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THE MYSTERY OF SUFFERING—III.

BEFORE turning to the question which is to conclude the present study it will be advantageous to draw together the results already gained. Suffering, it has been said, is only a special case of the general problem of the absence or futurity of the Better. But for him who enjoys fellowship with God the futurity of the Better ceases to be a problem, becoming quite compatible with, and indeed indispensable to, the presentness of the Best. The real difficulty, therefore, is one of detail, not of principle. That the present should always be less perfect than our visions of the future is a condition of the satisfying life of present fellowship with God. But need it be *so much* less perfect than those visions? Do the conditions of our fellowship with God absolutely require that the present should be so much less perfect? Does the keenness of our present suffering or the extent of our present limitations mean that God is offering us the opportunity of rendering to Him, by endurance of them, a service of love more efficient than any that could have been more cheaply achieved? If it be so, then these sufferings and imperfections constitute no real evil but a most precious boon. But that in many cases it is not so was shown, in the last section of this article, both to be the judgment of reason and to be implied in the practice of prayer. This general position was then further defended by a line of reasoning leading up to the conclusion that much of the suffering of mankind has been due not to the direct ordinance of God but to man's failure to master the art of living—a failure for which man himself is responsible, since it has been occasioned by that irreligious lust for independence and mastery which has led him to follow the false track of the concept of mechanism alike in

scientific theory and in the ordering of his activities. Now to the writer himself this contention seems to possess considerable argumentative strength. Nevertheless it is unlikely to meet anything but a sceptical reception so long as it is thought to demand the abandonment of the only path that the civilised mind has ever collectively followed in a practical and effective manner and to bid thought wander off into the void of speculative theology and metaphysics. It is necessary, therefore, to suggest an alternative path—a line of discovery for thought and practice to follow which is no mere speculative guess but is pointed to by verifiable facts.

Now there is such an alternative. Its leading principle is the belief that the environment in which the human self finds itself, so far from being mechanical and therefore indifferent to the spirit in which it is treated, is spiritual in the sense of being capable of varying its manner of response in accordance with the attitude which the human self takes up to it, or—to put the case more picturesquely—in the sense that the environing ‘real’ may be wooed but cannot be mastered. This alternative conception has never been wholly driven out of the human mind. There was a time when, in the crude form of Animism, it dominated even non-religious thinking. Expelled subsequently from the realm of scientific thought, this conception has survived since in religion, in the deistic form of a belief that behind mechanical Nature, which can be mastered by knowledge but cannot be persuaded, there exists the Deity Who cannot be mastered but Who can be persuaded; upon occasion, to deflect the natural course of the mechanical system. The conception has survived also in philosophy in the form of a belief that Nature is ‘ultimately’ spiritual, but this assertion of the ultimate spirituality of Nature has frequently amounted to little more than a re-christening of mechanical necessity with the name of freedom by means of the assumption that the ends of Spirit require Nature to be rigidly determinate. Not to such a philosophical Idealism, however, so nervously ready to compromise with science, nor to the deistic ideas of popular religious thought can we look for a really instructive example of the alternative conception in question. If we want an instance of a virile endeavour, on the part not of isolated individuals but of the best thought of a people, to carry out systematically and in a

practical reference a non-mechanical conception of life, we must go to the Hebrews. Their attempt, indeed, was very far from being perfectly executed. Considered conceptually, their thought was full of deistic features. But in spirit it was very different from Deism. Nowhere has there been seen a more thorough-going endeavour to interpret national and individual vicissitudes in a non-mechanical, yet genuinely systematic manner, seeking the explanation of success and disaster not in aptness or defect of contrivance but in the attitude of heart and will. Now this whole endeavour of Hebrew thought culminated in the production of the Messianic idea, and by Christ this Messianic idea was purified and made a working conception of daily life, verifiable in experience. In the Messianic idea, then, we are offered a practical alternative to the conception of mechanism.

To gain the right standpoint for a sympathetic understanding of the evolution of Messianism one has to realise that the Messianic idea is essentially a proffered solution of the problem of suffering and evil, at first in a national reference and finally as regards the individual as well. Not through any narrowly legalistic assumption that merit has a right to be rewarded but through its genuinely religious consciousness of Jehovah as the covenant God, anxious to bless, Hebrew thought from the very first was prepared to feel undeserved calamity to be a religious problem as calling in question Jehovah's power to give effect to His gracious desires. Passages like Deuteronomy xxx. 15—20 lay down the principle that national prosperity depends not, as the mechanical principle would imply, on the skilful application of knowledge but on spiritual and moral conditions; and by such passages as Proverbs viii. 35, 36, and Ezekiel xviii. 1—9, the same principle is extended to the case of the individual. Acceptance of such a principle obviously must give rise to a religious problem in every instance where experience shows a disproportionment between suffering and demerit. Now Hebrew history is full of such experiences. Whatever their national faults, the Hebrews were the only nation of Jehovah-worshippers, and therefore, to themselves at least, they seemed in comparison with neighbouring nations to be like an upright man among the unrighteous. Why then, if Jehovah was really God, did not their national experience as compared with that of other peoples

correspond to their comparative merits? Psalm lxxiv affords an excellent example of the stress of spirit that lies behind the Messianic hope—of the inner logic, so to speak, of the Messianic idea.* What has happened is the triumph not merely of a foreign power but of wickedness and cruelty (*vv.* 3—8, 19—21) and of blasphemy (*vv.* 10, 18, 22). Yet Jehovah is omnipotent (*vv.* 11—17). Therefore if He were to continue to permit this it would not be because He could not help it but because He did not care. But that would be inconsistent with His righteousness. Just as surely, therefore, as Jehovah is God, a day must be at hand when He will let His omnipotence have free play in service of His righteousness. This final inference is not explicitly drawn in the Psalm referred to, which goes no further than expostulation and petition, but it is the inference at which Hebrew thought arrives. Jehovah is not impotent; He is only waiting. As a solution of the problem of suffering and triumphant evil this conclusion is far from complete. It leaves one asking why Jehovah waits. And Hebrew thought was by no means unconscious of this defect. A magnificent contribution to its removal is supplied by the picture of the 'Servant of Jehovah,' who has to suffer not because he deserves it but vicariously in order that the undeserving may be won over to Jehovah, Who waits in order that they too may share in the blessings of the new era which He is about to establish. Another suggestion is offered in the Book of Job, namely that God may permit suffering and adversity for a time in order to test the disinterestedness of His servants. Upon a much lower spiritual plane are the speculations as to the cause and the length of Jehovah's delay to be found in 2 Esdras iv. 22—v. 55, but they are most instructive as showing how conscious Hebrew thought was that, as a solution of the problem of suffering and triumphant evil, the Messianic hope required to be supplemented by some explanation of the interval interposed before its fulfilment. Still none of these suggestions is more than such a supplement. They are not alternative solutions. The main thought remains the same throughout, namely that the conditions of prosperity and adversity in this world are moral and

* Its serviceableness for this purpose is not affected by the question of its date, whether it be post-exilic or even Maccabean.

spiritual, and that any divergence from this rule is abnormal and, if God is really God, can only be temporary. Thus the Messianic idea stands in the strongest contrast with the principle of mechanism and its implications that success and prosperity may be commanded by nothing more spiritual than the skilful use of knowledge, and that even innocent ignorance may at any time induce catastrophes extending far beyond the person responsible.

We must now turn from considering the general significance of the Messianic idea to observe the gradual development of its content. In the broad sense in which the term is here employed any Old Testament passage which is concerned with depicting the future that faith feels itself justified in expecting Jehovah to bring to pass for His covenant people is Messianic, independently of whether this future is pictured as ushered in by an anointed Deliverer or Messiah. Now when we compare the different passages bearing this character we find striking contrasts. Early faith apparently felt that the power and goodness of Jehovah would be sufficiently vindicated by the re-establishment of the Chosen People in the enjoyment of a prosperity which, if slightly idealised, is yet described in terms of ordinary human experience. But in passages of a later date faith often shows itself quite unable to rest content with a conception so restricted as this. The noble conviction is reached that no self-vindication on the part of the covenant Jehovah can be adequate to His omnipotence, righteousness and goodness unless it includes the perfecting of His world. There must be a triumph not only over wickedness but over pain, disease and death as well.

Only a few illustrations can here be offered. Psalm lxxii, whatever its date, is a good example of a picture, the features of which do not involve what is popularly called the miraculous. The same may be said of the first five verses of Isaiah xi. 1—9, but the remainder of the passage employs figures which can hardly be taken to mean less than that Jehovah's fulfilment of His purposes must include "a restoration of the harmony of creation." Isaiah xxv. 6—8 paints a still more impressive picture in which "the cessation of all the evils of human life" is expressly included. Death is to be "abolished for ever," and "when Jehovah removes the veil [of mourning (v. 7)] He sees the tears and wipes them away." After the Exile the Messianic idea appropriates to

The natural inference is that, however important might be the points of difference between Himself and His fore-runner, He meant by the Kingdom of God substantially the same culminating era of Divine self-vindication and human blessedness as the Baptist, in general agreement with apocalyptic thought, intended. Moreover the facts support this inference. In harmony with apocalyptic thought Christ regards the existing age which the Kingdom is to displace as under usurpation by Satan (John xii. 31; xiv. 30), to whose power were due the physical infirmities and mental derangements of which the age was so full (Luke xiii. 16; Mark iii. 22—27). The 'consummation of the age' (Matt. xiii. 39, 40, *R. V. margin*) was to include a Judgment described in almost exactly the same figure as the Baptist's. In 'the age to come' (Mark x. 30, *R. V. margin*) death was, as the apocalyptists had predicted, to be no more; the kingdoms of the existing age were to be supplanted by a new world-wide order so utterly different in principle* that in it the title to domination would lie in meekness (Matt. v. 5), greatness would consist not in authority but in service (Mark x. 42—44), and the principle of enforcing right by might would have no place (Matt. v. 38—41; John xviii. 36); this supplanting was to be heralded by the kind of portents, prodigies and convulsions in the order of nature which according to the ideas of the time were the normal concomitants of every great political crisis, but in this case upon a grander scale (Matt. xxiv. 29; Luke xxi. 25—26); to suit the moral and spiritual perfection of the new era there was to be a 'regeneration' (Matt. xix. 28) of the earth, even physical objects becoming 'new' (Mark xiv. 25), and the conditions of human life were to be altered (Mark xii. 25); indeed, the Kingdom was to transcend the limits of earth altogether and the Son of Man was to be the ruler of the heavenly hosts as well as of man (Matt. xxiv. 31).

In respect of the features which have thus been drawn together Christ's teaching moves, so much upon the lines of apocalyptic thought, albeit in a much nobler spirit, that it is evident that in announcing the nearness of the Kingdom of God He means the same world-consummation, as apocalypse had

* In this point Christ's conception has much more in common with prophetic than with apocalyptic ideals.

foretold. But we come upon an entirely new feature when we find Him declaring that this Kingdom is already present. In saying this He does not at all mean simply that there is already formed the nucleus of the community which is to inherit this Kingdom. On the contrary He means that the free working of the Divine omnipotence, which is to characterize the new age and to constitute it a world-order where God is effectively sovereign, is already in evidence. That this is His meaning is evident from Matthew xii. 28 and still more so from Luke vii. 19—23, where He appeals to the cures not only of demoniacs but of all kinds of afflictions as proof that the powers of the age to come are already present to abolish the ills of this age, and that consequently He Himself through Whom these powers are made available must be the Messiah. In Luke x. 18, 19, He prophetically recognises in the mental cures worked by His disciples the fall of Satan from his present exalted rule, and in the light of this dethronement He guarantees to them the right to be immune from all the kinds of hurt that this 'enemy' delights to inflict. While the Kingdom is thus already present, however, it has to go through a period of quiet gradual growth (Matt. xiii. 31—33), which nevertheless does not exclude an aspect of suddenness in the arrival of the final consummation (Matt. xxiv. 27, 37—39) any more than the gradual ripening of the grain excludes the sudden transformation which the sickle works (Mark iv. 26—29). The final stage cannot arrive until the Gospel has been preached to the whole world (Matt. xxiv. 14) and until, for good or for evil, human nature has matured (Matt. xiii. 30). Yet, if the Synoptic tradition can be trusted, Christ appears to have cherished to the last the hope that the ripening process would be so quickened by the influence of His death and resurrection (John xii. 24) that the consummation might arrive within the lifetime of His own generation (Mark ix. 1, xiii. 30, xiv. 62; *cf.* John xxi. 22, 23).

It is with the Kingdom as a present reality that we are specially concerned in this article. For by this conception Christ removed the Messianic idea from the realm of prophecy and speculation and enabled it to compete on equal terms of practical verifiableness with the concept of mechanism. Before developing this point, however, let us pause to note how vital an element in

the Christian Gospel this lesson that the Kingdom is already present constitutes. It is not possible to show here the extent to which it determines and illuminates Christ's moral teaching. But it is evidently the point from which the Apostles started in their thinking and preaching. The Tübingen tradition for long prevented modern Biblical scholarship from recognising this fact. At the time of Christ "Judaism had two poles—legalism and Messianism. Baur's error was that in the interpretation of Christianity he believed that the legalism of the current Judaism must be taken as the starting-point." The result has been that the question of relation to the Law has been assumed to be the key to the whole of Paulinism. But the controversy between Paul and the Judaisers presupposed a common ground of belief which by its greater importance constituted both them and him Christians in spite of their differences, and this was the conviction "that the age to come had broken its way into the present, as indeed was visible to the eye in the miraculous workings of the Spirit within the community."* When we realise that this conviction is the central thing in Paulinism, we quickly discover that what was fundamental and foremost in Paul's conception of Christ's death was not the idea of satisfaction rendered to law but the idea of His death and resurrection as the point of transition between the two ages. "The Christian belongs to Christ and through Him to the higher world, and the life which he now lives in the flesh, he lives in the obedience of the Son of God Who died for him."† This conviction of the presentness of the Kingdom or new age becomes in the Fourth Gospel still more obviously the dominant note of Christianity. The fact of a future culmination is, indeed, presupposed and incidentally alluded to, but the central thought is that eternal life is already a present possession. Its sole condition is a true personal knowledge of God (John xvii. 3). Knowledge of God through Christ imparts the deathless life. And this thought affords a principle which strips the Messianic idea of its defective Jewish time-form. Had there always been true knowledge of God, the whole history of earth would have been a glorious Messianic era; eternal life would always have been

* Kattan's *Zur Dogmatik* (Tübingen, 1904), pp. 271, 272.

† *Ibid.*, p. 291.

in man's possession. For just as the Messiah is no figure of time but the eternal Logos, so the Messianic era is no affair of place and date. All perplexity as to the delay in its actualisation disappears, for this is seen to be due to the will not of God but of man. God does not need to conquer; He only shines and darkness vanishes. But until in the person of Christ a pure human heart looked wholly at God, mankind had hardly seen the shining and so the darkness lingered.

With the clue of this principle in our hands let us turn back to the Synoptic record. What corresponds there to the Johannine conception of 'knowledge' is the term 'faith.' Between them there is no real disharmony, for the former means the knowledge of personal acquaintance, and the latter means confident dependence and expectation, which of course presuppose personal knowledge. Now in the Synoptics the measure in which the supernatural powers of the Kingdom of God are already available to man is declared to be limited by nothing but the degree of human faith (Matt. xvii. 20). But to recognise this fact is to discover in the heart of the Synoptic Gospels the very same principle which, in the hands of John, strips the Messianic idea of its defective time-form. It also explains why the date of the culmination must depend on the ripening of mankind and was necessarily a matter of uncertainty even to Christ Himself.

We are now in a position to confront the mechanical conception of reality which has led mankind into so much unnecessary failure and suffering with the conception that the true art of life lies not in mastery based on knowledge but in learning that direct fellowship with God Omnipotent which, according to the teaching of the New Testament, has always been open to man. What is offered is a real fellowship—a working together of the wills of God and man for the ends of the Kingdom. In such a fellowship with such a Protector one would naturally expect no suffering unless for educative ends. But Christ, Who is our great pattern in this life of fellowship, while markedly protected by God, was yet allowed to suffer unto death, and although Christ promises His disciples similar supernatural protection (Luke x. 19, xxi. 18) yet He also anticipates for them suffering in the service of the Kingdom (Matt. v. 10—12). What is the meaning

of these apparently conflicting features of the life of fellowship with God? The occasion of the entrance into the world of human sufferings unneeded for purposes of education was, we have seen reason to believe, man's preference for the option of independence. Reality, being spiritual, responds to man differently according to the attitude he assumes. To those who treat it mechanically, it responds on the whole mechanically. But when any one ceases to treat reality as mechanism and takes up instead, with unswerving consistency, the religious attitude, the mechanical response should cease and apparently there should be no useless undeserved suffering. It is to be remembered, however, that while the individual's environment is wholly spiritual, it is constituted by the wills of men as well as by the will of God. And Christ teaches that in the Kingdom of God evil men are not to be opposed by force, which can never really overcome the evil will at its root, but by the only effective power for this purpose, namely active, enduring love. As against all evils of body, mind and circumstance which obstruct the ends of the Kingdom, the man who lives in perfect fellowship with God may appeal with perfect confidence for 'supernatural' (supernatural, that is, from the standpoint of mechanical conceptions) assistance. But for the very sake of the Kingdom itself we may be called upon to bring to bear upon the sinful will of others that mightiest influence which patient endurance of aggression alone can wield. And such sufferings, being a service rendered to God than which none less costly would serve the purpose, are no real evil but part of the satisfying Best. So it was with Christ Himself. As against the mental and physical maladies which marred and hampered human life He invoked without hesitation the might of the Father. But when faced by the attempt of the evil will of the Jews to bring His career of labour to a violent end, His prayer was prefaced by an 'if it be possible,' and the answer was only a strengthening to encounter the sorrow.

It is no part of the purpose of the present article to attempt a philosophical analysis and a practical development of the conception which has now been set forth as the alternative to mechanism. The endeavour has been simply to show that there does lie to hand an alternative conception which has not been the mere speculation of isolated individuals but has been systemat-

ically applied to the interpretation of experience by the best thought of a whole people; that by Christ this conception was transformed in such a way that it has become as subject to daily practical verification as the mechanical concept of nature has seemed to be; and that the art of living to which it points is no lawless reckoning upon unlimited miracle but is a fellowship with the infinite God which, by the very nature of the common end, controls the purposes for which claim may be made upon His unlimited resources. Since there exists this important alternative to the mechanical concept, which was shown, in the second section of this article, to have worked so badly, it is obviously incumbent upon the human mind to apply itself to the re-interpretation of life in terms of it as systematically and strenuously as it has hitherto laboured at the application of the rival concept.

A. G. HOGG.

SIVA-GNANA-BOTHAM—III.

IN the first place let us briefly review the main ideas which are found in the exposition of the soul's redemption in the Siva-Gnana-Botham. It is impossible in the space available to do more than give a brief summary. The ideas are deserving of a much more careful and complete study. To begin with, what is said of God's action in the redemption of the soul?

I. THE DIVINE ACTION. It is perfectly clear that the soul's redemption according to the Saiva-Siddhantam is due entirely to God. The Lord Himself must begin the work or the soul can never take any step whatever in the path of liberation. A beautiful stanza in the commentary of one of the Truth-Seer's disciples brings this out very clearly.

“Just as a king might come to his son who has been separated from him and who, knowing nothing of his true position, has been caught among savage tribes, and make known to him that he is truly his son, separate him from these savages, make him like himself, guide and guard him; so the Lord, in the form of a Gracious Teacher, comes to the soul caught by the five senses, harassed and deluded by them, and separates it from them;

cleanses its impurity, makes it as Himself and places it at His Feet."*

The beautiful simile of the mother's love in our text in VIII. 2 (c) also teaches the same truth. As has been pointed out previously the Divine Agent in this work of redemption is the Gracious Energy of God.

"That pure energy is the light of wisdom. That Energy cannot exist apart from the Lord. That Energy dispels the sense-evils which have clouded the soul from eternity and reveals the Lord in his rejoicing, just as the sunlight dispels the darkness and reveals the sun."†

The next point to be noticed is that the work of God in redemption is effected through a pseudo-incarnation—a divine manifestation in a form specially adapted to the condition of the soul. The essential thing is that the Lord comes as a Teacher—a Gracious Teacher. The word Grace plays a very large part in the Saiva religion.

We may note here the classification of souls into three classes. (1.) The *Sensuous* (sahalar) who are under the dominance of the three sense-evils of sensuousness, self-assertion and retributive force. (2.) The *Spiritual* (piralayākalar) or those who have been freed from the dominance of sensuousness. (3.) The *Pure* (vignanakalar) who have been freed from the dominance of sensuousness and retributive force and only have the one sense-evil of self-assertion. That is to say their union with the Lord is as complete as it can be in this sensuous world. The last sense-evil only passes away when the soul leaves the sense-body. This classification roughly corresponds to Paul's classification into carnal, psychical and spiritual. It has been thought better however to use the terms Sensuous, Spiritual, Pure, as representing better the meaning of the original. The Lord appears to each of these classes in a form specially adapted to their peculiar conditions. To the Sensuous He comes in a human form, cognisable by the senses, and begins His work of teaching the soul the reality of the spiritual. To the Spiritual He comes as a spiritual teacher in His gracious spiritual form. To the Pure He does not appear as another person, but as an

* Sivagnana-Sitthiar, VIII. 1.

† Sivagnana-Sitthiar, VIII. 5.

indwelling spirit in their hearts He influences them so that they intuitively learn divine things. The correspondence in this last appearance with the functions and nature of the Divine Advocate promised by Jesus Christ can hardly fail to be noticed by all Christian readers. In all these manifestations He is regarded as a teacher and it is in the traditional habiliments of the Guru that He first appears. He has to teach men the true wisdom. There is also another side to God's redemptive activity, the purification of the soul from sense-evils.

The presence of the Spirit of the Lord purifies the soul. This is regarded partly as a result of the teaching of wisdom by the Divine Teacher. But again it is also regarded as an inevitable effect of the presence of that Spirit, just as the presence of the sun dispels the darkness. The illustrations in XI. 2 (b) of the moon little by little dispersing the darkness and in XI. 2 (d) of the morning sun driving away the clouds of mist are very beautiful and appropriate. There is just one other point which should not be lost sight of, *viz.*, the idea of the persistence of Divine Grace—an idea which had a large place in Calvinism. This idea is expressed in X. 2 (b). The Lord will carry out His work till His purpose is completely fulfilled.

II. THE SOUL'S ACTION. We shall now see what part the soul itself has to take in this redemptive work. Briefly there are four stages in the soul's response to the Divine Action. First, the soul must feel the power of the Divine Grace as it is revealed in the Divine Teacher and in the words of our book it must "come to the Feet of the Lord." Secondly, the soul must, through the Divine Wisdom, see the Divine Nature in itself as the king's son had to realise his royal lineage. "Divine Wisdom is self-illuminating, revealing at the same time both the self and the Deity,"* says a commentator.

As the soul receives this Divine Wisdom and finds in it a "cooling shade," it next comes to realise the transient nature of the whole sensory universe, and then definitely renounces this as an end, or an object for its affection, and fixes its thought upon the Lord Himself and His Divine Grace. This is brought out in a very fine stanza in Sivagnana-Sitthiar.

"The soul through the teaching of the Divine Teacher

* Sivagnana-Sitthiar, IX. 5.

comes to know that the sense-world is unreal and so to hate it all, with its varied beauties and enjoyments. The all-wise One who is without height or depth, without definable qualities, beyond human understanding and without any attachments, will reveal Himself in his heart and bestowing upon him that unspeakable love, and through that love, unspeakable joy, will reside in his soul."*

Thus the soul finally comes to hate all the sense-evils and through the Gracious Energy of the Divine Teacher it is gradually freed from them. The soul's part therefore in the attainment of this liberation is first of all the joyful reception of the Gracious Teaching of the Lord, and secondly the giving over of itself to the influence of the Spirit of the Lord.

III. THE END OF THE SOUL'S REDEMPTION.—We have now studied the methods by which the soul's redemption is effected and we have to see finally the end of that Redemption. The ultimate stage of the Redemptive Process is conceived as a union between the Soul and God. The exact nature of this union is expressed in the phrase "an Advaita union," *i.e.*, an inseparable union of the soul with the Lord. This union is regarded not as the union of two equal and identical parts of one metaphysical entity, but the union of two souls in a definite relationship. This relationship is sometimes looked upon as that of a son and a king, but most usually is expressed in the terms master and servant. It is an eternal relationship which can never be broken. Though the soul is united to God in this indissoluble union, it does not become identical with God but co-exists in a union of master and servant, effected and maintained eternally by the Divine Grace. I will quote a little from Sivagnana Yogi—the greatest commentator on the Siva-Gnana-Botham.

"The King's son in relation to the king possesses a derived authority and not a self-constituted authority. Similarly the soul never breaks the relationship of servant and master which it has with God, and although, if God is conceived as external to itself, the soul may be regarded as self-determining, when God is conceived as indwelling in the soul, the soul must always be regarded as determined. It is said that the soul is self-deter-

* Sivagnana-Sitthiar, IX, 6.

mining in heaven. This is true as regards the bonds of the sense-world and the operations of God as a result of those bonds, but because the soul can only operate by means of the Grace of God it must always be regarded as determined."

"There are two kinds of Intelligence—first that which knows of itself, secondly that which knows only as it unites with another intelligence. As the soul unites with the Lord it takes upon itself the qualities of the Lord, and becomes like Him. In this sense it may be said to become the Lord, but as it has immediate knowledge of the Lord alone, with whom it is united, it must be called the servant of the Lord. This union and likeness take place through the Gracious Energy, the Spirit of the Lord. The union is not like the union of milk with milk or water with water. The likeness is one which subsists only because of the union and not of itself."

"We learn from the sacred books that 'in heaven the soul enjoys supreme bliss.' The soul which can comprehend this supreme bliss can also enjoy it. To know we are united with an object is to be absorbed in that object. This is an experience. This experience is peculiar to the soul and cannot be predicated of the Lord. This heavenly joy is not, like earthly joy, the fruit of actions. The truest earthly joy is for the soul to possess a good character. So the true heavenly joy is for the soul to possess the character of God and to shine with His light."

The unity of the soul and God described by the simile of master and servant is primarily a unity of will, so that the acts of the servant are in truth the acts of the master, and the will of the master becomes also the will of the servant. This is made quite clear in chapter X. The acts that the soul performs in this union are not acts done in conjunction with the sense-principles, and so are not liable to the law of retribution. They do not produce further sensory existences.

In the following stanza the eternal distinction that abides between the soul and God is clearly expressed. "The difference between the Lord and the soul may be further seen in the following: The Lord is the Spirit of Divine Grace. The soul is the spirit that receives that Grace. The Lord is the Spirit who destroys sin and gives bliss. The soul is the spirit which

bathes in these. The Lord is the self-knowing spirit and the soul the spirit which knows only what it is taught. Though the two unite they are two and cannot become one and the same."

In the quotations given something has already been said about the conditions of this heavenly existence. The following quotations show that in the final state of heavenly bliss the soul realises its oneness with the Lord, becomes conformed to His likeness, and is completely cleansed from all sense-impurities. Through the Grace of the Lord, the soul shares in the Divine Wisdom, receives the divine calm of spirit, and lives in a state of unalloyed joy.

"The true definition of bliss is the full realisation of the Divine Grace, so that all sense-impurities are entirely done away with." †

"The Siddhantam says that the Lord will lead the soul through all its births by His Grace, immerse it in the sea of wisdom, give it boundless joy, wash away all sin, make it a freed soul, deliver it from the round of births and deaths, and set it finally at the Gracious Feet of the Lord." ‡

"After the soul has been prepared, the saving Grace of the Lord comes to it; wisdom appears and enters into his heart by the Grace of the Teacher, and he longs for purification. Then without like or dislike, looking upon everything with an equable mind, he becomes a freed soul, and he—finite intelligence—unites in an inseparable union with the Lord—infinite intelligence—and the likeness of the Lord alone shines out." §

IV. RELIGIOUS ACTS AND SACRAMENTS.—The practical religious life of the Saiva-Siddhantist remains to be considered. The Hindu mind has always realised the great value of religious rites and ceremonies, and Saiva-Siddhantism is in accord with this attitude in the stress it lays upon the practical religious life and special acts of peculiar virtue.

In chapter VIII. we see that a soul is prepared for the Divine teaching by the performances of certain religious acts in former births. It is distinctly stated that these acts cannot be

* Sivagnana Sitthiar, XI. 11.

† Sivapragasam, II. 32.

‡ Sivagnana Sitthiar, VIII. 16.

§ Sivagnana Sitthiar, VIII. 29.

regarded as means of obtaining heaven. They refer to the ordinary religious observances, acts of piety, and special penances. These are regarded as preparing the soul for the Divine teaching. The motive of the act is important, and it is enjoined that all these acts should be done with disinterestedness and done "to the Lord." Then to the soul that is making its pilgrimage to liberation two special religious acts are enjoined. The first is ecstatic contemplation or the intense mental contemplation of the Lord. This is a means for attaining union with the Lord and for the purification of the soul. The illustration of the person bitten by a snake, who concentrates his mind upon the Brahmany kite, the enemy of snakes, and so counteracts the poison, is used to enforce the lesson.

It is stated that if the soul contemplates the sensory world it will become united with its spirit; so if it ecstatically contemplates the Lord it will become like Him. The soul is likened to a mirror by reason of its correspondence to its environment.

The second act is that of the repetition of the five mystic letters. These letters are variously explained. Most Indian sects have some mystical formula of special virtue. There is a chapter in Tiru-Arul-Bayan which gives minute directions for the repetition of these letters and fully explains their virtue. The repetition of these mystic letters is supposed to destroy the hankering after the sensuous which "like the scent of the assafœtida" still clings to the soul during its existence in this sensory universe, and at the same time to prevent the works which have to be performed from acquiring retributive force.

The twelfth chapter treats of what might be called the sacraments of Saivism. The objects of religious worship enjoined in this chapter consist first of the saints of God, and secondly of special symbols which have acquired a peculiar divine significance. The absolute necessity of worship and devotion is insisted on. This worship and devotion is at once the expression of the love of the soul to God and the means of keeping the soul in blissful union with the Divine Teacher while in this world. The Lord shows Himself more clearly in some things than in others, and those things in which He shows Himself most clearly are declared to be objects of worship and to be regarded as if they were the Lord Himself; and by means of ecstatic contemplation

and special incantations they may be said actually to become the Lord for the true worshipper. The love-filled devotees of the Lord, smeared with the sacred ashes and wearing the bead rosary, and those sacred temples where He has manifested Himself are to be the special objects of worship and to be regarded "as the Lord Himself." One commentator says: "Upon those who see the Lord in the sacred temple, the Lord Himself will bestow His Grace. To those who worship the sacred forms with mystic prayers, and to those who, saying 'The All-pervading has made His home in this place,' make offerings there, the Lord will appear in the symbol like the flame in the fire according to the wish of each, and will bestow His Grace upon them. As the hidden milk of the cow flows in streams at the mere thought of the calf, so the Lord in the abundance of His love appears everywhere to His devotees and bestows His Grace upon them."* So even here it is the Grace of the Lord which is the object of the worshipper.

This is but a brief review of some of the main points of Saiva-Siddhantism as taught in the Siva-Gnana-Botham. Modern Saivism also abides by these principles of religious devotion and worship, and all Saivites accept the Siva-Gnana-Botham as an authoritative expression of philosophic Saivism.

The advocates of Saiva-Siddhantism claim for it that it is a universal religion completely satisfying the religious nature of man. While one must admit that the teaching we have been considering has more to justify this claim than that of many other religions on behalf of which it is made—perhaps more than any other religious teaching of the East—yet many who study it with an impartial mind cannot fail to see things in it which point to an end, a religious teaching and experience, not contained here; and all must agree that this teaching as it is developed in the every-day life of the people of South India today has many defects and has not shown a power to work to the end of Divine co-existence which it has itself inculcated. From the point of view of Christianity also there are some things in this teaching which prevent it from being accepted as the final form of religion, or as a religion which can completely satisfy the religious nature of man. It remains, therefore, to deal briefly

* Sivapragasam, XII. 4.

with those points where it seems to come short both of man's religious needs and of the measure of the glory of God. This may be done with the greatest reverence not only for the expositors and saints of this religious system, but also for the teachings contained in it. By these high teachings we may be helped in many ways to realise the greatness of the Grace of God and to understand the way of the soul's pilgrimage to a truer and nobler life. In these books we are in the presence of men who have been with God and whose thoughts have been influenced by His Spirit. This does not mean of course that one can accept fully and entirely their interpretation and expression of Divine truth. Every time, every place has its deficiencies and its limitations. The expression and interpretation of Christian truth given by the Latin Schoolmen would not be accepted now by the majority of Christians. So all expressions and interpretations of truth are open to criticism. There are six points in particular that call for criticism.

(1.) The emphasis of the teaching is more often on the metaphysical and the intellectual than on the moral. In fact we may say that the ethical is in the background. In the discussion on the nature of God the metaphysical qualities and relations are emphasized. In the whole teaching on the soul's salvation and its pilgrimage to liberation, the metaphysical and intellectual elements hold the most important place. The Divine Teacher comes to impart wisdom. The soul that has received this teaching realises the transient nature of the world and knows the likeness of the two kinds of acts. It comes to see all things in God. The final liberation is more a metaphysical than an ethical condition. This insistence on the metaphysical and intellectual is of course a characteristic of all Indian philosophies. It brings with it an air of aloofness from ordinary practical life and only seems to find a place for the recluse, none for the business man. The ideal religion (Sanmarkkam) must not only be a metaphysic for the sage but also essentially and emphatically an ethic for the practical man. Even in regard to practical worship the teaching of Saiva-Siddhantam is governed more by metaphysical than ethical factors. Modern life with its duties and relations calls for a clear and dominant ethical note in any religion which is to exercise a real influence in the world.

(2.) Owing to this emphasis upon metaphysics Saiva-Siddhantism is lacking in the sense of the viciousness of sin. Sense-evil—the impurity which beclouds a man's life and prevents him from enjoying communion with the Divine—is very seriously dealt with, but it is regarded as a metaphysical evil bound up with this sensory existence. A strong ethical idea of holiness or a clear emphasis upon sin as an offence of the soul against God is hardly to be found in this wonderful religious philosophy. It must be admitted, however, that this ethical idea of sin does come out more strongly in the Saivite devotional literature. Manikkavasagar, Appaswamiyar and Ramalingaswamiyar lay a good deal of stress on the ethical idea of sin and mourn their sins with the same moral vehemence that the psalmists showed. They also recognise that the true life of communion with God must express itself in holy acts. This, however, is truer of the two latter than of the first. Pattinattu Pillai, too, is strongly ethical. But the metaphysical idea of sin has mingled with and largely confused the ethical idea, especially in the sense that all action is bad, independently of its quality, as it leads to re-birth.

(3.) In the religious philosophy that has been reviewed the idea of forgiveness is lacking; this of course follows from the metaphysical view of sin. Forgiveness is not what is needed. It is a modifying of intellectual ideas and relations. But in this also Saivite devotion is ahead of its philosophy and there is no doubt that the saints of this religion feel and express their reception of God's forgiveness. Some such idea cannot be kept away altogether when divine grace plays such a prominent part in the soul's salvation. According to this philosophy the relentless working out of the retributive law cannot be stopped; and yet Tayumanavar has a beautiful sentence in which he shows that he has got at the heart of true religion. "Just as a crore of crows gathered on the tree are scattered by a single stone, so even though a crore of retributive acts may gather together, they can work no evil to the soul of him who has sought the boundless Grace of God." The idea of the clean sweeping away by an act of forgiveness of all the centres of retributive force is expressed in these words. But one must say that this idea of forgiveness does not come out of the philosophy, but out of the personal experience of the saint, which

in this way has triumphed over the defects of the philosophy. However, the Saivite doctrine of Grace would naturally lead to the idea, especially if there were contact with Christian thought.

These three defects could probably be modified, however, within the system itself, and in fact, as we have shown, they are modified by the results of personal experience. There remain however, three more which seem to be inherent in the religious system as it stands and incapable of modification within the system itself.

(4.) The teaching on the manifestation of the Divine Teacher lacks certainty and reality. The experience of this manifestation is of the nature of a vision-experience. It has no basis in general world-history. In the history of Manikkavasagar the coming of the Teacher had for him a definite basis in a historical fact, but that historical fact was for him alone and not for the world generally. So with Gnanasambandar, Appaswamiyar and others. It is asserted that the Divine Teacher will manifest himself to every soul who is properly prepared, but there are no definite historical facts upon which that soul may rest. A manifestation to Manikkavasagar is thought of as special to him on account of his great piety. Many of these manifestations too are bound up with incongruous legends which do not always impel the modern mind to belief, or give satisfaction to its religious consciousness. Not only so, but it is distinctly asserted that this manifestation is not real in the sense that our existence is real, but only a vision. Saiva-Siddhantists to-day object most strongly to any real Incarnation because they say it is impossible for the Divine to come into any real contact with the sensory universe. But it may be questioned whether the teaching of Saivism goes so far as this. An Incarnation does not appear to be absolutely incompatible with the teachings of Saiva-Siddhantism. The manifestations of Siva to his devotees were clothed in sensory forms, their actions were in accordance with sensory conditions. It is true they were but temporary manifestations, and that the Divine Soul could at any time release itself from those conditions. The body also seems to have been in a sense illusory, as it could disappear and transform itself at the will of Siva. Yet if even in this sense the Divine can so far accommodate Himself to this sensory universe, it can-

not be said to be intolerable that in reality the Divine should consent to limit Himself to a human form. Saivism, however, knows nothing of a historical manifestation which has universal reality and validity ; but there seems to be no insuperable obstacle in Saivite teaching to the acceptance of the truth of a real Incarnation.

(5.) As a result of this uncertainty with regard to the Divine Teacher and also of the metaphysical trend of the whole doctrine, a certain unreality seems to attach to the teaching on salvation. In parts it is a beautiful mysticism with a noble metaphysic, but it fails to find a real point of contact with practical human life. Even the boundless grace of God has no sure way of entrance into the human heart. Experience seems to show that mysticism, except for bringing light and consolation to a few great souls, cannot in itself become a world-religion or a religion for the ordinary man. There is a metaphysical vagueness about it which eludes the ordinary soul. When we come to ask whether the masses of South India have ever found a sure remedy for their sin in the Saivite teaching of salvation, or whether ordinary men in large numbers trust in this teaching for their redemption from the bondage of this world, we must answer in the negative. It is not a path trod by the ordinary man, but is only the belief of a few rare spirits.

(6.) We come now to the final item of criticism—the teaching on idol-worship. Here there is a sudden drop from lofty philosophical heights to the sensory universe. After all, this religious system has found, like all others, that man needs in his religion not only high metaphysical teaching, but also something that is in touch with this sensory universe. Saivism finds this in idol and saint worship, which it defends in an ingenious way.

There is no need here to discuss the philosophy of this question. Doubtless many philosophical arguments may be found for it. Let us come down to facts of experience. Popular Saivism has become largely identified with the twelfth chapter of the Siva-Gnana-Botham, and the other eleven chapters are almost unknown to the mass of Saivite believers. Idol-worship, which is enjoined here only to the freed soul as a means of keeping out further evil, has become the sole religion of all.

One must probably find the cause of this injunction to idol-worship in two things—first the ordinary human desire for sensory connections to spiritual teaching, and secondly the fact that this philosophy found idol-worship already established and hard to get rid of, and so provided a philosophical motive and reason for it in its religious teaching. It is the old story of compromise. Hinduism has ever sought compromise. It has never been prepared to lose its limbs in order to save its soul. Experience—the general experience of man—teaches that idol-worship always means the absence of a truly spiritual religion. Where do we find the wonderful spiritual teaching of Saivism? We may find it only in these philosophical treatises, in the Saivite devotional literature and in the thoughts of a few saintly souls. But idol-worship we may see in the villages, in every temple, in every Saivite home. Suppose that the first eleven chapters of this book were ever proved false and only the twelfth chapter remained it would make very little difference to practical Saivism to-day. On the other hand if the twelfth chapter were declared false and that declaration were carried out in every village, how profoundly would the practical religion of every man be modified. Whenever idol-worship finds a place in a religion it gradually makes itself the one supreme influence in that religion. These are not speculative propositions, they are statements of experimental fact.

However we may sympathize with those who are trying to revive to-day the old spiritual ideas of Hinduism and to give them their due place in religious life, it seems that such a task is impossible until this disease of idol-worship has been destroyed. "A little leaven leaveneth the whole lump," and this one error has blotted out all the grand spiritual truths of Saiva-Siddhantism. These criticisms are not prompted by any spirit of bigotry or bitterness but by respect for the truths of Saiva-Siddhantism, in the faith that they will receive consideration in the same spirit by those who have found satisfaction in the teaching of Saiva-Siddhantism.

We now come to our last point—the relation of this religious system to Christianity. All who devoutly study the teaching must recognise its high spiritual fervour and admit that under the inspiration of God, its saints and sages have proclaimed in their

own entrancing way many great religious truths. Its emphasis upon the Transcendence as well as the Immanence of God; its insistence upon the real life of the soul as distinct though united with God; its teaching of the operation of the Divine Grace, the Love of God; its proclamation of salvation through the manifestation of a Divine Teacher to the soul and the purification of the soul by the Gracious Energy that proceeds from Him; its belief in a real heavenly life for the soul, a life that each soul lives in closest communion with God; these are all imperishable truths that mean everything to the religious soul. Not only these truths themselves, but their expression also in this wonderful philosophy, like the expression of the truth of the suffering Saviour in Isaiah, are of permanent value to the religious consciousness of mankind. None of these truths are alien to Christianity. In fact we believe that in Christianity alone do they find full and complete expression. Christianity is essentially the religion of Divine Grace. There are two things in Christianity, however, which at present constitute a barrier to this recognition by Saiva-Siddhantists—its absolute abhorrence of idol-worship and its identification of this Divine Teacher with Jesus Christ.

Enough has been said about idol-worship and only one sentence need be added. All experience and history teach that there is no possibility of any permanent half-way house between idolatry and Christianity, *i.e.*, of any spiritual religion which abjures idolatry and at the same time rejects Jesus Christ. This does not mean that there will be no change or modification of the present form of Christian teaching as a result of contact with Hindu thought. In many ways Christian teaching may be profoundly modified before it becomes the great religion of the Indian Empire.

Finally, as regards Jesus Christ, it would suffice to recite all the statements in Saiva-Siddhantism which refer to the Divine Teacher and show how they are completely fulfilled in Jesus Christ and in Him alone. Three only are given.

“O Sea of bliss, who in abundance of love didst come to cherish my precious soul.” (*Tayumanavar.*)

“That Spiritual Being, hard for men to know, became corporeal, came to this earth and gave even Himself.” (*Tiruvunthiar.*)

but as a catalogue of names that every "educated man" ought to know, a necessary part of the irreducible minimum of information which it used to be pretended that every man must carry about with him, but which no sensible man ever really did. Latterly some over-zealous Matriculation examiners attempted to force teachers in High Schools to treat Geography as a less inhuman thing than the dry bones of a Gazetteer, and got heartily abused for their pains. And they well deserved the abuse, for how can teaching be reformed by changing the style of examinations? You can as well attempt to calm an infuriated bull and compel him to ratiocinate on the harmlessness of the red rag that has been waved before him, by twisting his tail. Now that the Matriculation Examination is (we hope we are not too "previous" in our felicitations) defunct, and the new School Leaving Certificate scheme does not propose to include Geography among the subjects in which there will be a public examination, there is some chance for the intelligent teaching of the elementary portions of this subject in schools.

But should Geography always be regarded as no more than a school subject? Does it not deserve to find a place in the subjects studied in Colleges? At present, the only reference to Geography in the courses of University studies occurs as a note:—"A knowledge of Geography shall be required from the candidates in both Ancient History and Modern History," in the Intermediate Examination in Arts. One ought to be content with small mercies in this world. It is something that it is recognised that a candidate is expected to know where the places of which he reads in his history are to be found. In the course of a quarter of a century perhaps he will even be required, if the newspapers will permit it, to discuss what influence the physical features of the locality of a historical event had on its course; and later on, provided always the opinion of the outside public is not against it, to discuss how the geographical conditions of a land are the chief determining factor in its history. But all this has nothing to do with the question of Geography as a University subject of study.

Tolstoy ran an experimental school on his estate near Tula and taught Geography according to all sorts of methods, old and new, and ultimately came to the conclusion that Geography was

a subject fit only for the University to deal with, because real geographical teaching presupposes a knowledge of the natural sciences and of ethnography. Hence it is worth while discussing the question—Why should not Madras have its School of Geography?

Most of the leading Universities of the world have already led the way in this matter. The efforts of Mackinder and Herbertson have raised the Oxford School of Geography to a position of predominance in England. Besides the Professor there are six others engaged in giving geographical instruction. The Diploma in Geography is treated as the equivalent of two of the groups of subjects in the final pass examination for the degree of B.A. This is of course different from the geography wanted as a part of the final Honours School of Modern History. The Cambridge Board of Geographical Studies manages the Department of Geography there; there are three lecturers in the subject, and an ordinary B.A. degree may be awarded in Geography, besides a diploma in Geography intended for those who are not members of the University. Moreover, a knowledge of Geography is tested in Parts I and II of the Historical Tripos and in Part I of the Economics Tripos and also Part I of the Natural Science Tripos (Geology). In the London University, a fairly extensive geographical course is required as a compulsory subject for the Intermediate Examination in Economics and is an optional subject for the same examination in Arts and for B.A. (Pass). The leading Colleges affiliated to this University have Departments of Geography; of the Professors, the names of Lyde, of King's, and of Mackinder, of the London School of Economics and Political Science, are well known to schoolmasters here. In the University of Manchester, Geography is compulsory for the degree of Commerce, optional for all stages of the B.A. course as well as for B.A. Honours in Political and Economic Science and for M.A. The arrangements in Birmingham, Liverpool and Aberystwyth are somewhat similar. Leeds and Sheffield provide for geographical teaching, though they do not give it the prominence the other Universities do. The position of Geography at the Scotch Universities is not so good as at the English. Glasgow has only recently opened a Geographical Department, and has ruled that Geography may be taken as a subject for the M. A. Degree.

So too at Edinburgh, where the subject is optional for M. A., and for the Honours Examination in Economic Science.*

Turning now to America, we find that "at the present time, Cornell offers at least two courses in Geography, Harvard three, Yale five, Wisconsin six, and Chicago eleven. These five Universities now offer a total of at least twenty-seven courses in Physical Geography. The courses offered by the Chicago University are perhaps the most striking: Commercial Geography, Influence of Geography on American History, Economic Geography of North America, Economic Geography of Europe, Advanced Commercial Geography, the Geographic Problems of the Orient, Principles of Anthropogeography, Geographic Influences in the History of New England, Geographic Influences in the History of the Interior. Such an array of purely geographical courses recently added to the courses of instruction in one of our great Universities indicates a noteworthy trend of interest towards the study of man in his geographical surroundings. Even regional geography is now considered as a topic worthy of University treatment. Most of the larger Universities give courses in the physiography of North America and of Europe. Yale gives courses in the geography of North America, of South America, of Asia, and Geographical Control in History. The University of Wisconsin gives courses in the Physiography of the United States, the Geography of North America, the Geography of Europe, the Geography of Wisconsin, and the Geography of the World."†

Why, then, should we in Madras not have our own Board of Studies in Geography? I mean Geography not as auxiliary to History, but the science of Geography in general and the geography, physiographical and economic, of India and South India in particular. It is sure to bring about a Madras school of geographical investigators, who will prove a valuable asset to the country. This would be a greater service to the land at the present juncture than the existing degrees in Physics and Metaphysics.

Our intermediate Course in Group III (History and Logic)

* For further information, *vide* Herbertson's *Geography in British Universities*, in the *Geographical Teacher*, No. 26.

† Whitbeck in the *Geographical Journal* for April, 1910.

as compared with that in Physical or Natural Science is rather thin. It may well include Ancient Historical Geography, the Historical Geography of England and India, and the Economic Geography of the same two countries. In the B. A., both Pass and Honours, Group V may be treated as Group II, *i.e.*, divided into A and B, History being the primary subject in A and Geography in B. Both in A and B, at least in the Honours course, the investigation of the History or Geography of a small region of Southern India must be compulsory. An even more useful plan would be to have three options in Group V—(A) History, (B) Geography, (C) Economics, especially in relation to Commerce.

P. T. SRINIVASA IYENGAR.

NOTES OF THE MONTH.

LAST month we referred in our Notes to the death of Florence Nightingale. *The Epiphany* of Calcutta draws from her life-story a moral so practical and pertinent for Indian society that we cannot refrain from passing on the substance of the article to our readers. It is headed *An Unmarried Woman!* and it opens with a passage from contemporary Indian life:

“We have heard lately of a Brahman gentleman who is resolved that his daughter, who is a girl of some promise, shall be so educated that she in her turn may be able to help to uplift her Indian sisters. For this reason he has refused to give her in marriage and she is prosecuting her studies in a College, hoping eventually to graduate in the University. The girl is now 17 or 18 years of age. Each day the father himself conducts her carefully to the College. But what is his experience? He himself declares that as he walks with his daughter through the streets, she is subject to spoken insult from the passers-by. They declare in tones which are meant to meet his ear and her ear, and indeed are actually heard by them, that this girl is not what she ought to be, that being unmarried at that age it is quite clear why she is unmarried, and so on. A father walking with an unmarried daughter in the streets of an Indian city, if that daughter be 17 or 18 years of age, can only do so at the risk of insult of a peculiarly painful kind; a refined Indian maiden doing her best to prepare herself to be of use to her ignorant sisters must face the slanderous tongues of those who should be the first to do her honour.

“How is it that such a thing is possible? How is it that an Indian woman's honour should be—we will not say, sullied, for that

cannot be, but—attacked by cruel insinuations, if her father and she determine that she shall remain unmarried either until she has reached the full maturity of her womanhood, or until she has been able to take advantage of the best education that is within her reach? On what grounds of social necessity or even advantage can the practice be based of forcing Indian girls to marry before they have attained to womanhood? On what grounds of reason or righteousness should foul calumnies be whispered, nay even shouted against them, because they claim with the consent and encouragement of their fathers a woman's inalienable right of deciding whether she shall be married or no?"

The writer then proceeds to contrast with this picture the case of Florence Nightingale, whom kings delighted to honour. One of our gracious King's first acts after his accession was to send her a message of congratulation on her ninetieth birthday, and at her death the King and Queen were among the foremost to pay tribute to "her untiring and devoted services." Yet Florence Nightingale was an unmarried woman. Nor did she stand alone in that. Throughout Great Britain there is a "noble band of unmarried gentlewomen who devote themselves to the ministry and service of others." Not by reason of religious vows or from any depreciation of the married state, but by their own free choice, and with the consent and approval of their friends, they spend themselves, often without fee or reward, for the good of their people. "Yet they are guilty of that which in India is regarded as a crime, *they remain unmarried*; yet into no man's mind in the West, however foul and degraded he might be in his general outlook on life, could there ever come the thought that these women were not as pure and chaste as the angels of God."

WE have no need to repeat afresh the incidents of Florence Nightingale's life, which is outlined again in *The Epiphany*, or to dwell upon the unflagging devotion with which she tended the sick and the dying in the Crimean hospitals. The writer recognises that the measure of freedom enjoyed by English and American women could not be suddenly conceded to women in India; but he pleads that at least those Indian women who, with their parents' consent, desire to equip themselves for their life's work by a share in higher education should be exempt from calumny and slander. We have no doubt the Indian members of the Empire, as well as others, have been thrilled with admiration by the example of Florence Nightingale; and the light thrown on Indian life by the contrast set forth in *The Epiphany* is peculiarly searching. As the article concludes, "Such was this

unmarried lady who has just passed to her rest, who just because she was unmarried was able to give herself so utterly and completely to the service of others. Her life has indeed a message to Indian women as to all women, but the special message of her life is to Indian men."

THE recent Prize-giving of the S. P. G. College at Trichinopoly, at which the Hon'ble Mr. Hammick presided, has called further attention to the present educational policy of the Madras Government. Mr. Hammick, in his personal capacity, expressed his gratification at the continued life and prosperity of the College—a sentiment which we heartily share. But as the Principal, the Rev. A. F. Gardiner, clearly showed in presenting his report, the recent Government policy of which Mr. Hammick is officially the mouthpiece is fraught with ominous probabilities for the institutions of which the S. P. G. College is a type. The danger is trenchantly expressed by Mr. Gardiner in his report, and has been confirmed by a vigorous article in the *Madras Mail*. The enhancement of fees seems to be a blow aimed at the Grant-in-Aid system, and it is (perhaps fortuitously, but none the less effectually) associated with a scheme which gives it a doubly injurious character. On the one hand, Government Grants-in-Aid are likely to be reduced; and on the other hand "model schools" are to be raised up with the fruits of this economy whose competition will be a serious menace to the aided institutions. We are not concerned to condemn the raising of fees in itself; with Mr. Gardiner we feel that that measure by itself had much to commend it. But if Government is to be true to the avowed policy and practice of the past, and to combine the fullest measure of educational advance with the minimum of public expenditure, it should do three things—drop the project of "model schools," foster aided institutions, and extend the scope of primary education.

THE argument of efficiency affords the only shred of justification yet put forward in defence of the projected models; it is squarely met by Mr. Gardiner. After dwelling on the high standard of education maintained in aided institutions and their undoubted popularity throughout the Presidency, he continues—"if, however, the inefficiency of a few is to be treated as a weapon against all indiscriminately, we are entitled to demand an *effective* measure of reform. The proposed Model Schools hardly satisfy that demand. Their expense precludes the possibility of their being extensively adopted as 'models,' while the luxury they provide will merely serve to weaken and demoralise efficient and deserving schools

of the usual type. We believe that a gradual extension of the Grant-in-Aid system with an increasing strictness of inspection would best serve the interests of the general public and of education."

THE *Madras Mail* presses home the apparent insincerity of Government's attitude towards primary and secondary education and their respective claims. We feel we cannot do better than quote this portion of our contemporary's article verbatim.

"So long as Primary education remains in its present backward condition, there is no excuse for Government proposing to incur the expenditure from public funds on Secondary education which the setting up of these so-called 'model' schools will imply. The Government of Madras, in expressing their opinion, as recently they did, on the question as to whether Primary education might not be made free, stated as one of their difficulties in giving effect to the proposal that they could not afford to do it, since they had to find in the next few years several lakhs of rupees for these Departmental Secondary schools. And this is said to-day, though more than a quarter of a century ago the Education Commission re-affirmed a policy which, after all, remains for India the wisest and most enlightened. In accordance with that policy, the Commission recommended 'that it be distinctly laid down that the relation of the State to Secondary is different from its relation to Primary education, in that the means of Primary education may be provided without regard to the existence of local co-operation, while it is ordinarily expedient to provide the means of Secondary education only where adequate local co-operation is forthcoming; and that, therefore, in all ordinary cases, Secondary schools for instruction in English be hereafter established by the State preferably on the footing of the system of Grants-in-Aid.'

"The reason for such a recommendation is obvious. The duty devolves on Government to secure the enlightenment of the whole body of the people of the land—this, rather than the Higher education of a small minority. But since the Higher education of the minority has also to be seen to, it must, so that money may be available for the discharge of the larger and more urgent task, be undertaken in the way that will be cheapest to the State, and that is by the system of Grants-in-Aid. The policy that is being pursued by the Government of Madras is the very reverse of this. They cannot afford money for Primary education, or for what is equally a clamant need, female education, because they lavish their funds upon their own institutions for Secondary and Collegiate education, and now they deliberately propose to compete directly with private institutions, which cost India

a trifle in comparison, and even to take into their own hands the direct management of institutions which have for many years been doing good work in the hands of the Local Bodies. Such action awaits an explanation that has not yet been made public, and a justification that will need to be incontrovertible. Will the new Minister of Education be able to reduce to consistency the policy of the various Provincial Governments and keep them to their proper task?"

THE educational minute of 1854, which has been repeatedly re-affirmed, and the recommendations of the Education Commission in 1883, which are explicit, remain unrepealed, and are understood to determine the lines of educational policy throughout India. But do they in fact determine the policy of Government to-day? Not only the menaced institutions but the public at large are entitled to claim an unequivocal declaration on this point. The *Morning Post* still pursues its campaign in favour of restricting the field of education in India and as far as possible concentrating it under the immediate control of Government. Recent policy seems to show more affinity with this programme (notoriously favoured by some Anglo-Indians) than with the ideals and the practice of the last half-century. It is, on the face of it, a serious blow to aided institutions; by diverting public funds, it threatens to starve primary education; and by increasing the proportion of direct Government control it encourages secularism and restricts the possibility of religious and moral education. This new departure, in the words of the *Madras Mail*, "still awaits an independent justification. And at this time of day it would need to be a justification both strong and conclusive, for it is an entire reversal of the policy of the Despatch of 1854, a policy which has been repeatedly re-affirmed by the Government of India."

THE July *Quarterly* has a noteworthy article by Mr. Edwyn Bevan on *The First Contact of Christianity and Paganism*, in which he reviews a number of works on Gnosticism and the early phases of Church History. He emphasizes the difficulty besetting the historian in his efforts to reconstruct the past which is due to the variation "in the *mentality* (that is the convenient catchword) of different races and of different ages." Nowhere, perhaps, is this variation more marked than in a point to which he presently refers—our attitude towards the unknown world. The characteristic of the ancient outlook on the world beyond our senses was terror, a frame of mind with which a modern mind finds it hard to sympathize. "The possibility that the Unknown contains powers deliberately hostile to him is one

the ordinary modern can hardly entertain even in imagination, though why, if it contains conscious beings of any sort, these should necessarily be friendly rather than hostile, it would perhaps be difficult to prove from the fragment of the universe accessible to our senses." The writer does not discuss the causes of this difference; but it is worth while to ask whence does "the ordinary modern" derive this implicit confidence in the unknown, of which he would find it hard to give a justification? There can be no doubt that it is due to the teaching of Jesus Christ. In Him men have come to know God as a loving Father, and in face of that knowledge fear is impossible. "The Lord reigneth." "Jesus we know, and He is on the throne." We have no fear of the possibilities of the Unknown, as it is to us, because it is under the control of an Infinite God Who loves us with an everlasting love. Perhaps no more striking proof could be given of the way in which Jesus Christ has laid hold of the mind of man than the completeness with which His revelation of love has cast out fear.

STRICTLY speaking, we ought to qualify Mr. Bevan's statement. It is only true if you take the word *modern* (as he obviously uses it) to mean shaped by, and responsive to, the highest standards of culture, and not simply belonging to the present day. Interpret modern as contemporary, and it is easy to find instances on the other side. Go to China, and ask what is meant by *Fung-Shui*, and you will find that the conception of the Unknown as harbouring possibly (not to say probably) hostile powers is vital and active. There is no doubt that the reason why China lagged behind while the West was busy probing so many of the secrets of nature is to be found here. To the West, this was God's world, and in God's Name they proceeded to find out all about it. But to China, the digging of mines, by which useful minerals might have been developed, was a meddling with the province of unknown and innumerable "devils" which the wise man would shun. As in China, so throughout the non-Christian world, the belief in hostile powers haunting the Unknown has prevailed everywhere till the Christ-given light of the West has begun to expel it. Are we not familiar with it in India to-day? What does the popular attention to the "evil eye" and to astrology indicate? Only a few months ago the Madras public were seriously informed by a letter written to one of the leading newspapers that a distressing motor accident was caused by the work of certain demons infesting the margosa trees near by. Such beliefs were common enough at one time in the West; in the less Christian parts of Europe they may be found to-day. But to

the truly modern mind, "the ordinary modern" man, they are ludicrous. He may have no personal faith in Jesus; but his "mentality," which he draws from the Christian world in which he lives, is what Jesus has made it. Demons, adverse "stars," and all such terrors, are to us unthinkable; for we have proved it true, that "the Son shall make you free."

LITERARY NOTICES AND NOTES.

Cosmic Consciousness, or the Vedantic Idea of Realisation (or Mukti in the Light of Modern Psychology). By M. C. Nanjunda Row, B.A., M. B. & C. M., F. C. S., First Assistant to the Chemical Examiner to the Government of Madras. G. A. Natesan and Co., 1909. Price Re. 1, As. 8.

THIS little book is an expansion of a paper "read at the Seventy-sixth Birthday Anniversary of Sri Ramakrishna Paramahansa." According to its preface the author, in preparing it for publication, kept three objects in view, namely (1) to clear away certain misconceptions regarding Mukti; (2) to show that Sri Ramakrishna himself did actually attain that state; (3) "to show that this attainment of Cosmic Consciousness, Supra-consciousness, Liberation or Mukti" is the "basic truth of the teachings of all great religions" and thus to find a common platform for an Indian religious regeneration to new national life. Taken as a formal programme this seems an impossibly big undertaking for a publication extending to less than 250 small pages, and in fact one gets much nearer to the real significance of the book in certain other passages of the preface. That significance, we take it, is this. Dr. Nanjunda Row has been awakened to the realisation that Mukti is no mere speculative concept of an ideally possible state of being but is an experience attainable here and now and open to psychological analysis. His awakening was due to two causes: first, that he "came in contact with the life and teachings of a simple, unlettered Brahmin lady" whose own original experiences were a living commentary upon the Vedantic ideal of Mukti; second, that he became acquainted with works like James's *Varieties of Religious Experience* and was hereby enabled to set this lady's experience in a wider human context and to regard it as only a special case of a type of consciousness which seems to him capable of being considered the culmination of universal psychical evolution. Being thus awakened to a vivid sense of the attainableness of Mukti (although we do not gather that he claims himself to have attained it) Dr. Nanjunda Row desires to awaken the same belief in others. He would like to "show to the world how Liberation or Mukti is not a mysterious thing; how it can be attained

by each and every one who earnestly struggles to attain it, even in this life; and how, in fact, it is the birthright of every one." Toward the fulfilment of this desire the present book is a small preliminary venture. This is its real significance, and its ambitious programme as detailed above is probably something of an after-thought—a method of arranging what the author in the meantime feels able to say rather than a programme to be carried out in all its fulness.

Such being the case, we believe the author will be the first to thank us if in this review we concentrate attention on his central message of the present attainableness of Mukti rather than on the details of his psychological analysis or on his particular instances and his practical exhortations. And first of all we wish to say that this central message is a thing we rejoice to hear uttered. The present reviewer, in spite of never having (so far as he is aware) personally met a Hindu to whom Mukti was a living experience, has long believed that in its origin the conception of such a state was no mere speculative ideal but a transcript from experience. He has supposed that the attainment of Mukti was the Vedantic equivalent of what the Christian knows as the experience of 'conversion' (taking the latter term in its proper spiritual sense and not simply as the name for a change of creed). The differences between the two types of experience are, we believe, more important than Dr. Nanjunda Row seems disposed to admit, but psychologically they are species of the same genus. Both the attainment of Mukti and 'conversion' are experiences in which, through the breaking down of the barriers of self-dependence and self-assertion, the life of God pours into the soul, although in the former case, as we believe, hindered by the Vedantic framework of ideas from developing its richest results. Now it would be a great thing if in the issue between Christians and Hindus the focus of interest could be shifted from theology to this matter of living spiritual experience. We should then both find ourselves more at one and at the same time become better aware of what are the really vital differences between us. In Dr. Nanjunda Row's hands the analogy between the attainment of Mukti and 'conversion' is the more striking because of his recognition of grades of attainment *within* the 'liberated' life and because of his insistence upon the possibility of attaining Mukti without abandoning all concernment with the usual avocations of man.

The parallel which we have suggested, however, is not exactly the parallel which the author himself draws. He does, indeed, hold that such instances of striking 'conversions' as Professor James adduces are cases of attainment of Mukti but when he seeks an analogy to the *conception* of Mukti among Christian conceptions he finds it instead in the idea of the 'Kingdom of Heaven' or simply

'Heaven.' If we take the latter term the analogy seems a very poor one, because 'Heaven' lies in the future whereas Mukti, according to the author, can be attained here and now. But the present reviewer holds that it would be little of an exaggeration to say that 'Heaven,' in the customary modern sense of the term, is not a New Testament idea at all. The New Testament idea is that of the *Kingdom of Heaven* (or of God) and this means the world's entrance upon a new phase of spiritual and physical existence. This new transcendent order first becomes an experienced reality for the individual in and through 'conversion' (or being 'born again' or being mystically united with the risen Christ) and it is not a static order but is alive with the potency of a richer consummation. In this thought of a future consummation, although in the New Testament it is expected speedily, we may find the point of attachment of our modern idea of 'Heaven.' But the latter most commonly signifies a *different* order of existence *not yet begun* and wholly transcending the present, while in the New Testament the expected consummation is thought of as only the fulfilment or complete manifestation of a new transcendent order, both spiritual and physical, *that has already entered human experience* and is revealing itself in a supernatural superiority to the allurements of sin and in miraculous powers over physical evil. The fourth Gospel, by substituting the term 'eternal life' for 'Kingdom of Heaven' and by declaring that this eternal life is *now*, is only expressing in a profounder manner the common New Testament conviction and experience that the transcendent goal of human longing has already broken its way into the present. So far as New Testament Christianity is concerned, therefore, Dr. Nanjunda Row is right in regarding the 'Kingdom of Heaven' (of which the portal is not the event of death but 'conversion') as the Christian equivalent of Mukti and as being, like the latter, a level of experience and capacity here and now attainable. Now, whatever be the name given to the transcendent goal of human longing—whether it be called Mukti or Nirvana or the Kingdom of Heaven—we wish that both Hindus and Christians should ask themselves very seriously whether any religion can be really worthy of the name if it does not make that goal available to man here and now. It is obvious that if we were to represent God as *arbitrarily* postponing to some point in the future the creation of the conditions that will make the satisfying good available to man, such a representation would be equivalent to denying that God is good. But if to avoid this result we say that the postponement is not arbitrary but compulsory or inevitable from the nature of things, is it not almost as obvious that this is equivalent to denying that God is infinite? It implies that there is a 'nature of things' which He is compelled to accept although it does

not satisfy Him. And would a creed which thus implicitly denied either the goodness or the infinitude of God (in this practical sense of the word 'infinitude') be worthy of being called a religion? Apparently, then, Hinduism in order to be true to itself *must* show that Mukti is here and now attainable, and Christianity in order to be true to itself as well as to its New Testament pattern *must* show the 'Kingdom of Heaven' as a reality which, even though it be a growth from stage to stage, is yet in every stage an utterly satisfying life and may be experienced as such here and now. So far as Mukti is concerned Dr. Nanjunda Row has accepted this conclusion, although he does not employ the argument on which we have based it. We think his example calls for imitation.

We have now sufficiently emphasized our main point of agreement with the author. Our points of dissent are far too numerous to mention and we can deal only with those of most importance. First of all we must complain of his belittling of vital contrasts which are none the less important because they have, as Dr. Nanjunda Row perceives, a background of resemblance. On p. 40 we read — "It is when self-consciousness is supplemented by supra-consciousness or becomes merged in it, that a man sees intuitively into the heart of things and realises his true nature, his true self, and also the purpose of creation and his unity with all things. It is this merging of self-consciousness or its apparent vanishing on the wake (*sic*) of the larger supra-consciousness that is described in the Vedantic works as Realisation, Liberation or Mukti; as Nirvana by Buddhists; Paradise by Mahomedans; and Heaven by Christians." This is not a casual comparison but expresses one of the author's main contentions. It is true that he is prepared to acknowledge a certain amount of diversity of type in the experience of 'liberation;' the supra-consciousness may be of a more personal or of a more impersonal type. But he appears to deem it a matter of no real importance which type the supra-consciousness follows. We hold it, on the contrary, to be a matter of the very greatest importance. The natural argument to adduce in support of our contention would be to say (1) that it not only is important that a man should attain the mystic quality of intuition which the 'liberated' enjoy but it is also important that the intuition he attains should be true, and (2) that the impersonal type of intuition cannot be true. Such an argument, however, would not move Dr. Nanjunda Row, because he holds that the self-conscious reason is incompetent to judge of the truth of that which the supra-consciousness knows. We must, therefore, bring to bear upon him a different line of persuasion.* In his concluding chapter he finds part of the cause of the degeneration of India in "false

notions of *Vairagya*m or giving up of the world in order to lead a religious life," and advocates the seeking of "liberation or cosmic consciousness" not by "running away from one's duties and taking to metaphysical contemplation alone, but by the unattached doing of one's duty or Dharma, whatever its nature may be." Now, was it accident, we ask, that led to the invention of this method of seeking Mukti by "running away" from the ordinary duties of life? The author blames Buddhism for the general diffusion of the method, but is this fair? And even if the fairness be granted, what first originated this method which Buddhism thereafter popularised? Does it not have its source in the special nature of the ideal sought for? When the ideal desired is cosmic consciousness of the impersonal type, the method of abstraction—of "running away" from concrete life—becomes the natural path to follow and Dharma, if practised at all, is deprived not only of the wrong motive of selfish "attachment" but of all intrinsic motive whatever. That is the real cause of India's failure. We give thanks for every "liberated" soul into which the life of God has poured, and yet we count it a matter of the utmost importance for mankind and for the individual himself whether his "supra-consciousness" takes the impersonal form of a diffused sense of union with all being and an immediate certitude of the relativity of all distinctions or takes the Christian form of conscious absorption into a 'Kingdom of God,' a personal fellowship of Father and children that insists on taking up into itself all the activities of life and glories in transforming even the most obstinate differences into a harmony of victorious purpose.

We have left to the last what Dr. Nanjunda Row puts first, namely, the psychological analysis by which he seeks to show that the 'supra-consciousness' which is manifested by the 'liberated great ones of all religions' is the proper goal of human evolution. We do not propose to do more than mention this part of the author's argument because, while containing much that invites criticism, it is so incompletely worked out that we find it difficult to decide how far its very obvious defects are really structural and how far they are merely due to the sketchiness of the exposition. Taken as it stands, the psychological construction offered for the reader's acceptance appears to us crude, mechanical and connected in only the flimsiest manner with the rest of the author's thought, and we are quite unable to admit that it can be described with justice as the conclusions "of modern psychology." In this connection there is a point of form in respect of which we feel compelled to utter a protest. It is quite permissible for the author to excuse himself, as he does in his preface, from giving detailed references to scientific authorities on the ground

that "truth is truth, from whatever source it may be derived." But after claiming such a privilege we naturally expect him to let his alleged "truths" stand or fall by their own merits without seeking for them the adventitious support of a great name. On p. 10, however, he announces that the psychological outline he is going to sketch is "gathered from the works of Professors James and Richard Maurice Buck." Now we happen to have some acquaintance with the former writer, and we know that Dr. Nanjunda Row's sketch is remarkably unlike any psychology of James that we have ever read. We hold strongly that if he chose to make a blend of the conclusions of two dissimilar writers, he ought either to have cited the authority of neither or else to have indicated clearly for which constituents of the blend each writer was individually responsible. As it is we fear that imperfectly informed readers may possibly be misled by the vague references to James into accepting on his supposed authority conceptions that James himself would repudiate, and such a result Dr. Nanjunda Row would of course be the first to regret.

LITERARY NOTES.

TWO announcements of interest we cull from *The British Weekly*. The first concerns the publication of Commander Peary's great book on the discovery of the North Pole. The work, which will be entitled simply *The North Pole*, will be issued in October by Messrs. Hodder and Stoughton. It will be a particularly handsome volume of over 400 crown-quarto pages, and will contain at least 100 illustrations, selected from nearly 1,500 negatives of photographs taken by Commander Peary and his party. Mr. Roosevelt has contributed an introduction to the book.

THE other announcement is that Fogazzaro has completed the manuscript of his long-awaited sequel to *The Saint*. It will be issued this winter simultaneously in Italy, England and America, under the title *Leila*. If the sequel in any measure maintains the interest of *The Saint* it will command a very large sale.

THE curious in old Madras lore will find an interesting letter in *Notes and Queries*, published on 6th August, on Gulstan Addison, the brother of Joseph Addison, the essayist. Gulstan Addison was for many years in the service of the East Indian Company at Fort St. George, and in 1709, shortly before his death, was appointed Governor in succession to Thomas Pitt. A young man Boudenell Baker, a son of the Rev. William Baker, after an extravagant youth, obtained an appointment at Madras, and one of his

letters to his father has, curiously enough, been preserved. The letter is too long to quote; only a brief summary can here be given. Mr. Baker tells of his arrival in Madras on 17th September, 1709, after a voyage of twenty-three weeks, and of his meeting with Mr. Addison, the recently appointed Governor. "His knee is swelled extremely, and physicians here say 'tis the gout. I wish it is so, but 'tis what he never had before, and I am sure wrong methods have been applied, such as bathing and poultices, plaisters, etc. He continues just in the same condition as when first I saw him, which is now near a month. He has not much pain, but wants spirits, which makes him not relish his great preferment, and is indeed far from elated with it." After an account of his reception by the Governor, and his appointment to duties of the nature of a private secretary's, he describes the style of life in the Fort. "The Governor lives in mighty state, never stirs abroad but with guards drawn out, drums beating and colours flying." The letter contains a postscript which begins with these words:—"The Governor is dead and in him I've lost all the world. It has almost distracted me. His gout ended in a fever of which he dyed the 17th inst., and was buried yesterday."

It is interesting in this connection to remember that another brother of the essayist, Lancelot Addison, visited Fort St. George about this period and died there in 1711. Evidently the Addisons as well as the Thackerays had a close connection with India.

WE do not doubt that Mark Twain's speeches, recently published by Harper and Brothers, will receive a warm welcome. One of the finest of his speeches was delivered in quite recent years in London during his last visit. The editor, Mr. William Dean Howells, explains that Mark Twain "studied every word and syllable, and memorized them by a system of mnemonics peculiar to himself, consisting of an arbitrary arrangement of things on a table—knives, forks, salt-cellar, inkstands, pens, boxes, or whatever was at hand—which stood for points and clauses and climaxes, and were at once indelible diction and constant suggestion. He studied every tone and every gesture." Anything more artificial in the way of preparation it is impossible to conceive.

THE Religious Tract Society, we learn from *The Publishers' Circular*, is about to publish a copy of the Bible accompanied by a hundred illustrations, by Mr. Harold Copping. At the invitation of the R. T. S., Mr. Copping went out to Palestine in 1905. He visited the traditional sites and scenes of Bible incidents, and for the more

careful study of the people wandered a good deal off the tourist track. The result was "a series of pictures alike remarkable for their fidelity to Eastern life, their fine feeling for character, and their realistic presentation of dramatic scenes." The Bible about to be issued will be of a portable size, and will be obtainable both in the conventional bindings and in cloth covers.

ACCORDING to *The Times*, the late Mr. Frank Podmore, who was recently found dead, had passed the last proofs of his book on *The Newer Spiritualism*. Mr. Fisher Unwin will have the book ready during the month of September.

SCIENCE NOTES.

IN 1871 and 1881 Lord Rayleigh contributed important papers on colour vision to *Nature*, in which he developed Clerk-Maxwell's theory regarding the primary colours. Now he returns to the subject in a brief paper in the number of that journal for 18th August. In Newton's diagram the spectral colours are represented by the sides of a triangle, red, green and blue being at the angles, and other colours being at points within the triangle. When three colours lie on a straight line, the middle one is a compound of the two others. Hence all the colours of the spectrum may be compounded of those which are at the angles of the triangle. Clerk-Maxwell found these to be scarlet, green and blue, their wave-lengths in Fraunhofer's measure being 2,328, 1,914 and 1,717 respectively, and concluded that they were the primary colours corresponding to three modes of sensation in the organ of vision.

LORD RAYLEIGH confirms Clerk-Maxwell's conclusions in the main. He differs from him, however, regarding the side of the triangle between the scarlet and the blue. According to Clerk-Maxwell the extreme red deviates from the less extreme by a tendency towards blue. Lord Rayleigh finds that this is not the case. When the extreme and the less extreme red are seen in juxtaposition in the colour-box, no difference whatever can be perceived after the brightnesses have been adjusted to equality. On the other hand, the violet shows a tendency to red. The name 'violet,' Lord Rayleigh argues, shows that this is the general estimation, as the light which the flower of that name sends to the eye undoubtedly includes red rays, and he has verified it experimentally by a specially designed colour-box with which he can exhibit any desired mixture of spectrum

colours in juxtaposition with any other. An approximate match is easily attained by the addition of red to the blue or of green to the violet.

WHEN engaged in these experiments, Lord Rayleigh found that his brother-in-law, Mr. Gerald Balfour, considered that the violet of the spectrum was not redder than the blue and that the addition of red to blue which was required to make the match gave, in his estimation, a "reddish purple." He also found that Mr. A. J. Balfour could not see any difference between the blue and violet, but seemed less sensitive to additions of red. In order to satisfy himself that his own vision was normal, Lord Rayleigh confirmed his judgment by that of others, especially of women. He usually showed first the simple blue and violet with about equal illumination, and asked the observer to describe them. In nearly every case the names blue and violet were correctly given. Then she was asked if she could describe one as redder than the other. In most cases the answer was that the violet was the redder, but in some cases the answer was in the negative. When, however, the red light was added to the blue, all agreed that the difference had disappeared.

IN the case of Mr. Gerald Balfour and his brother, Lord Rayleigh says that the abnormality is quite distinct from what is called colour-blindness, their colour vision being as acute as usual. In 1881 he had found that they made anomalous matches of mixtures of red and green with spectrum yellow. To effect the match they used smaller amounts of red than is required by normal eyes. This raises the question as to the possible existence of a very subordinate fourth element of colour in addition to the three which are operative in ordinary normal vision. Lord Rayleigh says that some years ago Dr. Burch described violet in a way which might suggest that in his vision there were four fundamental colour-sensations—a red, a green, a blue and a violet. "I am speaking here," says Lord Rayleigh, "of fundamental sensations, not of such judgments as make yellow appear a distinct sensation to normal eyes, although certainly resolvable into red and green. The only way to get a final answer to such questions is by making matches with superposed colours; but to this method some workers seem singularly averse. In my own case I am certain that there is no fourth element of colour practically operative."

SUCH researches, as this of Lord Rayleigh's are of great practical importance, as paving the way for a satisfactory method of testing the colour-vision of engine-drivers, sea-captains, and others who have to

be able to recognise coloured flags and lights with certainty in their daily work. At present there are two rival methods of testing colour-vision. One, which is called the Holmgren test, consists in giving a candidate skeins of coloured wool, and requiring him to pick out from a heap of skeins those which, in his opinion, match the wools given him. The other method consists in exhibiting colours on cards, or preferably by means of light from a distant lantern, and requiring the candidate to name the colours in whatever language he knows. The former is the test at present used by the Board of Trade, the chief argument in its favour being that it avoids the difficulties in naming colours which may be due simply to ignorance of the names and not to defective colour-vision. It does not work well, however, in practice. Some candidates, who were recently rejected by the Board of Trade, were found by a large number of experts to have quite good colour-vision. It appears that matching depends rather on a keen sense of light and shade than on colour sense. The Board of Trade has, accordingly, appointed a committee to hold an inquiry into the matter.

A NEW method of coating metals with other metals has been invented by M. U. Schoop of Zurich. It consists in spraying the metal in a liquid condition upon the surface to be coated, and is found to produce a film even harder than that produced by casting or rolling. The metal is melted in a closed crucible which is connected with a source of compressed gas. The gas is heated and driven with great pressure on a fine stream of the metal. The metal is thus very finely atomised. The individual particles, when sprayed on to the surface to be coated, lose their surface tension and their globular form, and are pressed out on the surface in the form of a circular film. These circular films overlap and become automatically welded into a continuous homogeneous coating. With a pressure of 25 atmospheres the particles have a speed of 20 km. per second, and owing to this enormous speed metallic surfaces of high density are produced. For example, the density of sprayed tin was found to be 7.42, which is almost the same as that of rolled tin.

It is rather remarkable that when the metal is atomised its temperature is comparatively low, being from about 40°C. to 60°C., although it is ejected from the crucible at a temperature above its melting point. This is explained as due to the sudden reduction of the pressure of the gas producing a very low temperature, and, as the metal mist presents a large surface, it is quickly cooled. This is a great advantage, as it renders it possible to give a metal coating to

substances of low melting point or to inflammable substances, such as paper, wood, celluloid and wax. Another advantage which this process has is that it can be used for coating surfaces with aluminium. The wooden propellers of aeroplanes coated with aluminium are protected against the action of weather, and air friction is considerably reduced. Balloons can also be coated in this way, and it is found that an aluminium coating one-thirtieth of a millimetre thick makes the silk quite gas-tight.

IT is little over a year since M. Blériot's flight across the English Channel startled public opinion into recognising that the problem of human flight had been solved. Since then many triumphs have been achieved, and the evolution of the flying-machine is proceeding rapidly. At the recent Lanark meeting an American aviator, Mr. Drexel, soared out of sight to a height of 6,600 feet and came down safely after being about forty minutes in the air. His machine was a Blériot monoplane, driven by a Gnome engine which worked with perfect smoothness. The only trouble he had was caused by the cold which benumbed his hands and the clouds which soaked him with moisture. The limits to such ascents are the physical discomfort endured by the pilot, and the decrease of air pressure which diminishes the supply to the carburettor, so that the engine does not pull so well and its lifting power is reduced to the vanishing point.

A NUMBER of papers on the common house-fly, which Dr. C. G. Hewitt contributed to the *Quarterly Journal of Microscopical Science*, have been republished in book form. Dr. Hewitt states that the female fly may lay her eggs in a wide variety of unclean and decaying animal and vegetable substances, in any of which the larvae can be successfully reared. Hence it follows that house-flies must frequently carry disease germs which they introduce into human food, and Dr. Hewitt quotes cases which abundantly justify the proposal of an American entomologist that these flies should be called typhoid flies. Dr. Hewitt pleads for such protection or destruction of substances in which the eggs are laid as may effectually reduce the numbers of the species, and for the covering of food substances, like milk and sugar, on which the flies habitually alight.

THE new direct telegraph wire connecting Montreal with the Bamfield Creek cable station has now been completed by the Canadian Pacific Railway. The Pacific Cable, which is the longest in the world (3,458 nautical miles), is thus brought into connection with a land line three thousand miles in length, and communication between Fanning

Island and Montreal will be effected with only one re-transmission. The Pacific Cable Board expects as the result of this new arrangement to be able to improve the accuracy of its service, and to reduce the average time in transmission between Australasia and London by fifteen minutes.

A NEW trade has sprung up in England owing to the discovery that basic slag is an excellent soil-food for vines. In the Midlands and in Wales there are enormous quantities of it lying around iron-works, where it has hitherto been regarded as waste. Now large ships are being employed in taking cargoes of it to France and other vine-growing countries.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE August number contains no article of outstanding merit or interest and only one article of special interest to Indian readers.

The first place is given to an article by Sir C. P. Ilbert on *Conferences between the two Houses of Parliament*. It has sometimes been suggested, says Sir Courtenay, that the ancient practice of conferences between the two Houses of Parliament might with advantage be revived; and he thinks it worth while, therefore, to explain what the practice was and why it was abandoned. One of the earliest conferences of which notice is taken in the rolls of Parliament took place in 1373, towards the close of the reign of Edward III. The King had become old and feeble; the Black Prince had been stricken with a fatal illness; things had not been going well with the English forces in France; and when Parliament assembled in 1373 the House of Commons met the demands of the Crown for fresh supplies by requesting the Lords to appoint a committee to confer with them on the state of the realm. The precedent of 1373 was followed in 1376, and many conferences have been held since that time. Sir Courtenay Ilbert gives interesting details regarding some of these and explains the procedure adopted in connexion with them.

As time went on, the House of Commons, which is always very jealous of delegating its powers, became more and more strict in limiting the powers of its representatives, with the result that the proceedings at the conferences became more and more formal and of diminishing usefulness. In the eighteenth century the range of the conferences was narrowed and confined to cases where there was a difference of opinion as to amendments on Bills. The conferences

held under strict conditions were sometimes supplemented by 'free conferences,' in which attempts were made by means of discussion to effect agreement between the two Houses. The last free conference was held in 1836, and the last ordinary conference in 1858. Sir Courtenay Ilbert suggests two reasons why the ancient practice of holding conferences has fallen into decay. One is that the conferences became too stiff and formal to be of any practical use, and the other that in the eighteenth century and down to 1832 there was no real conflict between the Houses of Parliament as such.

Sir Courtenay Ilbert confines his attention entirely to the practice of holding conferences as it obtained in England. He might have found further corroboration of his position in the Scottish Parliament, which to save double discussion provided for the sitting of Lords and Commons in one common chamber.

UNDER the title of *The Policy of the Dalai Lama* Dr. Sven Hedin gives an account of recent events in Tibet and indicates the present position of Britain and China in relation to that country. Like many others Dr. Sven Hedin disapproved of Lord Curzon's Tibetan policy six years ago. But now that all details are known and Lord Curzon's action can be seen in proper perspective, he is forced to recognise that it was a political necessity, brought about by the irresistible march of events. That the Lhasa expedition has not yielded better results is due, he says, to certain accidental circumstances, including the occurrence of the war between Russia and Japan and the change of Government in England. He evidently regrets that England did not follow up the advantage gained through Lord Curzon's action. It would have been much more agreeable for her to have had a free and independent and thoroughly barred Tibet as neighbour to India on the north than a row of Chinese military stations, which must be the result of the energetic policy now being pursued by China.

At present a game of chess is in progress, the result of which may be fraught with momentous consequences. In this game the players are Russia, China, and England, and the prize at stake is the Dalai Lama. Russia, says Dr. Sven Hedin, held him in the hollow of her hand when he was at Urga, and China held him in her hand when he was at Peking. Both let him go, however, and now he is in the hands of England. China would like to get him back; but England, Dr. Sven Hedin thinks, would be wise to keep him, and he would be wise to remain for ever at Darjeeling.

DR. LOUIS WICKHAM, Director of the Surgical Department at the Radium Laboratory of Paris, and Dr. P. Degrais, Chef de Laboratoire

at the St. Louis Hospital in Paris, contribute an interesting article on radium and its use in the treatment of cancer. They first give a short account of radium, its sources, and properties, and of the methods employed in the application of radium as a curative agency, and then proceed to give illustrations of its use. They show that it is certainly useful in the treatment of cancer in its various forms as well as of a great many other affections. They are careful to point out, however, that its true rôle is to come to the aid of other means or to be helped by them. In the treatment of cancer in particular the necessity of combination is very evident. In this case the method of surgery is to be considered first; then the valuable assistance that radium can give must be thought of and brought to bear on the case. The article is characterized by a breadth of view which is by no means always present in the writings of those who seek to commend the results of their investigations to the public.

DR. THOMAS HODGKIN pleads for the systematic furtherance of emigration from England to Australia. Having spent almost the whole of last year in visiting the States of Australasia, he has returned to England with a strengthened conviction that for the safety of the Empire it is necessary that statesmen both in England and at the Antipodes should give more urgent heed than they have done of late years to this question of emigration. Australia, with its present population, is a temptation to other nations—a menace to the peace of the world. The peopling of the solitudes of this island continent presents itself as a true preservative of peace, more effectual and more in accordance with the interests of humanity than the building of many *Dreadnoughts*. If this be admitted, the statistics relating to the growth of the population of Australia during the last fifty years are far from reassuring. There was a very substantial increase due to immigration in the fifteen years from 1875 to 1890, but the figures for the next fifteen years show that the stream of immigration had almost dried up at the beginning of the present century. The returns for the last few years are somewhat more encouraging, but they are far from satisfactory. If the right system of immigration were adopted, Australia could absorb at the very least 50,000 fresh settlers per annum.

Dealing with the question of what classes of settlers Great Britain should send to Australia, Dr. Hodgkin holds strongly that the only class that will benefit Australia is men who are fit and willing to be tillers of the soil or to engage in pastoral pursuits. And the only system of emigration that will succeed is a system that will take the

emigrant to the land. The two States that at present stand most in need of fresh colonists are Queensland and Western Australia. Dr. Hodgkin in conclusion addresses some words of advice to the Labour Party in Australia, which is very generally believed to have discouraged immigration.

MR. R. A. SCOTT-JAMES sets down some of the impressions which he formed in the course of a visit to Belfast and to Caledon, a small manufacturing and agricultural town in Ireland, fifty miles south-west of Belfast. He went to Belfast from Liverpool, and he compares and contrasts the conditions of life in these two cities. Liverpool, in spite of its provincial pride, is an imperial and cosmopolitan city: Belfast seems to be a city which has not yet become fully accustomed to being one. Belfast is like Liverpool in this, however, that it is an example of the concentration of manufactures into a great over-crowded city. Caledon, with its single factory, its white cottages, its gardens and its pure air, seems to Mr. Scott-James to suggest a better way. The suggestion is one which India, now in an era of industrial development, would do well to bear in mind.

Mr. P. A. Vaile deals in a severely critical manner with some aspects of modern golf. There are amongst so-called golfers many who have no more of real golf in them than they have of poetry. They play the game simply because it is the thing to do. And there are hundreds of thousands of men, Mr. Vaile says, who are now spending their lives in playing golf and other games—or watching them—who ought to be devoting a part of their time to the service of their country. He criticizes the literature of golf, calls attention to the lack of new thought in the game, and condemns the unintelligent manner in which it is generally taught. It will be interesting to read what golfers will say in reply.

Dr. Dillon in his article on *Foreign Affairs* deals with the Russo-Japanese Convention and its effects, Germany's new Foreign Secretary, the Cretan difficulty, and the relations between Russia and Japan on the one hand and America and China on the other. Miss A. E. Cook suggests means for increasing the usefulness of the Labour Exchanges; Mrs. G. H. Putnam gives an account of *The Renaissance Lady*; the Hon. Stephen Coleridge criticizes from an anti-vivisectionist point of view the administration of some of the London hospitals; and the number concludes with the usual reviews of books.

THE NINETEENTH CENTURY.

THERE is a most instructive article by Mr. Æneas O'Neill on *The Revolt against Protection in Germany*, based upon information

gained in the course of a tour which he recently made in that country for the purpose of inquiring into its social and economic conditions. "At present," he writes, "it is generally anticipated there that no Government or party manoeuvres, no beating of the patriotic drum or rattle of the War Lord's sabre, can prevent the next election from being fought on the merits and demerits of the 'scientific' tariff under which Germany now groans, and the character of that which the next Reichstag will have to prepare." The strife will be all the keener because of the divisions within the Protectionist Camp itself. There is first the division between the larger manufacturers and smaller ones who depend on them for their raw material. The tendency of high Protection to favour the formation of Trusts which reduce smaller firms to the verge of bankruptcy and then absorb them has been much in evidence, the number of these in existence in 1905 having been officially estimated as 385. The extent to which the Protectionist root of this evil is being recognised was indicated in 1909 by the presentation to the Reichstag of a petition to suspend and eventually to abolish the duties upon pig, scrap and half-finished iron and steel. The petition was presented by fifty-five companies and firms employing these articles as raw material. It states that since the supply is greater by one half than the German demand, local competition would inevitably reduce the price were it not for Protection, which enables the producers of these materials to combine in Trusts for the maintenance of high local prices, while they dump their surplus supply in foreign countries. This systematic dumping, the petition adds, "has enabled large wire mills and tack factories in Belgium and Holland absolutely to oust from the Belgian and Dutch markets the German industry which formerly dominated them." The second division in the Protectionist Camp is between industrials and agrarians. Its seriousness "has become manifest to the whole world in the creation in June 1909 of the Hansa Bund, or league for the defence of the interests of trade, commerce and industry." It has a membership of 230,000, "organised in 450 branches and twenty-two State federations." It is significant of "an irrepressible outburst of middle-class indignation at the intolerable arrogance of the aristocratic agrarian caste in Prussia, which holds a dominant position in the government of the Empire."

It would be a mistake to infer that the German people as a whole is agitating itself over the abstract merits of Free Trade and Protection. The position is simply that "their practical experience of the present high Protectionist duties, as they affect the necessities of life, strongly prejudices them against those latest developments of the system."

Nevertheless the defence of Free Trade has never been quite abandoned in Germany and the cause is growing in strength. "There are no Protectionists left among the working-class followers" of the Social Democrats, "and but an insignificant fraction in the ranks of the trade unionists' federations." Some of the best observers with whom Mr. O'Neill had an opportunity of discussing the situation have arrived at the opinion "that Germany has progressed not because of, but in spite of, the Protection which Bismarck adopted, not on its merits, but as an expedient for securing an adequate revenue to meet the growing needs of the newly created Empire."

In the remainder of his article Mr. O'Neill proceeds to discuss the real causes of Germany's economic progress and to give details of the darker side of the picture—the high prices, the resort to inferior articles of diet, including horse, dog and cat's flesh, the insanitary and crowded housing conditions. We have not space to reproduce his observations, but they are well worthy of being laid to heart by all who are interested in the fiscal problem.

OTHER interesting articles in this issue are *The Strength and Weakness of the Third French Republic*, by Professor A. V. Dicey; *Cardinal Vaughan*, by W. S. Lilly; *The American Negro as a Political Factor*, by Professor Kelly Miller; *The Working of the Prevention of Crime Act*, by Major Sir Edward Clayton; and *Modern Whaling: a Personal Experience*, by W. G. Burn-Murdoch.

THE FORTNIGHTLY REVIEW.

THE editor of this Review seems to have quietly abandoned his attitude of alarmist in regard to Germany, and the alteration leaves one to ponder over the possible reasons for a change which does not appear to be due to the necessities of space or the pressure of more important political articles: indeed, without the controversy betwixt the upholders of the National Service League and the 'blue water' enthusiasts the political articles would be insignificant. Mr. George F. Shee comes forward as the champion of the National Service League and attacks Mr. Archibald Hurd, but for some reason or other forbears any reference to the question of food supply. Now Mr. Hurd's main contention seemed to be that unless the command of the sea were retained Britain would be unable to provide food for her people, and that therefore it mattered little what kind of land forces were prepared to resist the invasion, or whether men starved as civilians or citizen soldiers, but Mr. Shee does not choose to discuss this matter. Admiral

Mahan's article upon the British naval situation seems to have roused the spirit of 'Excubitor' who resents the criticism and argues against many of the conclusions reached by the American critic. In the course of his remarks he points with some satisfaction to the present size of the British navy in comparison with the fleets of other powers.

THE article on *Death Duties and Capital* is a careful examination by Mr. Hilaire Belloc of the result of the present death duties upon the economic condition of the nation. Mr. Belloc is afraid that the present rate of the levy is destroying the capital of the nation, on the ground that large sums are being drawn from reproductive sources to be devoted to unproductive purposes, *i.e.*, to the expenditure of the State. The only other article of this semi-political character brings to our notice one of the results of the Hague Conference which awaits the imprimatur of the British Parliament. That result is the proposal put forward to change and adjust the law concerning belligerents and neutrals in maritime war and to establish an international prize-court in London which shall administer that law.

THE *Review of Events* deals at some length with the Russo-Japanese Agreement which was signed in August. The agreement closely affects the interests of America and China as well as those of the contracting parties, and to no insignificant extent the interests of Great Britain—in fact Mr. Garvin asserts that from one aspect it may be described as "having a wider effect than any diplomatic instrument ever before concluded. . . The significance of the whole instrument in one respect is plain. It means unmistakably that Russia and Japan stand back to back in Manchuria and that no force capable of dislodging them exists now or is likely to be created for many years to come." The Reviewer then deals at some length with the situation of Japan and the hostile influences with which she is surrounded. He seems to argue that Japan has recognised the obstacle which the colour question raises to her expansion in any quarter other than Manchuria, and, with a certain acquiescence, has concentrated all her energies to secure that outlet for her energy. It would seem therefore that the relationship between China and Japan is likely to be by far the most important question in Eastern politics, and hence that the progress of China is the development upon which everything depends. The literary articles of the issue do not invite discussion. Those that come under this heading include an article by Andrew Lang, headed '*Byron and Mary Chaworth*'; an account of a rather obscure French poet Hégésippe

Moreau, and an appreciation of the great Spanish dramatist, Lope de Vega.

THE contributions that remain come under the heading of general articles and form the more interesting group. Mr. Sloan's essay on *Calvin and Calvinism* is rather dull. The author has given a good deal of information and no doubt sound criticism but the personality of the man, the 'living' man, Mr. Sloan has failed to present to us. No doubt Calvin's reserve is hard to penetrate and his extraordinary activity obscured the more human aspects of his life. He is known to many as a theologian and reformer; but what one vainly expected from this article was a picture of Calvin as a man, in contrast with the system, which would form a fitting background for the more human qualities and serve to vindicate a character to which current opinion has done but scant justice.

Mr. Lilly, with a much less worthy subject, has succeeded in making the person of Talleyrand pass before us. Talleyrand, a member of an old French family, was brought up in the château of a devout relation and without choice or question destined for the Church. Sent to Paris at the age of eight, he seems to have left the impression of a melancholy individual upon his school and college companions and the unsuitable character of the boy for the profession of the Church is indicated by the statement of one of his school-fellows that "money was his passion." Mr. Lilly adds "in fact the love of woman and the lust of lucre of which he thus early gave proof dominated him through life." Receiving the tonsure at the age of nineteen, he entered the corrupt Parisian society of the pre-Revolution days, where his ecclesiastical title of Abbé Périgord was changed in familiar talk to that of 'Abbé Pimpant.' His appearance is described as singularly attractive from the triple expression of softness, impudence, and wit. Mr. Lilly summarises thus:—"a thorough Voltairian, cold, sceptical and elegant, Talleyrand was a *grand seigneur* of the ancien régime penetrated by the charm of that old society, brilliant with the phosphorescence of decay. . . . He did not oppose the Revolution, he accepted it." With illustration, comment and portrayal Mr. Lilly sets forth this remarkable and unedifying character.

MR. STUART HAY'S paper on *The Extravagances of the Emperor Elagabalus* draws attention to the astonishing developments of extravagance on the part of that youthful Emperor, and provokes the wonder that any institution or community should have been able to tolerate

such excess or survive even for a limited period such unbridled license. Professor Hartog's article on the *Teaching of Nature Study* is fresh, vigorous and suggestive; and Mr. Vaile's exposition of the *Soul of Golf* is calculated to arouse the interest of those who are familiar with the game.

COLLEGE NOTES.

THE following additional subscriptions to the New Buildings Fund were intimated up to 31st August:—

	Rs.	A.
Amount acknowledged as on 31st May, 1910	64,260	8
Mr. A. Natesa Aiyar	5	0
Students' Collecting Cards:— <i>Per</i> C. S. Anantanarayanan, Rs. 10; C. Ankauna, Rs. 4; E. S. David, Rs. 5; S. Deva-sikamoni, Re. 1; K. Kelappan Nair, Rs. 17; A. Kolanda-velu, Rs. 10; S. Kolappa Pillay, Rs. 5; K. K. Krishna Menon, Rs. 4; P. N. Krishna Murthi, Rs. 5; T. R. Krishna-swami, Rs. 3; V. S. Kunjithapatham, Rs. 5; T. A. Mahadevan, Rs. 23; A. M. Matthew, Rs. 7; L. A. Narayana Iyer, Rs. 15; S. Natarajan, Rs. 7; T. I. Poonen, Rs. 26; R. Sabapathi, Rs. 39; P. Sadasivan, Rs. 3; K. Seshachellam, Rs. 3; P. S. Sivaraman, Re. 1; M. R. Sundaresan, Re. 1; V. Varada Rao, Rs. 30	224	0
	<hr/>	<hr/>
	Rs. 64,489	8
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Of this total there has been received in cash Rs. 62,141, leaving Rs. 2,348-8, promised and announced, but not paid. It is feared that a good many more subscriptions which have been promised to local collectors have not been paid, but these not having been announced do not affect the above figures. Included in the total of Rs. 64,489-8 is a sum of Rs. 21,444, subscribed or collected by former and present students; but of this as much as Rs. 1,800 remains unpaid. There have been various estimates of the amount that might be subscribed and paid by the students, present and former, but the lowest figure has been Rs. 20,000, the amount of the subscription of the Honorary Principal, Dr. Miller. If those who have contracted this debt of honour will now discharge it, the amount of that subscription will be exceeded.

The Government of Madras, having regard to the very heavy expenditure which the extensions involve, have been pleased to sanction a further grant amounting to Rs. 11,379, which will be paid on the

completion of the building. The actual position of the Fund on 31st August may, then, be thus represented:—

	Rs.	A.
Indian Subscriptions paid	62,141	0
Sterling Subscriptions realised	1,02,142	0
Interest and proceeds of sale of old materials credited to the Fund	14,041	0
Government Grants paid or promised	79,900	0
	<hr/>	
	Rs. 2,58,224	0
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The above shows that if the outstanding Indian subscriptions were paid, the amount of the original estimate, Rs. 2,60,000, would be reached. While this is a very gratifying result to have achieved in three years, it ought now to be stated that it is probable that the estimate will be exceeded before all is done that will require to be done. One big 'extra,' namely, the raising of the north-west corner of the new block to three storeys, was provided for last year by a special grant by the Management of Rs. 8,500 from ordinary College revenue. This grant does not appear in the above figures. But there are other items which will exceed the estimate; more particularly this will be so in the case of the gas installation and apparatus. If then, as is proposed, the 'New Buildings Fund' is to be closed when the sum of Rs. 2,60,000 has been actually paid to the credit of it, it should be understood that further help towards the cost of the necessary equipment is needed and will be welcomed.

It is hoped that the new B. A. Biology Laboratory and the Mathematics Lecture-room on the second floor will be ready for occupation early in October. The furnishing of the new Chemistry Laboratory and the B. A. Physics Laboratory, both on the ground-floor, will take some time longer.

At the recent examination of candidates for vacancies in the Finance Department, Mr. P. Mohan Rau, M. A., was placed second. He will accordingly be appointed to the second of the three vacancies announced. Mr. Mohan Rau took his B. A. degree three years ago, with honours in English (second place), Kanarese and Physical Science, and his M. A. degree in English (first place) last year.