 for a house in rural tracts.

Secondly, while the cultivation in Japan is deep, uniform, thorough, almost perfect, in Madras it is shallow, patchy, and generally inferior. I am not now considering the rice lands of Madras, which are fairly—in general only fairly—cultivated, nor the splendidly tilled and cropped garden lands irrigated from wells, nor even the rich black soils; I am speaking of the vast areas of red and yellow soils which form the bulk of dry (punja) holdings. This land can never be irrigated and it is this vast area which presents our most serious problems. It is in what we may call the 6 or 8 bushel stage of cultivation as compared with the 30 of England, Belgium and Japan, and the 60 bushel rate of cultivators of small allotments in England. If you look at the crops on these fields you will see that they grow on a very shallow surface soil, while the sub-soil is in a state of unimproved nature, useless for plant life; the surface soil is poor in texture, defective in humus, wanting in the constituents of fertility, and frequently lies waste under bare fallow; these soils are largely in their prairie or natural condition; the crops are poor, stunted, patchy, and liable to great or considerable failure on a very moderate deficit in the rainfall. The reasons are several, but the main reason to my mind is this, that these soils have, in general, only recently—within fifty years—come into cultivation at all; they were mostly scrub jungle till the middle of last century; in 1855 only about twelve million acres were in holding, while in 1898 there were twenty-one million, and practically all these nine million acres of new holding are of the poorer lands. Hence the ryot does not know how to tackle cultivation on these poor prairie soils, a fact proved to my mind by the circumstance that the same ryots grow good and even excellent crops on the old

good land, especially where water is available. Is this surprising when we know that even in the United States dry land cultivation has been a most troublesome problem in the semi-arid tracts where lands in holding often produce little or no crop for years together, and it is only of late that Mr. Campbell has found that under a new system these very lands can produce large and continuous crops without irrigation?

Now in Japan the reverse is the fact; the dry land (punja) is like a garden throughout the country; the soil is uniformly tilled deep—one to two feet—and uniform in texture and fertility; all the cultivation and crops are practically equal in quality; every acre grows a crop every year and there are no bare fallows. Looking at the soils, all dark like garden loam, you think of the good fortune of the Japanese who have such fine and fertile lands. Yes, but they were not fine and fertile by nature—just the contrary; they have been brought to this stage of uniform fertility by sheer labour and manure. Originally, as in Belgium, they were mostly of poor quality, and I have myself seen fields in the process of making from the poorest sub-soil of a hill side. Paragraph 8 of my little book on Japanese agriculture gives ample quotations on this point from the most eminent authorities. Here then is a problem for us—how to raise our tens of millions of poor acres to the Japanese level.

Thirdly, the net result is this, that whereas in Madras it requires a little over one acre of land under actual cultivation in each year to support each head of our population, Japan supports itself on exactly $\frac{1}{4}$ acre per head. In other words each Japanese acre produces roundly and on an average three or four times as much as a Madras acre. Roundly speaking an acre of wet land in Japan produces on an average 3,000 lbs. of paddy with far higher maxima as against 2,000 lbs. with moderately higher maxima in this country; an acre of unirrigated land produces on an average above 30 bushels as against an average of perhaps 8 or 10 bushels in Madras.

Fourthly, it must be admitted that the rainfall in southern Japan is very favourable, while it is less so in Madras. This favours regularity of crop; but it must be remembered that a good rainfall is useless without well tilled and well manured lands; unless the soil is deeply tilled rain does not sink in, and

unless it is well and annually manured heavy cropping under favourable rainfall will soon render even good soils barren. But Mr. Campbell has shown in Nebraska, etc., that a very light rainfall, *e.g.* 12 to 15 inches *per annum*, suffices for splendid crops if, and only if, the soil is properly treated; and here in Madras we have no areas with less than 20 to 24 inches normally, while most areas have above 30 inches, spread for the most part over eight months, from May to December. It may not be generally known that on the Saidapet Government Farm it was accidentally proved in the great famine of 1877 that on a piece of light soil deeply tilled and well manured a moderate crop of straw with a little grain was obtained with less than ¼ inch of rain, and good to fair crops of grain and straw with less than 5 inches. Hence it is not so much rainfall as deep tillage and manure that we require.

Fifthly, on Madras unirrigated lands there is practically no second crop, while in Japan it is common; this is due to the rainfall *plus* manure and *plus* good cultivation methods, one of which is to plant the crops wide apart (20 to 22 inches between rows), and plant the second crop interstitially as the first crop is coming to maturity; hence considerable economy of time. I mention it because there are nine months of crop season—June to February—in Madras generally, and I suggest that with properly tilled and manured soil, two good crops could be grown on punja over large areas which now only grow one poor one; a cholam (jonna) crop and others will grow in three months with very slight rainfall.

Sixthly, if Madras is less favoured in rainfall she has far greater facilities than Japan in labour and manure. Except in a very restricted area Japan has no agricultural cattle and no sheep or goats; I only twice saw a horse at work in the fields, and bullocks never; in all Japan with nearly fifty million people there are only three million cattle and horses of all sorts, and one quarter-million sheep and goats; agricultural labour is almost solely human and so is the chief fertiliser. In this Presidency there are not less than twenty million horned cattle for less than forty million people, and about the same number of sheep and goats, besides pigs, etc.; these cattle plough and work the whole of the land, and the manure of these forty millions of cattle, sheep and

goats is an enormous agricultural asset hardly enjoyed at all by Japan. And yet it is Japan that is fertile and well fertilised, every year and every acre.

Seventhly, our Madras ryot is heavily in debt, and the debt is incurred on onerous terms. But note that even Japanese sagacity does not keep the peasant out of debt any more than the prudence and skill of the German nation as a whole availed to keep its peasantry out of the hands of the usurer; in Prussia alone the rural debt was lately calculated at 500 millions sterling or 75,000 lakhs of rupees, and had increased in 7 years by 45 millions sterling. The Japanese peasant is very poor, very indebted, and the common rate of interest as officially stated is from 20 to 40 per cent. Debt is under ordinary conditions the common heritage of the small peasant in every country; where a man's chief capital is sunk in his land, where he must provide floating capital to raise a crop and feed his family till the crop comes in, and where all losses of cattle or crop must fall on himself alone, debt is the common lot; still more so, where, as in Madras, strange notions exist as to expenditure, and where no facilities and no stimulus exist for saving. Briefly it may be said that the natural complement of the peasant owner is the moneylender, the general corollary of peasant tenure is indebtedness. It is just here that co-operation, in the shape of village credit societies, steps in to transform improvidence into thrift, unproductive, destructive debt into the productive use of a calculated and foresighted credit. For there is all the difference in the world between the debt of improvidence and ignorance owed to a moneylender, and the debt of foresight and prudence, incurred for production and profit, owed to a co-operative bank; debt is useful when it arises from a calculated, instructed use of credit.

Eighthly, the Madras ryot is sadly lacking in general education or educated intelligence, and wholly in specific agricultural education; he is almost entirely dependent on ancestral knowledge, and this, as I have said, is defective precisely in the case of his vast infertile areas. He is also an isolated worker; the ryots are merely a congeries of units each working his own fields in his own customary way and without the mutual support of his fellows in association, and it is now accepted as axiomatic

in modern land administration and economics that the isolated peasant, the isolated peasant holding, is *per se* hopeless; it can neither act nor be acted upon. Now this was, before 1870, just the case with Japan; education was at a low ebb for the masses, special agricultural education there was none; associations in the modern sense, whether for agriculture or for credit, there were none; the vast developments on both these lines which I shall now discuss are as recent as they are successful.

During the rest of my lecture I shall try to show how Japan has tackled the several problems indicated above as pressing for solution in Madras; first, how the unaided peasant has converted poor soils into rich ones and succeeded in making a quarter acre feed one person; secondly, how, in order to meet changing conditions, Japan has developed a complete system of education for young and old through its schools and through its associations. I can, however, merely deal with a few points and those in a brief way, referring to my book ("Note on Agriculture in Japan") for details.

Deep Tillage. I have mentioned above that one characteristic of Japanese soils is their great depth combined with uniformity of texture and fertility from the surface down to one or two feet. A Japanese makes no scruple but a practice of continually reversing his soils; what is on top for one crop is below for the next, and so on; his ridge and furrow system compels this, for a crop is grown in lines and the earth is gradually ridged up against the plant till high ridges are formed with deep interstitial furrows or trenches in which the next crop is placed and similarly earthed up; hence a continual moving and reversal of the soil. Moreover, by the use of the long-handled hoe—the only tool for tillage – the whole soil is continually being turned over to a great depth; I have frequently pushed a walking stick down almost to its full length. This fine and uniform plant bed is incessantly surface tilled while the crops are on the ground; it is continually hoed so that a fine dry mulch is formed on the surface which retains moisture in the under soil; six or seven hoeings to a crop are common.

Now I am not advocating for Madras the ridge and furrow system, but merely the deep tillage; this is the essential need in our Madras fields and will assuredly render our crops

infinitely less dependent on seasonal regularity; a deep plant bed of uniform character will hold moisture enough and long enough for any ordinary dry crop, particularly cholam (jonna), even with a minimum rainfall, especially if the surface is kept fine and dry, and if proper manure is added. I have mentioned above the crops on the Saidapet Farm in 1877 with less than 5 inches of rainfall. Such droughts are rare, and therefore crop failure on properly tilled ground should be rare. The Campbell system is essentially deep tillage with a dry surface mulch; the Campbell packing of the undersoil may be advisable, but with a good and deep soil and plenty of tillage and manure I doubt if it is necessary with our rainfall.

Now the question is how to secure this great change in system, and what are the best methods to adopt. To discuss details here would take a morning and I propose therefore to discuss them on the quiet during the next few days with any who may be interested. I have my own ideas and will merely suggest here that at such discussions we shall settle working plans as well as methods for meeting the necessary expenses of several years' work and of prizes for the cultivator, Christian or other, who will show the best plots and grow the best crops under our plans. I will say also (1) that I believe we have all the essentials at hand in the ryots' own labour, which is now idle during a considerable part of the year; Professor Baldwin once said that the Irish peasant might double his produce by a larger and more intelligent application of labour; (2) that work in this direction initiated by the missionary or other person will be immensely facilitated and developed by the village association and credit bank.

MANURE. The first thing in agriculture, said the ancient Romans, is to till your land; and the second essential is again to till it; the third is to manure it; or as I may say, Dig it, and dig it, and dung it. This is axiomatic among the Japanese—no manure, no crop, whereas tens of millions of acres of our soils get no manure at all for any crop in a decade save casually from the cattle as they pick up the scanty herbage amidst the stones of the fields. The Japanese peasant does not look upon his land as the source of the crop; it is mainly an instrument for transforming his stock of manure into crop, and this is

why his soil is continuously fertile. Now they have not yet discovered mineral manures, such as phosphates, in Japan; till lately they have had no imports (foreign trade was forbidden); they have, as already shown, very few cattle and sheep. Hence they have had to use every possible natural source of fertiliser, and to return to the soil all that is taken out of it. Every species of organic matter is utilised, and one great result is that the villages are hygienically wholesome and not soil and water poisoned. Moreover, when they can afford it, they use fish fertiliser, a source neglected or unknown in this Presidency, but which is now under development. Green crop manuring is also largely found in Japan.

I cannot go further into this question in a public lecture and must refer to my book for a very full statement of Japanese and Chinese practice; I will only add that what in the Madras Presidency is a public nuisance and danger is in Japan the chief fertiliser, fulfilling its duty of restoring to the soil that which proceeded from it. But how is it that in Madras, notwithstanding our abundance of cattle and sheep, we are notoriously deficient in manure? Well, we all know what enormous quantities are used not only as fuel but as a wash for floors and walls; I shall show under "trees," how the fuel question may be solved. Then much is wasted as the cattle tramp over the bare and stony wastes. In Japan, as in Germany, the cattle when not at work are all stall fed, and everything is diligently collected and intelligently conserved. In Japan the manurial value of their three million cattle is officially stated as 350 lakhs of rupees, or above Rs. 11 per head, because the cattle are well fed and well cared for; for Madras the value of the manure of forty million cattle, sheep and goats ought to be enormous. The use and value of other natural sources of fertiliser even in Madras, combined with spade tillage, is instanced by the case of a Pariah who in a serious scarcity alone enjoyed splendid cholam crops on his half acre of holding while all around the ryots' crops were withered, solely because he cultivated his plot with the mamotty and used all sorts of manure. If all cultivators did the same, if, as I have very occasionally seen in my wanderings over Madras villages, there were in all villages and backyards regular pits into which all refuse of every description were thrown and periodically

removed after decomposition, an enormous advance would be made in solving both the manurial and the sanitary problem.

TREES. It is difficult to keep within bounds on this subject; one article of my industrial creed is "I believe in trees" (using the word in a large sense) as a main hope of Madras agriculture. Think of what it means—a crop which once established is practically independent of season; in the mass trees increase rainfall and ameliorate climate: they bring up food from the sub-soil and enrich the surface in this and other ways; they provide timber for the house and fuel for the housewife and thus liberate the manure for the soil; they yield wholesome fruit for the family and fodder for the cattle; they give abundance of leaves for green manure; they shade the cattle in the heat of the day; they convert the foulness of the backyard into sweet flowers and fruits, and many of the aromatic varieties are positive sanitary agents as ozonizers; they pay the kist for the whole farm and provide good clothes for the housewife; they demarcate fields and prevent boundary disputes; in time of scarcity and famine they often yield their largest crops; they seldom grow sick, give little or no trouble, and are almost as useful and enduring when dead as they are when alive, as the Tamil proverb says of the palmyra.

Now look out on the vast arid plains below us and ponder over their nakedness in trees—hundreds of acres together without a single tree or bush. Not long ago those and similar plains were covered with jungle; I have met old men who had seen jungle up to the outskirts of Madura, Coimbatore, etc.; not so long ago the French Missionaries in the Coimbatore District could only travel by day because of the thorny, roadless jungle (and robbers) which infested what are now open cultivated plains. Now we do not want the scrub jungle, but we do want the orderly cultivation of trees and shrubs for fruit and timber, fuel and manure; we do not want to interfere with ordinary crops, but we do want to utilise vacant and waste areas, or fields which are now bare-fallowed every second or third year; we do want to add the tree crop to the grain crop.

Let us see what Japan has to say, and I will speak solely of the private and village planting and not of State forests. Every dry land peasant has, as a matter of course, a plot of wood. It is

part of his holding though not necessarily included in his 2½ acres of arable land ; he would not dream of doing without it. These plots are usually intermingled with the arable plots, with which moreover they are frequently interchanged, that is, a peasant will often grow a tree crop—either to ameliorate the soil, or for other profit—on an arable field as a sort of rotation crop. It is from these private plots that he brings leaves, etc., for his green manures and provides timber and fuel for himself and for the nation at large and for numerous industries in wood such as match-making, wood pulp for paper, etc. Now for results ; in 1905—an ordinary year—the peasants cut from these private and village communal lands the enormous quantity of 203 million cubic feet of timber and 20 million tons (40 million bandy loads) of firewood, worth together above 800 lakhs of rupees, as well as 23 lakhs' worth of bamboos and all the leaves and twigs used as green manure ; and this not from State forests but from private lands. You will think that this may mean undue felling. Here then are the figures for replanting on these lands; in two recent years above 800 million seedlings and young trees were planted out from nurseries on above a million acres, and many millions of these were of great value, such as camphor, chestnut, etc. Moreover in and round the dry fields are planted immense numbers of tea bushes, mulberry, lacquer trees, etc., all of which yield valuable products in vast quantities; these help to demarcate the fields as well as produce income, just as in Italy and elsewhere instead of hedges you will see lines of espalier fruit trees, or vines on wires and trellises, which mark out the fields.

Can we do likewise ? It is worth an effort. We hear of difficulties in getting in the land assessment or the rent, yet we know that a single tamarind tree will pay the whole assessment on a three acre farm. I remember a Goundan woman of Kangayam who had sown in her backyard half a dozen seeds of a particularly good pommelo ; two or three of these had grown into fine trees, the excellent fruit of which sold at 8 per rupee, easily providing the whole assessment of her husband's farm. This was even better than the Tamil proverb which says that " even the corner of a field will produce a cloth for the wife." Many a tamarind tree within my knowledge is similarly productive, while the mere

backyards in Krishnagiri with their trellises of vines are known to yield as much as Rs. 30 to their owners. Can we not improve the diet, the wealth, the sanitary condition, the comfort of the people by developing far and wide these simple yet effective means?

It may be thought that since a Madras ryot does not get enough crops from his present area of land, he cannot give up any for trees. I want to say that it is just because his present area is too superficially and too widely cultivated that the crop does not suffice; if tillage, labour, manure were concentrated on a smaller area there would be, as in Japan, crops larger and less dependent on irregularities of season, with the possibility of sparing space for trees, which indeed are a highly reproductive crop and are absolutely necessary for ameliorating the land on which the cereal crops are grown. Moreover, it is to be remembered that trees will largely replace bare fallows; about one-fifth of all the dry land in the country is left waste, in bare fallow, every year, and on the poorer soils at least one-third; hence there is space and to spare for trees and manurial shrubs. Government will also grant waste areas free of all assessment for ten years if trees are to be grown, and there are favourable rules for planting shrubs for green manure. Finally it is to be noted that we may begin with fruit trees or shrubs in waste corners, noisome backyards, etc. I have myself planted with cocoanuts a road which for generations had been left shadeless. I was derided even for the idea by the ryots, though the road passed for all its length through paddy-fields, till I had planted the first half mile, when the ryots begged to be allowed to continue the work if they might take the profits. Those seven miles of avenue now pay the upkeep of twenty miles of road, besides producing a large crop of excellent and popular food; there are in a few other places avenues of tamarind trees which easily pay the upkeep of the road beneath them.

I have mentioned several suggestions in my little book, and one I commend as easy and certain; I know because I have practised it; *viz.*, the establishment of petty nurseries in backyards or other convenient places as centres of distribution. Make a small, well-manured seed-bed and plant, say, 1,000 tamarind seeds in it; have 1,000 planting baskets such as you see here in the Park, and when the seedlings are two or three inches high fill

the baskets with good rich earth and plant a seedling in each; keep them under shade till the first rains, when they should be strong young plants with a long tap-root; then distribute these with a judicious selection of recipients, taking care that each person has prepared beforehand a good pit for each tree; a little watering at first, and then the owner will find that he has a fine young sapling which will take care of itself. A ryot will take care of a seedling in actual hand—I know it—when he will not take the trouble to create it. A proverb says, "Take care of seedlings as though they were children," and I know of thousands of fruit trees which are the result of this simple and cheap device. It is of little use merely to preach trees; the hearers have plenty of objections, usually as well founded as that of the ryot who, driven into a corner, admitted all that I had said, but objected—"Sir, if I grow a tamarind in my backyard and some day thieves climb up the branches and drop into my courtyard, what shall I do then?" What you want is to provide the object lesson and the visible fact; the ryots will follow suit when you give a concrete lead. This and many other devices will be easy when we have the village associations of which I shall presently speak, but I commend also the Japanese practice of giving small prizes—not merely for tree-growing but for all other matters of culture—to the persons who show the best fruit-tree or the best backyard. In Japan, too, they largely use the primary or village school in this and other matters, such as the breeding of fowls, etc. The seedling nursery might even be at the school and the children taught to sow and weed and water it, and to transplant the seedlings; children love to mess about with mud and water and this instinct can readily be turned in a useful and interesting direction, especially if little prizes are given. I believe in the village prize system, of which more presently.

F. A. NICHOLSON.

(To be continued.)

SIVA-GNANA-BOTHAM.

THIS work occupies in Saiva-Siddhantism the position which the Bhagavadgita occupies in Vedantism. It is said to be a Tamil translation of twelve Sanskrit Sutrams from the Rourava

Ahamam, with an extensive commentary upon them by one Meykandan—"The man who saw the truth"—in the fourteenth century A. D. It forms the basis of modern Saiva-Siddhantist philosophy.

The Siddhanta philosophy has not yet received the same careful and sympathetic treatment at the hands of European scholars as the Vedanta philosophy, partly because its exposition is contained in works written in classical and difficult Tamil. No adequate evidence exists as yet to determine the origin and growth of this wonderful philosophy. Every year the inscriptions and monuments of the Tamil country are yielding new historical data to the student of South Indian history, and we may believe that it will not be long before we get some sure dates in ancient Tamil literary and religious history which will become landmarks in the historical study of this philosophy. That the philosophy has a connection with the Sanskrit Ahamams, that before it found philosophical expression in the Siva-Gnana-Botham it already held sway as a religion in the hearts of the Tamil people, is without a doubt. Dr. Pope says "Saivism is the old prehistoric religion of South India essentially existing from pre-Aryan times and holds sway over the hearts of the Tamil people."

In the absence of conclusive evidence as to the date of Manikkavasagar and Gnanasambandar it is impossible to be certain of the relation between this philosophy and the teaching of Sankarachariar and his successors. There seems no reason to doubt that Sankarachariar himself was a Saivite, and it is likely that the earliest Bashyam of the Vedanta Sutras is the Srikanta Bashyam, which is in accord with the Advaita philosophy of Saiva-Siddhantism. Dr. Pope says, "It is necessary to state that the influence of the Bhagavadgita is to be traced in every part of Manikkavasagar's poems." The relation between the two has been put down to another cause by some South Indian scholars, *viz.*, that the ideas of Saivism have had a large influence in the composition of the Bhagavadgita. However this may be, there is strong evidence that some of the dominating religious ideas of Saivism have an origin in the primitive Dravidian mind, and that Dravidian influences from very early times have moulded South Indian philosophy and religion. It is not the intention of

the writer, however, to discuss the origin and development of Saivite ideas and practices. There are many problems to be solved before this can be done. It is probable that both Manikka-vasagar and Gnanasambandar, the latter being the first of the Devaram hymnists, preceded Sankaracharìar. The great revival and spread of Saivism was due to these preacher-singers, and it is certain that the Saiva-Siddhantam had not then received expression and exposition in philosophical form. It was three centuries afterwards that Meykandan wrote the Siva-Gnana-Botham.

The religious ideas that have received philosophical expression in this work are already found in the hymns of the earlier Saivite preachers and in the great Periya Puranam, and are the root ideas of Saivism. We must not therefore regard the Siva-Gnana-Botham as forming new ideas and conceptions, but rather as formulating and arranging religious ideas and conceptions that already existed and as giving to them a philosophical expression. The readers of this work will find these thoughts and ideas real gems flashing with a thousand lights from the unseen world. Those who study it will not only be fascinated by its spiritual radiance, they will surely feel that it has expressed succinctly and in its own inimitable Indian way some of the rarest and most precious religious ideas which influence the life of man. The Christian student will find much in this book to tell him of the " Light which lighteth every man," and he will see here evidence of God's quiet and certain preparation of Indian minds for the Christian revelation. There is much in the literature of Saivism which is of permanent value to the soul in its striving for the highest life. There is much that must persist and find a new meaning in the light of Christ as the psalms and prophecies of the Old Testament have done. The present translation was first undertaken for the purpose of personal study so that the writer by careful attention to every word and thought might clearly understand this wonderful philosophy. It is published because the writer feels that it is incumbent upon him to do anything he can to bring the ideas of Saivism and Christianity into closer relation to one another, so that Christianity may learn something of its own hidden treasures in this revelation of religious truth, and so that those

who have tasted the mystic sweetness of Saivism and have felt the swell of the soul's devotion to these glorious religious ideals may find that in Christianity nothing of value is lost, but rather that all is intensified and completed in the person and work of Jesus Christ, the Lord of Grace.

The sense of deficiency both in philosophical equipment and in Indian experience for the task of helping to relate Christianity and this wonderful South Indian philosophy is a deterrent, but the sense of duty and the power and fascination of this religious outpouring give courage for the task. The object of this article is to give a translation of portions of the Siva-Gnana-Botham and a brief critical exposition of the Saiva-Siddhanta religious system and of its relation to Christianity. As the purpose is to deal here only with the distinctly religious side of Saiva-Siddhantism the translation is limited to those portions which have a definite religious bearing. There is much in the book that belongs to the realm of philosophy, and a good deal of quaint psychology. Nothing will be said concerning these portions except as they affect the religious side of the system.

The Siva-Gnana-Botham is divided into twelve chapters, to which the twelve verses translated from the Sanskrit * form the headings. The first seven chapters are largely philosophical and psychological, and so we shall be mainly concerned with the last five chapters which deal specially with the religious side of Saiva-Siddhantism. Those portions of the first seven chapters which have a special bearing on our subject will be translated and the trend of all the chapters given in brief.

The translation endeavours to avoid the use of Indian technical terms, partly because their meaning varies so much in the different systems and partly because it should be possible to express Indian thought in ordinary English terms. Nor is it necessary to give the Tamil alongside of the translation: the reader who desires to compare will find full references to the original all through.

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* These verses are printed in italics.

The Roman figures I, II, etc., refer to the twelve main verses. The numbers 1, 2, 3, 4, etc., refer to the various arguments in the chapter, each chapter being divided into logical parts from two to seven in number. The letters a, b, c, etc., refer to the various illustrations used to enforce each argument.

The first chapter is concerned with the existence of God and argues His existence from the fact of the cosmic universe, the object of our sensory knowledge.

(I.) *The existence of God.*

I. *The material world is composed of forms which are called he, she and it. This world is subject to the processes of origin, evolution and dissolution. Thus it is an entity created and preserved by Him who also causes its dissolution. It comes to re-birth through the sense-principle of self-assertion. So the learned say that He who is the cause of the world's dissolution—He alone is its First Cause.*

2 (*a*). The universe which has been resolved into the Lord, comes to re-birth through Him who is the cause of its dissolution. As it is brought to dissolution in order to destroy the power of the sense-principle of retribution, so it must be brought to re-birth in order to destroy the sense-principle of self-assertion.

2 (*c*). Just as the shoot appears from the seed embedded in the moistened earth, so the universe comes to re-birth from the seed of sensuousness hidden in the soil of the Divine energy acting in accordance with the fruit of previous actions. Just as the hornet gives to the worm which will become a hornet the form it desires, so the Lord gives to each soul a body in accordance with its desires and with the fruit of its former actions.

2 (*d*). Like Time which exists immutable in the midst of change, the Lord exists and operates as Creator, Preserver, and Dissolver, unchangeable in Himself. He brings the world into existence by the mere expression of His will. He causes it to go through the processes of evolution without any mechanical means. He causes it to dissolve without Himself suffering any change. He is unfettered as the mind of one who reads and studies is free to move as it will, and as the man in his waking state is not bound by the thought and ideas of his dream-state.

3. He alone who is the cause of the dissolution of the universe is its First Cause. For the intelligible universe can only be directed by Him who causes its dissolution—who cannot be conceived by our minds—and this universe cannot be in its own control.

3 (*c*). As the spiritual universe comes into being and is preserved by that unique One, who is not one of its forms,

so it is dissolved into Him. Thus He who is the end of all—He alone is the First One. That spiritual universe is like Him without end, and is His servant, serving Him in many ways even in heaven.

The main points here with which we have to deal are the attributes and functions of the Supreme Being and the part played in the evolution of the cosmic universe by the three sense-principles. The evolution which is posited here of the cosmos is an evolution which is eternal. Every creation is preceded by a dissolution and every dissolution involves a future recreation. The cosmic evolution contains the three ideas of creation, preservation, and destruction. The Supreme Being is declared to be the First Cause of all these revolutions. This Supreme Being is asserted to be transcendent and unmoved by the evolutions over which He eternally presides. He is identified with Siva who is the acknowledged deity of the dissolution of the universe, and is exalted to a preeminent place above the Trimurtthi as a Supreme Deity—Transcendent over all and Immanent in all. The various attributes and functions of the Siva of the Trimurtthi are given to the Supreme Being, but the name Siva is always understood of the one Supreme God of whom the Puranic Siva was a manifestation.

In Indian thought the sense-principles have a very important place assigned to them. They are regarded as being co-operative causes with the Supreme Being in the cosmic evolution. It is well to state here what these sense-principles are. They are certain conditions necessarily attached to a sensory mode of being. They are first, sensuousness (Maya). In the Siddhantam the word Maya does not mean illusion except in a secondary sense on account of the illusory character of sensory objects. It connotes sensuousness, the essential character of sensible objects. The second sense-principle is that of self-assertion, that is the assertion of an individual existence in the sense of separation from the world-soul. In the Siddhantam this does not mean mere self-consciousness, which is not regarded as an evil in itself, but the self-consciousness which asserts its independence and which does not realise its complete and absolute dependence upon the Divine consciousness. This will appear later. The third sense-principle is that of Karma

or the retributive force of actions. Every action holds within it a power, a centre of energy for future existence, and the energy must inevitably and exactly work itself out in various sensory conditions.

These three sense-principles are regarded as evils or impurities which the soul has to get rid of before it attains to full liberation, and the treatise we are studying is the story of that process of liberation. The period of dissolution is regarded as a period of rest from the action of the force of Karma. "The universe is dissolved so that the soul, tired with working out its Karma, may rest."*

Each evolution of the world is, however, in strict accordance with this law of retribution. Sensuousness is regarded as the eternal ground of the universe. "Sensuousness is the clay, the Divine energy the wheel, and God Himself the potter in the making of the universe."†

The object of all these cosmic evolutions is the destruction of the sense-principle of self-assertion which can only be abolished through its complete working out in accordance with the law of retribution. All these cosmic functions of God are considered in Saivism as the Divine play or the natural and spontaneous outpouring of His love for the sake of the soul's liberation.

The second chapter, dealing with the actual relation of God to human souls, is important, and part of it is translated.

(II.) *The Relation of God to the Universe.*

II. *That First One is one with the souls of men, He is distinct from them and He is both one and distinct from them. In order that in conformity with the previous good and evil actions of souls His Divine Word, which is His Gracious Energy, may cause those souls to undergo the round of births and deaths, He remains in continual and living union with that Divine Word.*

1. The Lord is immanent in all these souls and works in them, and this immanent oneness is called Advitham (advaitam) or non-duality. By this word Advitham is not meant absolute oneness of existence. The negative prefix indicates negation

* Sivagnana Sitthiar, I. 32.

† Sivagnana Sitthiar, I. 18.

of dual quality. It denies the separate or dual existence of God and the soul, *i.e.*, that the soul has an existence of its own apart from God.

1 (*a*). The mind co-exists with a body composed of nerves, limbs and organs, and the mind answers to the name given to the body. As the mind is united to the body, so is the Lord united with our souls. He is not the soul, and the soul cannot become God. But though distinct from the soul yet He is one with it.

1 (*b*). The phrase "unity of God" used in the Vedas means the existence of one Supreme Being and one alone. That one Supreme Being is the Lord, who stands alone. You who call yourself that one are not so. You are the soul, a different being. Without the vowel 'a' no consonant can be sounded, and so in the same way the Veda says, "Nothing can exist apart from the Lord." [In Tamil all consonants are sounded with the vowel ă and this is the primary sound.]

1 (*c*). As the Sound is united with the Tune and the Taste with the Fruit so is the Gracious Energy of the Lord—His sacred Feet—united with the universe. Therefore the Vedas do not speak of sameness but of inseparableness or non-duality (not of one existent entity but of co-existent entities).

1 (*d*). In the whetstone the grains of sand are mixed with the melted gold wax and united with it in an inseparable union, though each remains distinct in itself. In the same way the Lord is united with our souls, so that, though each exists, they co-exist in an inseparable union. When I am free from impurity and through ecstatic contemplation the Lord enters my soul, then in that state of exaltation I can say, "I am the world."

4. The Lord exists in a continual and living union with His Word—which is His Gracious Energy. For He is omnipresent and neither the same nor different from the universe.

4 (*a*). Because the Lord is all-pervading He cannot be said to be one thing. If on the other hand He is said to be two things He cannot be said to be all-pervading. As there is no soul or body anywhere which can exist without Him, He must be all-pervading. Like the Sun and its Light, the Lord with His Gracious energy pervades everything. The universe is His possession. We are His servants in His presence.

The first point to notice is the definition of Advaita (Advitham) from the Siddhantist point of view. This definition is central for the Siddhantist philosophy and very important for its practical religion. The negative prefix "a" denotes a negation of quality and not a negation of existence. This is the important point to notice. The Saivite believes in the existence of two Souls, but he does not believe in the possibility of their independent existence. The one must exist in union with the other. The transcendence of God is never lost sight of and it is distinctly asserted that the soul cannot become God and that it has a conscious life, though in eternal union with and dependence upon the Divine Soul. The illustrations in the text will sufficiently explain this union.

The remaining three divisions of this chapter deal with the continuous evolution of the soul as the result of its Karmic energy, and the method of the Divine operations. The power which operates these laws and orders the cosmic evolution with its experiences for the individual souls, is the Divine Energy. It should be particularly noted that this Divine Energy is almost personalised and is regarded very similarly to the Christian conception of the Spirit of God. This Divine Energy is said to be full of Grace. "The Spirit proceeds from the Lord From the Spirit arises the creative energy. These two in union give birth to the spiritual and material universe. The Lord is a young man and His Spirit a young maiden to those who have learnt the truth." *

The Divine Spirit is the active agent in the soul's redemption and so the stanzas which refer to it have a very important bearing on our subject. This conception of the Spirit of God is very pertinent to Christianity.

Chapter III. deals with the existence of the soul and its distinction from the body, the senses and all other parts of this sensory universe, and from the Supreme Being. It has some very interesting psychology but it has no direct bearing on the religious side of this system.

Chapter IV. also deals with the psychological aspect of the subject. The faculties and states of the soul are described and an interesting account of the sacred symbol 'Oum' is given.

* Sivagnana Sitthiar; II. 77.

Chapter V. deals with the action of the Divine Energy in the soul and so we translate it fully.

(V.) *The work of God in the soul.*

V. *By means of this soul, the senses of touch, taste, sight, smell and hearing measure and understand objects. But they cannot know themselves or the soul. Similarly the soul cannot of itself know itself or the Grace of God. As the presence of the magnet draws the iron, so the presence of God's Gracious Energy influences the souls while He remains changeless.*

1. The five senses perceive by means of the soul, for they can perceive nothing unless they act in conjunction with the soul.

1 (*a*). The soul as a king rules the five senses, so the five senses cannot know the soul. Yet the soul can only know by means of the five senses. Unless the soul is active the eye will not see and the ear will not hear. Thus both soul and senses are interdependent.

2. The soul also can only understand through its Lord, because like the senses it cannot by itself know itself or its Lord.

2 (*a*). O thou who hast forgotten the verse of the Veda which says that the whole universe has come into being in the presence of the everlasting Lord, know that the soul having God as its organ of sight, in accordance with the fruit of its actions comes to understand the world. Yet, as all that is phenomenal is illusory, God cannot, like the soul, have any experience of phenomena.

2 (*b*). As the stars lose their light in the light of the sun and having no light in themselves shine only through the sun, though they remain distinct from it, so the soul understands the impressions received from the various senses of sight, hearing, taste, smell and touch through Him who is the Truth, and it abides with Him.

2 (*c*). The Divine Grace exists eternally with the Lord. That Grace is His Divine Energy. His Energy cannot exist apart from Him and He cannot exist apart from it. To the eyes of His saints, the Lord is seen to be one with His Grace, just as the sun and its light appear as one to the eye, so the Lord exists changeless and operates all things through His Divine Grace.

The dependence of the soul on Divine Grace for its knowledge, the idea of the "presence of God" automatically

affecting the phenomenal world without being thereby affected by it, and the further definition of the Divine Grace in this chapter deserve particular notice.

The following verse from one of the commentaries is a very beautiful description of Divine Grace.

"This Divine Grace which is the cause of the soul's knowledge is God's own eternal energy. Apart from Divine Grace there is no Supreme Being and the Divine Grace has no existence apart from the Supreme Being. The Lord by His Grace will drive away all falsehood from the souls of men and grant them true knowledge as the sun by its light drives away the darkness."*

Chapter VI. treats of the nature of God and of the soul's knowledge of Him. The chapter is a very interesting one to the philosopher. It is not, however, very pertinent to our present purpose.

In Chapter VII. we are taught the relation of the soul to the phenomenal universe and to absolute reality. It is asserted that the soul partakes of the nature both of the phenomenal and of the real, that its nature is modified by its union with either, and that the nature with which it unites is the determining factor in its own nature. In so far as it unites with the phenomenal it shares in the conditions of phenomenal existence and if it unite with the Supreme Reality it conforms to the nature of that Reality.

There is much in this teaching akin to Christianity.

H. A. POPLEY.

(To be continued.)

NOTES OF THE MONTH.

A RECENT number of the *Morning Post* devotes a leading article to the subject of sedition and its dissemination in India, taking as its text certain letters sent down by the Government of India to the officers of the Bengal Civil Service. The *Morning Post* always writes with peculiar frankness; and its prescription for the evils rife in India is to stop "the production of malcontent literates," whom it regards as the original "microbes" spreading sedition through the Indian body politic. "The only effective way of doing that is to shut the doors of the universities and of the schools of which English is the medium to all those for whom there will be no room in the public

* Sivagnana Sitthiar, V. 9.

service, that is, either in the public offices or in schools controlled by Government." There could not be a more candid avowal of reactionary policy; and it is quite what might be expected of an organ whose constituents are especially those who would "keep a man in his place." They have no faith in education in England; they are not likely to believe in it for India. It would be an advantage if all our journals and all our publicists were equally outspoken, and we should like to see this policy roundly disavowed by the authorities in India. Events of the last decade have inspired in many quarters a misgiving that the covert intention of influential circles in India is precisely what the *Morning Post* proposes without reserve. Some definite pronouncement to lay this particular ghost would be a real service to the cause of education in India.

WHEN the proposal is estimated as a practical suggestion, those who know India must be amazed at its futility. It would be criminal, but we believe it would also be completely nugatory, to attempt to restrain India from her quest for Western education; and such an effort would no doubt have the very undesired result of producing a crop of "malcontent literates" trained entirely apart from the agencies of Government, who would be all the more formidable because they were armed with a just resentment against those who would have withheld from them the light. But futile though it may be, the cherishing of this policy is mischievous, and its dissemination by a representative journal like the *Morning Post* is greatly to be deplored. It encourages the idea that it is profitable for a government to keep its people in darkness; and it fosters an altogether sordid view of the value of education at a time when many feel that India's crying need is an educational advance. One of the paramount requirements of Indian life on the educational side, as every one is coming to recognise, is the development of character; but the *Morning Post* seems to contemplate only the production of time-servers and sycophants. And as it is every way unfortunate that the literate class should fail to find useful and suitable employment, there is need of that more general diffusion of education without which we cannot hope for substantial increase in the demand for educated men except in the service of Government and the conduct of education itself. Everybody knows how prejudice, inexperience, and inertia combine to restrict the educated Indian to a very few avenues in life. There must be a general emancipation before the barriers of custom and prejudice can be broken down, and a larger mass of educated men absorbed into the commercial, industrial, scientific and professional pursuits of a many-sided national life. Such an emancipation can only be effected by a general educational advance.

Higher education, necessarily limited to a few, is not sufficient; the extension of primary education is indispensable; and perhaps the most powerful lever of all, and the one that most needs to be applied in India, is the general education of women. The programme required to meet these claims is obviously beyond the powers of Government, but there is no need to fear that it could not be compassed with the support of judiciously aided private effort.

THE *Morning Post* is on the wrong track. For the success of the educational programme and for the counteracting of sedition what is immediately needed is the building up of an independent educated class, in whom culture is combined with stability of character, who are loyal because they are enlightened and not from mere self-interest, and whose influence on the side of order and progress is all the greater just because they are not in the public service or in institutions controlled by Government. Such men are not unknown in India, though they may be as yet too rare. It is unfortunate that the services named, together with the Law, continue to swallow up such a heavy proportion of the best and ablest men. Experience gives the lie alike to the idea that a literate for whom Government cannot provide is necessarily a malcontent, and to the suggestion that character cannot be combined with education except under Government auspices. If the desired middle class, educated, public-spirited, and unofficial, is to be augmented, every encouragement should be given to institutions where the cultivation of character is emphasised, and the spirit of disinterested usefulness disseminated. The old Greek idea that the State ought to imbue its citizens with a certain *êthos*, and that it must do so through the medium of education, is winning its way to general recognition. The article to which we referred concludes with the remark that "British statesmen . . . have much to learn from Indian experience." In that conclusion we heartily concur; but the lessons they have to learn are not the inferences drawn by the writer in the *Morning Post*.

THE question of a common script for the whole of India continues to be agitated in the local press and elsewhere, but practical application tarries. Almost all who have looked into the matter are agreed on the desirability of establishing one and the same script for all the languages involved; but when the next inquiry is reached—What script shall we adopt?—agreement is at an end. Not unnaturally, the Devanagari finds enthusiastic supporters, and the *Indian Review* has recently lent its columns to an exposition of the claims of this character to general acceptance. But the writer, in common with

many advocates of his cause, falls into a grievous confusion. He argues from the merits of the Sanskrit alphabet, which may be freely conceded, to the excellence of the Devanagari script, which is seriously open to denial. When philologists praise the Sanskrit alphabet as "on the whole the most perfect and symmetrical of all known alphabets" (the tribute is from Monier Williams) it is evident that they have in mind the superiority of that alphabet as a classification of sounds. It by no means follows that the symbols which happen to be in use at the present time in India are the best available for the representation of those sounds, or that they offer the most convenient script even for the Sanskritic languages; and in so far as it is strictly a syllabary rather than an alphabet, the Devanagari system and all its derivatives are open to very serious criticism.

THERE is a complementary confusion in the objections commonly raised to the extended use of the Roman alphabet. The real defects of that alphabet are first, that it has not enough symbols, and secondly, that (as used in English, for example) it is not perfectly phonetic. The answer to the first objection is simple—Invent new letters. Even the Devanagari is confessedly imperfect, and cannot hope to represent the Dravidian and other non-Sanskritic languages of India unless it is supplemented by additional symbols; but we can as well find new letters for the Roman alphabet as for the Devanagari. The second criticism, so far as it is not automatically disposed of by the introduction of the new letters required, is simply a matter of spelling reform. Tamil is just as definitely non-phonetic as English; both require a change of spelling rather than a change of script. This is a fault common enough in living languages; and the Devanagari, in relation to Sanskrit, no doubt owes its superior phonetic quality to the fact that Sanskrit is a language in a state of arrest, and not an organ of living speech.

ON the other hand the Roman alphabet has conspicuous merits, with which the Devanagari cannot possibly compete. The first of these is ease, a supreme virtue in any script. It is easier to learn, easier to read, and easier to write. There can be little doubt that the use of the Devanagari and other equally complicated scripts is one of the most important contributing causes of the widespread illiteracy of India. The adoption of an easier script, apart from the advantages of community, would be an educational reform of the greatest moment. A further excellence of the Roman alphabet lies precisely in the wide use it already enjoys. Its extension to India, besides promoting intercommunication within the country, would bring

the further boon of increased facility of intercourse with the larger world outside. There is no doubt that, as compared with German, an Englishman finds French and Italian easier to learn, for the very reason that they do not require the command of a new character. The growing tendency of the Germans to print their books in Roman type is significant; men now living may see the day when the distinctive German script follows in the wake of the Old English. While seeking the advantage of community, let us seek for the maximum of advantage. To say nothing of the other languages of Europe, the common script for the Indian languages ought to be common to English as well. English can fairly claim to be one of the languages of India; and to exclude from consideration the tongue most widely diffused, important not simply as the language of the ruling race but as the medium of culture, as the only *lingua franca* modern India has found for the most enlightened, the most progressive, and the most spiritual of its forces, would be a disastrous mistake. Nobody fancies that English will ever be written in Devanagari; a common script that is to include English is bound to take a Romanic base. The enthusiasm of the *Indian Review's* contributor leads him to prophesy that "If the progress of civilisation demands at any of its higher stages a uniform alphabet and script for the whole of the world, we may confidently assert that the Devanagari is the only known script that will be adopted and will satisfy the demand of the civilised world." This is very wide of the mark. That the classification of sounds embodied in the Sanskrit alphabet, supplemented by the additions required by the European, Turanian, Semitic and other languages, might be made the basis of a universal alphabet, is quite conceivable; that the modern states of Europe should sacrifice their easy and fluent Roman scripts in favour of the cumbersome Devanagari passes the bounds of belief. In Europe, a great deal of the study and elucidation of Sanskrit texts, which justly ministers to the pride of India, is already done through the medium of Romanic copies in preference to Devanagari. The general replacement of Indian scripts by a Romanic system would give a tremendous impetus to the progress of Indian culture throughout the world.

ANY script which is to oust the existing forms must be able to offer in every case some solid advantage for change. The Tamil people (*e. g.*) might give up their distinctive characters in favour of an easier script; they are not likely to surrender them for symbols equally difficult to learn and to write which have nothing but a misguided nationalism to commend them. The only character as yet in the field that gives the promise of gain to all the Indian vernaculars alike is

the Roman. It may be conceded at once that the existing Roman alphabet is inadequate, and that the attempt to eke it out by the use of diacritical marks has been tried and found wanting. Most Madras readers are aware that the Rev. J. Knowles has been engaged for years upon the development of a Romanic script suited to the needs of the Indian languages. We believe he is working on the right lines, that such a script might be perfected so as to furnish India with the common alphabet desired in characters easy to read and write, scientifically classified, thoroughly Indian in their range, and at the same time bridging the gulf which now divides the Indian languages from those of the world in general. Mr. Knowles has favoured us with an advance copy of a new pamphlet in which he sets forth the case for a universal script based on and developed from the existing Roman alphabet. We bespeak for it a thoughtful and sympathetic consideration from all concerned. Instead of prejudice, let the scheme be met with frankness; let it be improved and revised. It is at any rate worth a fair experiment; if successful, or if it showed the way to future success, it would be a very solid contribution to the enlightenment and uplifting of India.

WE have received, and examined with interest, the first number of *The Scottish Churches College Magazine*. The institution in Calcutta which it represents has such obvious affinities with the Christian College that we cannot regard it with indifference. We welcome this token of an active and vigorous College life. There are two points in which it differs from this *Magazine*—it is only partly in English, partly in Bengali; and it is specifically a students' magazine. Outside subscribers will be welcomed, and indeed sought for; but the main constituency and many of the contributors are to be found (we understand) in the College itself. The number is published, as the College term opened, under the shadow of a great loss, by the untimely death of the Principal-designate, the Rev. A. Tomory; and several pages are devoted to his memory. Principal Lamb contributes a Foreword, and a short account is given of the illustrious Dr. Duff, the founder of the original General Assembly's College in Calcutta, and the pioneer of modern education in India. It was one of the unhappy results of the Disruption of 1843 that Duff and his colleagues had to leave their old quarters and found a new college elsewhere. That particular breach, as most of our readers are aware, has now been healed by the union of the Missions and Colleges in Calcutta of the two Scotch Churches. Similar articles on those who have notably contributed to the past history of the College are to follow.

but the very size and completeness of *Winslow* made it somewhat cumbrous for constant use; while for the vast majority of those who need a Tamil-English Dictionary *Winslow* is too expensive. When Dr. Beisenherz in 1897 republished Fabricius' *Dictionary* it therefore met a real need, the demand for a reliable hand-dictionary of Tamil. But Dr. Beisenherz did not merely reprint *Fabricius*. He added very considerably to Fabricius' compilation, and so accurate and careful was his work that the book sold out rapidly, and there was soon a demand for a new edition. It is this new edition that is before us now. Compared with the 1897 edition it shows much improvement. The Tamil type used is more varied and the printing is done much better. Besides defining in English the various meanings of each Tamil word, it now gives synonyms in Tamil also for each distinct signification, thus helping the European and the Indian reader alike to grasp the precise sense and usages of the Tamil originals more clearly. The illustrations and idioms given are also very helpful and useful. For the Tamil-speaking student who wishes to have the exact English equivalent for Tamil words, and for the European who is learning Tamil, at least in his first years, there is no better dictionary than this to be had, at once compact, trustworthy, and full.

Essay and Letter-Writing: with Models and Outlines. By F. H. Brooksbank, B.A. London; Macmillan and Co., Ltd.; 1908.

A FEW chapters, explanatory and instructive, on the structure of the essay and the methods of writing, are followed by a comprehensive selection of models, outlines, and subjects for essays. These are suggestive and useful, but experienced teachers know they can be perverted to sordid ends, and used not to stimulate and guide effort but to save labour. Rightly used, however, the book should be of value. Many even advanced students would profit by its study.

LITERARY NOTES.

PROFESSOR GOLDWIN SMITH, who had for the last forty years been a resident in Toronto, Canada, has died at the age of eighty seven. He has for long been one of the most familiar names in our more serious magazines. The first half of his life was spent in England, where for eight years he was Regius Professor of History at Oxford. For three years he was a professor at Cornell University in America, and from there he passed again into the British Empire, and became one of the leading figures in Canada. He wrote voluminously and with exceptional culture on British and American history,

and there were few political and constitutional subjects of moment which failed to arouse his interest.

THE *Bookman* for July has an interesting sketch of Kate Douglas Wiggin, who in private life is now Mrs. George Christopher Riggs. Mrs. Riggs is one of the most popular of living writers, the sale of her books being something like two million copies. She was born in Philadelphia in 1857, but was taken at an early age to New England, where she lived till she was nearly seventeen years of age. At that period in her life the family left for Southern California. There the death of her step-father and consequent poverty led at once to her first efforts at writing stories and to teaching in a kindergarten school. All the world knows how she has succeeded in the former. She herself, however, believes that her highest vocation lay in teaching. Among her attractive books are the Penelope series, which are really intended to be a study of national characteristics. Probably the best of her efforts is *Rebecca of Sunnybrook Farm*, one of the most charming pictures of girlhood ever written.

THE same magazine gives a brief sketch of Mr. James Platt, suggested by the recently published life by his brother. Mr. Platt was little known outside the field of philology. His services to the new Oxford Dictionary were invaluable, as he specialised in little known languages. The following letter from Sir James Murray is more expressive than pages of eulogy:—"I know no one, and cannot hope ever to find anyone, who can give us the kind of help which he could give and so generously gave. We may find men who know fragments of his knowledge, but never one who knew it all, never one to whom I can send any strange alien word and say, 'What language can this belong to?' with a very sure and well-founded expectation that in a day or two there will come an illuminating answer. Yes, our loss is immeasurable, and so far as I can see, irreparable! One does not at seventy-three (as I am this sad day) make new friends like the friends of one's youth or early manhood; and sometimes it seems as if all the friends I had when the Dictionary began will be gone before it is finished and that I too may never see the end."

IT is almost impossible to overestimate the value of the laborious and painstaking scholarship of patient investigators like Mr. Platt. It is a peculiarly German acquisition exhibited by comparatively few in the British Isles. Yet there are some whose indefatigable labours will prove of priceless importance to the future historian. Among the most conspicuous of these is the veteran Professor Skeat. We are

indebted to him for still another volume of considerable interest, *Early English Proverbs*. The proverbs are gathered together as a result of his reading in the old texts of the thirteenth and fourteenth centuries, and they show that this old literature is marked by a wisdom which is not always attributed to it. Many familiar proverbial sayings of the present day find their origin in this distant past.

SCIENCE NOTES.

A GREAT deal of research work is at present being carried on by bacteriologists to determine how the growth of bacteria in the intestinal tract which tend to shorten human life may best be checked. The microbic flora of the human intestine, to use a bacteriologist's phrase, changes very much in character as old age approaches. During youth the most numerous bacteria of that region are *Bacillus bifidus* and *B. acidophilus*, while after middle life *B. putrificus* and *B. Welchii* predominate. The action of the former is to produce lactic acid, while the latter induce putrefactive decomposition of proteins. This suggested to Metchnikoff, the distinguished Director of the Pasteur Institute, Paris, the theory that senility is at least to a considerable extent due to this change in the character of the bacteria in the intestinal tract, poisoning being produced by the absorption of the products of the decomposition of proteins. Lactic acid inhibits the growth of the bacteria which form these products. If, then, lactic acid could be formed in the intestinal tract, it would tend to prolong human life. It is useless to introduce it directly, as it would be decomposed and absorbed into the system, but bacteria which form lactic acid might be introduced.

METCHNIKOFF draws attention to the fact that lactic microbes are found in yoghurt, or Bulgarian soured milk, and that many in the Balkan Peninsula whose diet consists of little else than this milk live to an advanced age. The use of soured milk ("curds," as it is commonly called by Indians) is very general in the East, being known as *dadhi* in Sanskrit, *dahi* in Hindustani and *tayir* in Tamil. From the Tamil we have the Anglo-Indian word *tyre*, which occurs, for example, in Kipling's lines on the Only Son in "Many Inventions." Regarding this milk, Dr. Chatterji says, "The extensive use of one or other varieties of fermented milk, produced by means of a special ferment in Eastern countries, probably owes its origin to the difficulty of preserving milk in a sweet condition for a long time, in comparison to cold countries. Milk when undergoing spontaneous decomposition in hot climates becomes changed within a few hours to a foul-smelling fluid in which the casein and the fat have

undergone liquefaction, whereas, when fermented by means of the special ferment, the decomposing, gas-producing, proteolytic bacilli are killed off by the more vigorous organism of the ferment, which has no destructive action on the fatty or albuminous constituents of milk, so that by this means milk can be kept in a condition fit for consumption for a long time."

A GOOD deal has been done to elucidate the bacteriology of the various natural soured milks. Dr. Kuntze has found that an organism, called the granule bacillus, occurs widely. It grows rapidly and well at a temperature of about 100°F. and produces a relatively high percentage of lactic acid. Another similar bacillus is *B. bulgaricus*, which was discovered by Professor Massol of Geneva. Such organisms occur in association with ordinary lactic acid bacteria, especially *Streptococcus lacticus*, and it is found that the association is advantageous. When grown alone in milk they have some effect on the fat, producing small quantities of nauseous substances, but this result is entirely obviated by a symbiotic growth with ordinary lactic acid bacteria. Dr. Chatterji has isolated bacilli in Indian soured milk, which he calls dahi bacilli. Dr. Gibson of the King Institute has experimented with them and finds that with some care they produce the desired results in milk.

TO prepare soured milk artificially the milk should be well boiled to sterilise it, and, when it has cooled to 100°F., a starter should be added and the milk kept at this temperature for about twelve hours. Starters, consisting of cultures of lactic ferments, are now being made for sale, but Professor Hewlett says that only a few can be recommended, as some are grossly contaminated with undesirable bacteria. When once soured milk has been prepared, it can be prepared again by adding a little of the previous preparation, but obviously one must guard against the risk of undesirable bacteria being introduced and propagated in this way. When the milk is properly prepared, it is thoroughly curdled, possesses a not unpleasant tart flavour, and has a marked acid reaction. The ordinary method of preparing soured milk practised by the Brahmins of Madras is safe, though this too has its dangers if the milk is exposed carelessly in a dirty, insanitary room.

THE internal administration of tablets, etc., containing the lactic ferments, in place of soured milk, is said by Professor Hewlett to be of questionable utility. The value of soured milk, however, can hardly be doubted. Dr. Herschel says that it is beneficial in many complaints. "Among these," says Dr. Herschel, "are (*a*) those depending on abnormal putrefaction of proteins in the intestinal tract, and including

certain cases of acute enteritis and acute and chronic colitis; (*b*) auto-intoxication, with products of intestinal putrefaction, as in many cases of general failure of health in elderly persons, forms of anaemia, neurasthenia, with flatulent dyspepsia, etc.; in minor ailments such as lassitude, headache, some forms of constipation and diarrhœa, rheumatic pains, and the like, benefit frequently results." Probably this is an exaggeration, as it is extremely doubtful if soured milk is directly beneficial in such complaints as anaemia and neurasthenia. Yet it must be recognised that even if it does little direct good, it often enables an addition of valuable and easily assimilable food to be made to the diet by its use. On the other hand, soured milk is by no means a panacea. Whatever may be the truth regarding the inhabitants of the Balkan Peninsula, it cannot be said that the sections of the Indian community that live largely on soured milk are conspicuous for their longevity.

PROFESSOR SCHIAPARELLI, the most eminent astronomer of Europe, died on the 4th July at the age of seventy-five. Since 1862 he has been Director of Brera Observatory and Professor of Astronomy at Milan. His most brilliant achievement was the discovery of the correspondence of the orbits of comets and meteoric streams, first in the case of the Perseid meteors and the comet of 1862, and afterwards in other cases, notably the Leonid or November meteors and the comet of 1866. For this he was awarded the Lalande Prize of the Paris Academy in 1868, and the Gold Medal of the Royal Astronomical Society of London in 1872. His planetary observations were also of the first importance. He disproved Schröter's conjecture that Mercury had the same period of rotation as the earth, finding that it probably rotates in the same time as it revolves round the sun, keeping the same side towards it, as the moon does when revolving round the earth. In 1877 he detected on Mars networks of what he called *canali*, or channels, intersecting the continents, and afterwards observed that many of them were sometimes duplicated or geminated, an effect which he attributed to seasonal changes. This led to a controversy with Professor Lowell, who proposed and still maintains the extremely unlikely theory that the *canali* are canals, *i.e.*, watercourses constructed artificially. One of Professor Schiaparelli's latest publications was a very interesting book on the astronomy of the Old Testament, a translation of which has been published by the Oxford University Press. Failing eyesight put a stop to his observations in later years, and, like his great predecessor, Galileo, he became totally blind before his death.

THE Eiffel Tower is now being used for the purpose of transmitting time by wireless telegraphy to ships at sea. At the Paris

Observatory is a specially constructed clock which is adjusted every night at eleven o'clock so as to indicate mean solar time for the longitude of Paris. This clock makes a contact automatically at the Eiffel Tower by means of an electric current which it transmits at midnight. The contact lasts for about the tenth part of a second and causes the transmitter at the top of the tower to emit three or four sparks of such high voltage that the waves can be received by ships three thousand miles away. A second contact is made two minutes after midnight and a third two minutes later still, so that there need be no doubt as to the signal that is being received.

AN amusing letter appears in *Nature* from a Japanese inquiring whether there is any foundation for the following story, which occurs in a letter of the Jesuit Father Cat at Buenos Aires :—"Besides these animals, there is one which appears to me very singular. It is the one which the Indians call the orocoma. It has red hair, a pointed nose, and large and sharp teeth. When this animal, which is about the size of a large dog, sees an armed Indian, it immediately runs away; but if it sees one unarmed, it attacks him, knocks him down, tramples on him repeatedly, and, when it believes he is dead, covers him with leaves and branches and goes off. The Indian, knowing the animal's habits, gets up as soon as it has disappeared, and seeks safety in flight or climbs a tree where he can watch at ease all that happens. The orocoma before long returns, accompanied by a tiger which it has apparently invited to partake of its prey. Not finding the Indian, it gives vent to fearful howls, looks at its companion with a sad and disconsolate air, and appears to express regret at having made it take a useless journey."

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE personality of King Edward VII. and certain aspects of the work which he accomplished for his nation and the world are dealt with by several writers in the June number. In the opening article of the Review Mr. Lawrence Jerrold discusses the part which King Edward played in bringing about the *Entente Cordiale* between Britain and France. When King Edward went officially to Paris on the 1st May, 1903, he was at first coldly received. Previous to his visit the English Press had been working up the *Entente Cordiale* for all it was worth, but without response in France from Press or people. King Edward went to Paris as an old Parisian and frankly put it to the Parisians whether the friendship of England and France would not be

of advantage to France as well as to England. He understood the French people, and he knew how to kindle their imagination and touch their deeply realistic sense. He appealed to the French mind as an extraordinarily interesting human personality; and as soon as the people had drawn for themselves the portrait of him as a real man, the *Entente Cordiale* became for them an accomplished fact. He had his way, Mr. Jerrold says, because of the strong human stuff of which he was made.

DR. DILLON in the opening paragraphs of his article on *Foreign Affairs* seeks for an explanation of the extraordinary influence which King Edward wielded in international affairs. Some of our political leaders hold that it was mainly his personality and not any special gifts of statecraft that stood him in such good stead; but in this view Dr. Dillon cannot concur. King Edward's action was almost always indirect. He brought on favourable psychic moods in the statesmen with whom he came in contact; and from this point of view his personality contributed greatly to his success. But it was his merit to have discerned the kind of changes which were sorely needed by the Empire, although they were not sought after by the Governments of either party. He did much more than merely prepare through the influence of his personality the ground for the operation of his Ministers. He respected the forms of the Constitution, though these were among the chief hindrances to his work; and "the ease and finish with which he worked athwart them furnish a convincing proof of his political finesse." From the first King Edward's influence was subtle, and its manifestations were unseen. The results alone were visible and tangible. He was an artist in politics—clear-visioned, far-seeing, and masterly. And the ground-work of all his policy was ethical. To transfer the rivalry of nations to the field of Economics was his steady aim; and every movement that made for peace was sure of his approval, his encouragement and his active support.

ANOTHER article that has obviously been suggested by the death of King Edward is that entitled *Kingship and Liberty*, by Mr. J. E. G. de Montmorency. The two social conceptions, says Mr. de Montmorency, that have most deeply stirred the nature of man in all ages are Kingship and Liberty. For each of these men have fought and died with a passion and a self-sacrifice that constitute the most striking monuments of history. As Love and Knowledge have ever claimed a twin dominion over the inner man, so Kingship and Liberty have claimed dominion over the outer man. "The long ages that divide us from the dawn of organized communities show us, in continual evolution, the relationship of these divided yet complemen-

tary powers. It has been a long, stern struggle, epoch by epoch, for mastery within the man and without the man: a continual tendency towards a higher unity that should reconcile differences, a continual re-division and renewal of the conflict, but on the whole a continual upward movement." The death of King Edward is likely to be notable as marking not only a new reconciliation between Love and Knowledge but a new reconciliation between Kingship and Liberty, due to a changed notion of Liberty no less than to a new conception of Kingship. The old notion of Liberty had a touch of licence in it, and the old notion of Kingship a touch of tyranny, and consequently in earlier days Kingship and Liberty were often of necessity violently opposed. The new notion of Liberty is based on the principle that true Liberty is a matter of the individual human heart; and the new conception of Kingship is that of a King who grasps the new idea of Liberty and makes up his mind to identify himself with every movement that is likely to make his people free in this new sense. Where these ideas of Kingship and Liberty are realised, the old antagonism must give place to a unity, and a new ideal of the service which is perfect freedom must run through society, beginning with the King. Such an ideal was in the mind of King Edward VII., as it was in the mind of his great mother, and they have set a standard which future kings in England and elsewhere must follow.

AN article of special interest to Indian readers is *The Greatness of Hinduism*, by Mr. J. N. Farquhar. Few people realise how great Hinduism is. "The modern Hindu, conscious in some degree of the moral and spiritual powers of his faith, is constant in his praises but seldom wise; and the scholar, whether European or Indian, has usually too little interest in the practical aspects of religion to catch the true greatness of this most potent system." "It is only when the whole history and development of the faith are envisaged that we begin to realise what a gigantic task Hinduism essayed and accomplished, and what an exalted place it holds among the religions of the world."

In order to indicate where the true greatness of Hinduism lies Mr. Farquhar deals at some length with five of its outstanding features, and first with its theory of God and the World. The Hindu conception of God and the World may be thought of as consisting of two premises and a conclusion. The first premise is that the world exists only that souls may find embodiment and may consume the fruits of the actions, good and bad, of their former embodied lives. The second is that the Divine is alone real, and that the world, though eternal, retributive, and full of bitter pain, is after all but a mirage. And the conclusion drawn from these premises is that the wise man will

abandon the world in order to escape from its sorrow to the peace of the Divine. To the Hindu the ascetic is the only saint. The asceticism of Hinduism is another of the marks of its greatness. From the earliest times until to-day Hinduism has persuaded men, and women also, to such an utter abandonment of the world as has scarcely been seen elsewhere. And in spite of the gross hypocrisy, idleness, immorality, and uselessness of vast numbers of yogis, we cannot but recognise the grandeur of the ascetic ideal, the simple honesty of multitudes of good men who have pursued it, and the heroic achievements of leaders like Gautama and Mahavira.

A third feature of Hinduism to be noticed is its organization. The Brahmans drew men to them by their religious ideas, their priestly skill, and their wide knowledge; but they owed their permanent success to the genius with which they built up, on the basis of these great religious conceptions, a social fabric of such unparalleled strength that no forces, political, social, or other, have as yet succeeded in overturning it. It was this religio-social organization, consisting of the authority of the Brahmans and the Vedas and the order of caste, that conquered India; and the conquest is one of the greatest things in history.

A fourth proof of the greatness of Hinduism is found in its quest for a spiritual faith. The system which was carried by the Brahmans from end to end of India and which finally laid hold of most of the races of the peninsula, was dogmatic, drawing its strength largely from its own unchangeableness and the unquestioned authorrity of the priests who used it. Inevitably, therefore, it failed to satisfy the growing mind of the people from whose midst it had sprung; and revolt after revolt was made against it. Of this the Upanishads, Buddhism, and Jainism furnish illustrations. But the most characteristic struggle of the Hindu spirit has been the attempt to reach a true monotheism. Reflection had taught all the higher spirits the unity of the world and of the divine nature; and, after the development of the Upanishads, religious experience showed that a philosophy, however lofty, which made prayer and worship meaningless, could never satisfy the ordinary man. Hence monotheism became a pressing practical necessity, and there arose a succession of leaders who, each in his own way, strove to win the people to the worship of one God. To these we owe the highest religious life and the most precious literature of Hinduism.

The fifth evidence of the greatness of Hinduism is the great compass and variety of its appeal to the religious nature. In the provision which it makes for worship it is rich beyond any other faith. In its religious mythology, also, and its sacred literature

generally it is extraordinarily rich. And its innumerable incarnations have secured for it the allegiance of countless worshippers.

Having shown that Hinduism has every title to be set among the greatest religions of the world, Mr. Farquhar proceeds to discuss the position which it holds in the India of to-day. It is everywhere recognised that within the last few years India has entered on a new era. There is a new spirit abroad, and the life of the educated classes shows a new vitality and energy. This new movement is characterized on the one side by a passion for things Indian, and on the other by an eager desire and determination to absorb certain elements of Western culture. These two characteristics seem at first sight to be incompatible, but the contradiction is only on the surface. In putting Western education in the place of the old Hindu training Indian leaders are not untrue to India. The method they have adopted is not English, nor even Western, it is human. Every step forward taken by any human mind is a gain to the whole human family, which ought to be utilised by all nations.

In conclusion attention is called to some of the most noteworthy manifestations of the Western spirit in the life of educated India to-day. It is the Western spirit that is behind the many efforts that are being put forth to secure political, social, and religious reform, and that inspires in the Hindu the hope of an India united and free. Under its influence the old Hindu theory of the world has broken down, the old dogmas of Vedic and Brahmanic authority have lost their power, and the ancient religious basis of caste has become no longer credible. Mr. Farquhar hopes to give in a future article some forecast of the future religion of India.

SIR EDWIN PEARS gives an interesting account of *Development in Turkey*. All things considered, Turkey is doing well. In certain directions progress is very slow, and in some departments of administration the bad features of the old *régime* are still to be met with. Various parts of the country are suffering still from the exercise of arbitrary power; and there is too much hesitation on the part of those in authority to have faith in the principles of free government. One of the things that Abdul Hamid did was to deprive the country of men of capacity, trained to exercise the functions of government, and Turkey is now reaping the fruits of this policy. The Ministry have good intentions, and they are doing valuable work, but they are afraid of responsibility. Experience, Sir Edwin Pears thinks, will give them greater courage, and they will gain confidence in themselves. The present Government is the best that Turkey has ever had, and its faults are such as time will cure.

Calvinism and Capitalism is the title of an article by Principal P. T. Forsyth, the first instalment of which is given in this number. By Capitalism he means "not the system opposed to Labour in the Socialist controversy" but "the system of the growth and use of capital which has made the modern world possible." The genius of Capitalism, he also points out, is not to be identified with the tasks of capitalists as they are popularly known. "The genius of capitalism when it has a moral power is not the passion of greed, but the passion of production, of enterprise. It is the passion of work which spends little on itself if it gets things done. It is engrossed in the task of making the earth yield her increase and exploiting the forces of nature and man for the satisfaction, or even joy, of affairs, of success, and mastery." In this respect the spirit of capitalism is one of the forces of progress; and from the Reformation till now it has provided the leaders of emancipation.

To show how this spirit of capitalism came to be most fully developed in Calvinistic hands is the purpose of the article. Calvinism was in all vital respects the supreme liberal movement of its time; and the Calvinistic conception of work, as not simply a part of man's service to God, a part of worship, but as a part of the Church's aggressive faith, a means of subduing the world to the purpose of God and making it palpably serve Him and His glory, gave a stimulus to the exploitation of the world and its resources. For further details regarding the relation of capitalism to Calvinism we must refer our readers to the article itself.

'A CORRESPONDENT' contributes part of a secret report on Finnish affairs which was addressed to M. Plehve by M. de Witte in January, 1901; and Beatrice C. Baskerville gives an account of a visit which she paid recently to the late Shah of Persia at Odessa. Mrs. G. H. Putnam, whose articles on the Greek lady and the Roman lady we have noticed in recent issues of the *Magazine*, writes this month on *The Lady Abbess*, who was not infrequently a person of great importance in the life of her time. Dr. A. F. Tredgold gives an account of the feeble-minded in the light of the recent Royal Commission, and Dr. Dillon, besides what he has to say of King Edward VII., deals with Persian affairs and the rising in Albania. To the Literary Supplement Ethel A. Edwards contributes a poem entitled *A Requiem of Love*; and there are the usual notices of books.

THE NINETEENTH CENTURY.

THE *In Memoriam* article is an appreciation of His late Majesty by the Bishop of Ripon. Of all the facts that may be noted in connection with the King's death he finds the most striking to be the

absence of surprise with which the remarkable eulogiums called forth by that solemn event were received. For it is indeed noteworthy, to one who remembers how at the accession of 1901 the anticipations regarding the coming reign contained more of hope than of expectation, that in so short a time King Edward should have so established himself in the admiring regard of all that the words of high praise uttered have been recognised as no more than just not only by those at the centre of affairs but by all and sundry. That which made Edward the Seventh a national and international force was, writes the Bishop, "the effluence of a characteristic personality—genuine, loyal, single-minded—which made his influence strong. His power was not due to deliberate effort, but for that reason it was more effective than any conscious exercise of force."

OF the other articles in this number perhaps the one of most general interest is Sir Harry Johnston's on *The Negro and Religion.* There is, to be sure, a good deal in his article that one finds it difficult to forgive. It is a pity that a writer so widely informed on matters of which most men are ignorant should not confine himself to that which he knows instead of aggressively proclaiming theological views of an exceedingly crude order. Why must he interrupt his illuminating remarks on the African situation in order to fill a page with assertions like the following?—"The real principles of Christianity, like the real worth of Shakespeare and the real appreciation of Greek art, were probably not apparent till the second half of the nineteenth century."—"The miseries of the Roman slaves and of the innumerable social outcasts of the Roman world gave to the teaching of Christ a turn which a careful study of the authentic Gospel of St. Mark [apparently Sir Harry Johnston possesses a solution of the Synoptic Problem that is all his own!] reveals was not His intention."—"It was not until the middle of the nineteenth century that thoughtful people began to detach in mind and deed the principles of Christianity (as a very practical and healthy rule of life) from the dogmas and articles of belief which, to some minds and individuals, make those principles more acceptable and authoritative." Such insight as this into historical values is matched in penetrating power only by the theological insight which affirms, a few pages further on, that "the very core and essence of religion" should be "the discoveries and deductions of science." Yet in spite of puerilities like these the article is well worth reading. Its purpose is to show that it is an issue of the gravest importance whether the African Negro is to become Christian or Muhammadan and that there is no reason why he should not become Christian. The issue is one of special moment to the world because

"the Negro as a world-worker is of much greater importance than the Yellow man." He is good for 280 days' work in the year as against the Indian coolie's 220 and the Chinaman's 150. He makes a magnificent soldier and has shown surprising aptitude "in a hundred-and-one careers and professions connected with machinery, manufactures, building, mining, navigation, tailoring, dressmaking, and anything which requires (strange to say) either delicacy of touch or deftness of fingering, as well as great physical exertion." Now "with the exception of two or three thousand (in Brazil) almost the entirety of Negroes and Negroids of the New World are Christians; and in that capacity, when and if they were or are opposed to Chinese or any other of the peoples as yet alien to America or still in a condition of Paganism, would range themselves up alongside the White man." What then of the Negro race in Africa? Is its weight also going to be cast, in any future world-conflict of races, on the side of the progressive civilisation of Christendom or is it to be won over to the reactionary camp of Islam? That is Sir Harry Johnston's question. It is in a political rather than in a spiritual interest that he discusses in this article the religion of the Negro.

Unlike many capable observers he does not think that Muhammadanism is making as rapid progress among the African Negroes as might be expected. Apparently "there is something in the Forest Negro of West Africa and the Bantu Negro of Central and South Africa that does not find satisfaction in the faith or principles of Islam." Christianity, on the other hand, has an important advantage over this rival faith. For the Negro "wants to be like the White man, the real White man, not the Whitey-brown," that is, the Arab. Like the Japanese he has grasped the world-situation. The Japanese were content with no half measures when they suddenly decided to leave the life of the early Middle Ages. "They must have the civilisation of the late nineteenth century or nothing at all. And they got it, and prevailed. Well, perhaps unconsciously, millions of Negro brains have conceived the same idea in politics, culture and religion. They want to make up for lost time." Consequently Sir Harry Johnston does not think there is much danger of the advance of Islam *as long as the ideal of Christianity in its human relations is maintained by White men in Africa.* "But if, in South Africa and elsewhere, the observant Negro sees that though Christianity is preached by its official exponents it is not in any way whatever practised by the laymen of European race, he may in his despair turn for his guidance to the Muhammadans in a spirit of deliberate revolt against the injustices of European civilisation."

AMONG the remaining articles we may mention the concluding instalment of Mr. Longford's *Epochs of Japan*; Sir Francis Piggott's

account of *A Fortnight in Seoul*; Sir Leslie Probyn's instructive and hopeful discussion of *Alcohol and the African*; and *The Call of the Theatre*—a paper in which the Hon. Mrs. Alfred Lyttelton, after communicating the information that ragged, ill-fed children of at least one district of London, when they have a penny to dispose of, invariably elect to spend it on a music-hall ticket, proceeds to draw from this the lesson that good repertory theatres with free, or at least cheap, admission ought to be regarded as a national obligation equally with free libraries and free picture-galleries, and finally points the immediate practical moral that the proposal to erect a great memorial to Shakespeare, in the shape of a properly equipped and adequately endowed National Theatre, is deserving of universal support as a small step in the right direction.

THE FORTNIGHTLY REVIEW.

THE death of King Edward at a time of such political uncertainty has cast a new light upon the constitutional problem. A great deal has been written in the newspapers and reviews about the influence and achievements of the late King, and these are well represented in the *Fortnightly Review* by an article from the pen of Mr. Sydney Brooks and by the Editor's contribution in the *Review of Events*; but the most striking essay of the issue is that by Mr. Walter Sichel entitled *The Privileges of Kingship*.

The common idea that the Sovereign is more or less of a figure-head whose personal influence may perhaps be considerable and whose influence through diplomatic channels may serve a remotely useful purpose is effectively challenged in this article and the actual power vested in the Sovereign and the practical effect of his influence in different directions are clearly and impressively presented to us by Mr. Sichel. Against Bureaucracy, the danger which is said to threaten party government, the interests and opportunity of the Sovereign are no slight protection. But that is by no means all. Who are there except the students of the Constitution who are aware that the King "could make a peace by the sacrifice of Cornwall and begin a war for the conquest of Britanny, could make every citizen in the United Kingdom male or female a peer; could make every Parish in the United Kingdom a 'University;' could dismiss most of the civil servants; could pardon all offenders; could by prerogative upset all the action of civil government within the Government. . . . The Crown could appoint bishops, and in many places clergymen, who were repulsive to their flocks; could cause every dog to be muzzled, every pauper to eat leeks, every child in the public elementary schools to study Welsh, and could make all local improvements such as tramways and electric light well nigh impossible"?

These are some of the specific possibilities which the Sovereign is free constitutionally to realise and the list is calculated to arouse those who talk light-heartedly of influence and smile at sentiment. To pass to illustration of the influence exerted by the Sovereign in recent times, Professor Lowell maintains that on three occasions Victoria by her influence was able to induce a dissolution instead of a resignation of the ministry and more than once by influencing the Peers she prevented a disagreement between the two Houses of Parliament. The Crown is no doubt advised by the Ministers, but that is not all—the Minister is often advised by the Crown. Disraeli's words are worthy of quotation in this connection. He says, "The principles of the English Constitution do not contemplate the absence of personal influence on the part of the Sovereign; and if they did, the principles of human nature would prevent the fulfilment of such a theory."

The consultative power, the power to appoint ministers, the power to appoint Royal Commissions, are not prerogatives whose influence is absorbed by the inertia of constitutional machinery. But over and above all these the power to dissolve Parliament, the power to declare peace or war, and finally the power to veto any bill which has received the support of both the chambers, clearly indicate that the indirect methods of exerting an influence by no means exhaust the prerogatives of the British Sovereign.

TURNING to the other subjects dealt with in this issue we find continuations of the circumstantial narrative of the events which led up to the Russo-Japanese War and of Mr. Meredith's posthumous novel. Then follow two articles on Tourgueneff which afford a good illustration of the distinction between literary criticism and literary gossip. Mr. Gribble's contribution however is rather to be described as literary scandal than literary gossip, for where one would have welcomed anecdotes and descriptions which would throw light upon the great Russian novelist Mr. Gribble has nothing to tell us about except his relations with women. It seems to be a sort of monomania with this critic, to judge by his articles throughout the past year.

On the other hand Mr. Richard Curle's essay on *Tourgueneff and the Life-Illusion* is not only capable and impressive literary criticism but from the way the author is treated gives us a more interesting and life-like portrait than the article, whose special function it ought to have been to do so. With Mr. Curle as interpreter we feel that we are in the presence of a great solemn soul whose deep sympathy caused him to feel acutely the suffering of humanity and the immensity of the problem of life. Mr. Curle represents him as one who saw some of the beauty, much of the suffering and pathos of life, but found no

meaning there, no hope. Of necessity therefore it is a sad picture and we find it the less easy to forgive Mr. Gribble for his selection of that one aspect of his life with which he has chosen to deal.

MR. S. M. MITRA'S article entitled *The House of Lords and the Indian Princes* presents a carefully prepared argument for the recognition of these influential rulers within the machinery of Imperial administration. The projected reconstruction of the Upper Chamber leads him to consider the occasion a suitable one for urging that to the opinions expressed by some of those who have in the past been intimately associated with Indian administration there should now be given some such practical embodiment as he suggests.

One of the strongest arguments advanced in support of his proposal is the encouragement which would thereby be given to all the members of the British Empire in India to feel that they are really members of the Empire and not reluctant dependents upon British Administration. There are plenty of difficulties in the actual details of such a proposal but none that could not be paralleled by those which have stood in the way of other innovations which have been justified by success. Certainly the contention that this would touch the imagination and secure the loyalty of India in a way that few other things would, points to a prize that would be worth considerable sacrifices to attain. Clearly however this is not a matter whose influence is likely to be fully recognised by any but those specially equipped by their experience to weigh the issues, and the views of those who are so equipped by their experience are the more interesting parts of the article. The remaining articles discuss Marcus Aurelius, W. Q. Orchardson, Walt Whitman, Sterne's Eliza, Björnson, and Fruit Diet.

COLLEGE NOTES.

THE College re-opened on the 11th July.

THE Hon'ble M. Krishnan Nayar, B.A., B.L., has been appointed Chief Justice of Travancore. Mr. Krishnan Nayar graduated in 1893, with Malayalam and Physical Science as his options, and afterwards took the degree of B.L. He has served as a member of the Madras Legislative Council, and in other public capacities, and until his appointment held a leading place at the Travancore Bar.

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