THE REVIEW OF REVIEWS FOR AUSTRALASIA 9D.

APRIL, 1912.

THE GAEKWAR OF BARODA.

THE LIFE OF CARDINAL NEWMAN.
THE ENGLISH POLITICAL OUTLOOK.
LEADING ARTICLES FROM THE WORLD'S MAGAZINES.

THE REVIEW OF REVIEWS FOR AUSTRALASIA, T. and G. Building, Melbourne.

[*Melbourne "Punch."*

"ADVANCE AUSTRALIA!?"

KANGAROO. "This tail you have stuck on is an awful drag on me."

BOARD OF CONTROL: "Australia's Brightest and Best! Go forth and conquer."

[*Melbourne "Punch."*

THE INDUSTRIAL SCALE.

THE WORKER. "Well, I'm blowed! It's almost as difficult to reach as when I had much less to stand on."

THE REVIEW OF REVIEWS FOR AUSTRALASIA.

(ANNUAL SUBSCRIPTION, 8/6.)

W. T. STEAD
Editor English "Review of Reviews."

WILLIAM H. JUDKINS,
Editor "Review of Reviews for Australasia."

DR. ALBERT SHAW,
Editor American "Review of Reviews."

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THE REVIEW OF REVIEWS
FOR AUSTRALASIA.

TEMPERANCE AND GENERAL LIFE ASSURANCE BUILDING, SWANSTON STREET, MELBOURNE.

THE HISTORY OF THE MONTH.

MELBOURNE, March 21, 1912.

The Queensland Strike.

The Queensland strike is over. It fizzled out woefully for days after it had to all practical purposes ended, yet the strike leaders kept up a game of bluff with the employers, hoping to win some concessions. But what concessions could be given to men who struck for no good reason, especially when their places were filled? Surely never did a strike fail so ignominiously. In nearly all cases, when men deigned to offer to go back to work, they found employers with full lists of men, and in some cases the applicants found their places taken by the very tramway men in sympathy with whom they had gone out on strike. The unions made a last attempt to insist that those who had taken their places should be discharged, and that union men should be reinstated, but they failed. This is one of the most impertinent demands that blatant unionism can make. From the view point of the unionists it is inconceivable that they should go out when they please, dislocate business, and throw a State into turmoil, and find open doors when they are willing to go back. From the view-point of the men who are working, it would be a most unjust thing that they who helped to keep things going in a difficulty should be discharged when things are smooth again. From the view-point of the employers, it would be base ingratitude to turn on the streets men who had come to their aid and saved them from loss and inconvenience.

The Employers' Determination.

It is good to know that the employers are standing together over the matter. Whatever rights and privileges unions have, they must stand still at the line where the right of a man to employ whom he chooses is invaded. Standards of wages and proper conditions of work are proper. Without them injustices will creep in, but it would be an abrogation of inherent rights if employers were compelled to employ only men who were supplied by the Trades Hall. That is the ideal this institution is craving after. But we have no fear that the day will ever be likely to come when an employer will have to ask, "Are you approved by the Trades Hall?" when he has an applicant for work before him. The fact that unionism comprises a relatively small proportion of labour shows how unjust would be an insistence that an employer should employ only union men. But the Brisbane employers have dealt that demand a tremendous blow. They have heartened up employers all over the Commonwealth, and made them realise their strength in this respect. Effort after effort was made by the unions to compel employers when engaging men, to accept only unionists, but the employers steadily refused to recognise the principle. Now they have all the labour they need, through standing to their guns. And a very different condition of things exists to-day to that which ruled in the first few days of the strike, when the strike committee announced that it would graciously permit traders to carry on business under certain conditions.

Photo.] [Poulsen Studios, Brisbane.

MAJOR CAHILL.

Queensland Commissioner of Police, whose foresight and vigorous measures saved Brisbane from chaos.

The Tramway Men.

The position of the tramway men is humiliating. They have been granted the opportunity of wearing union badges, by the award of Mr. Justice Higgins, but their work has gone. And public opinion will feel generally that they deserve the situation created. For the decision come to would have been arrived at without a strike, and all its attendant ills. An appeal could have been made to the Arbitration Court with just as much force, and with far more public sympathy. As it was they forfeited public respect, and put themselves entirely out of court as far as any practical result is concerned, for they now have no uniforms to display their badges on. In principle and in practice the position of the men would have been in no wise whatever affected, if the men had temporarily accepted the condition of the company as to the wearing of badges, and had then referred their complaint to the Court. In hours of working, in pay, in general conditions, they would have suffered not at all.

The Award.

Mr. Justice Higgins has given his award in favour of the men, deciding that none of the companies concerned have a legal right to dictate to the employees as to what they should wear. The decision is to go before the High Court, so that comment on it is out of the question. But aside from the actual verdict, there are some observations of the judge upon the question at large that might be profitably discussed. It is the learned judge's opinion that the badge is not the cause of bitter feeling, which, he says, is caused by the class feeling behind it, and that if employers did not seek to crush unionism, there would be no trouble. As a proposition stated in general terms, that may be said to be the point of view of probably every unionist. But the difficulty goes back farther than that, and lies in the bitter feeling and class hatred that have been cultivated in the hearts of men who have been taught to look upon the men who employ them as highwaymen. Under a liberal diet of this kind of thing, blatant unionism has gone forth upon a kind of civil warfare, preying not only upon the employers, but upon the community in general, and looking upon itself as the supreme dictator.

Distinctive Incitements to Disorder.

And the question arises as to how far employers should go on striving to prevent a distinction between sections of the workmen who are so distinctly opposed in their methods, becoming apparent to such an extent as to provoke trouble. Men may differ widely in religious beliefs. They may feel so strongly that if the points at issue were raised it would create instant trouble, but so long as it is not obtruded they work side by side amicably. But if each wore distinctive colours, and used the badge as an opportunity to rail at each other, an employer should have the right to say, "What you believe religiously makes no difference to me. Believe what you choose, but do the work I pay you for, and as long as you work for me, cease wearing the emblem that means the stirring up of strife." The same argument applies to a political belief as applies to a religious one. An employer surely has the right to say, "You shall not wear anything when engaged in my work that is going to cause strife because of its indications of the political belief you hold. You come here to work. Leave your religious and political differences outside." It would, of course, be urged that the union badge affects the things that the men are engaged upon, and should be considered apart from such questions as sectarian issues. But the fact that the matter is one that concerns the every-day work of the men makes it more necessary that every cause of friction should be removed. And when men on trams are insulted both by their fellows and the general public for not wearing union badges, it is time that the outward and visible sign of offence should be removed. And if anyone wants convincing as to the Labour Party being a distinct political body, he must move about both blind and deaf.

Unwise Distinction.

Mr. Justice Higgins does not like unions other than those of the Trades Hall type, and regards them as enemies of Trades Hall unionism, averring that the law has recognised unions, and that an Arbitration Court would be unworkable without them. That is true, but it seems a wrong view to take to discriminate between unions, and to try to insist that they all should be of one type. An Independent Unionist is just as true a worker's representative as a Trades Hall unionist. In fact, he is a more worthy representative than the other, for he proclaims the common interests of employer and employee, and puts out of his programme the strike spirit. He seeks higher things than the Trades Hall unionist, who is concerned only with better wages, thinking nothing of the general uplift of man. He recognises that if he has any difficulty with his employers, it should be settled by friendly argument, and that it is a matter of the trade concerned alone, and not of a score of other trades too. It is quite conceivable that if the unionism which Mr. Justice Higgins derides were widespread, there would be no Arbitration Court. For Independent Unionism is preaching a doctrine of equal rights between employer and employee, and laughs at the suggestion of employers of labour being necessarily highwaymen, or employees as Esaus, selling their birthrights for messes of pottage. In the same way Mr. Justice Higgins puts the seal of his disapproval on what are termed "company unions," on the ground that the company likes them better than Trades Hall unions. But is it any wonder?

If an employer employs two men, one of whom is of a peaceable disposition, working in with his employer, anxious to give as much as he gets, eager to bring the brotherhood spirit into his work, and to settle any dispute by friendly argument instead of violence, and the other regards him as an enemy, as a man who will rob him, and by force if he cannot get at his pocket in any other way, who perpetually insists that he and his employer are in irreconcilable camps, is it any wonder that the employer favours the former?

Blatant and Reasonable Unionism.

Blatant unionism does not recognise that it estranges public sentiment by its violence. The independent workers aim at bringing into every factory and workshop an Arbitration Court, but one that is free from aspersions from either side. It would do away with all the paraphernalia that now covers attempts at industrial settlement. It is no wonder that employers welcome it as being an outward and visible sign of a very healthy sentiment that is springing up in the breasts of thousands of workers. For the welcome they give it they are blamed. Employers are not to be blamed for not encouraging unionism that is not happy unless it is engendering strife, and is perpetually warring against their interests. The very fact that they welcome and may support Independent Unions shows that they are not averse to unions as such. But they do want some guarantee of good faith, some certainty that agreements will be kept, and the passing away of the class war spirit. Moreover, unions that preach goodwill and harmony should be as acceptable to an Arbitration Court as the other kind, and that judge should be the happiest who has no work to do, because masters and men work in mutual agreement, and with brotherliness and good will. That, Trades Hall unionism will never bring about.

The Independent Workers' Union.

In spite of efforts to put out of court the Independent Workers' Union, it is steadily gaining ground. Its numbers are increasing, and it is daily becoming a greater power. One remembers with amusement the fear of some of the Federal members of Parliament, and their efforts to try to draw away some of the prominent men who were lending their sympathy to it, as they pointed out that it would interfere with Trades Hall unionism, and kill strikes; remembers, too, that Mr. Fisher, after many mental throes, decided that Independent Workers' unions would not come in the category of unions to which preference could be given. But in spite of this, the movement is growing, and the leaven of its brotherly principles is beginning to work. The fear was justified.

Queensland Elections.

An unexpected move has been taken by the Queensland Government, but one that it is fully justified in making. It has determined to dissolve Parliament, and to submit it to the suffrages of the people, although there was another session to run. This is a direct result of the strike. The Government is really submitting its recent actions for the approval of the country. It is to be hoped that they will be fully endorsed. Mr. Denman, in a manifesto upon the matter, recalls the recent trouble, when business was dislocated, the city held up, and seaborne trade stopped. But for the prompt action of the Government, and the loyal help of the citizens, disaster would have come to the city. He then states that some twenty legislators were involved in the trouble, and that one of them was the mouthpiece of the revolt. "Other members of the Opposition encouraged the forces of disorder, and condemned, in the strongest words at their command, the efforts of the civil authorities to defend liberty, and assailed with the coarsest invective those who came forward to take up the duty the Commonwealth declined to perform. It was not pleasant to realise that one-fourth of the members of the present Assembly had a reverence for democratic institutions, and had acquiesced in the attempt to subvert it. It would be absurd to invite such to meet in Parliament, and join in advising the Governor as to the best means of promoting the welfare of the State after they paraded their complete indifference to its welfare, and their decided preference for mob government to Parliamentary Government. Therefore he proposed not to hold another session of the present Parliament, but to bring these unworthy members before an even higher tribunal than Parliament. The people would be asked to pronounce judgment on some of those seeking re-election. It would require no little courage to canvass for votes in hundreds of homes into which they helped misery. Unfortunately the dissolution would apply alike to the friends and foes of social order and tranquillity. All must go to the country, and how to its decision, but he was confident that Queensland would stand by the men who stood by her in the hour of her danger." The elections will take place on April 27th

Organising Strikes.

An ominous debate took place in Labour circles during the month. It was proposed that an effort should be made to control strikes generally, to prevent a union striking without the consent of a general executive appointed to deal with such matters, and to bring the whole question of strikes into some sort of order. Some of the recent strikes were deprecated by some speakers, and at one stage it looked as though the party was opposed to this method of gentle compulsion. But as the meeting advanced, it was very apparent

that it was not against strikes, but only against badly organised ones that failed. Speaker after speaker spoke in praise of the strike as a weapon in the hands of Labour, and when the matter was boiled down it amounted to this: that if a union felt wishful to have a strike, the matter should be referred to the executive. If that body chose it could forbid the union striking; if, in defiance of the executive's decision, it did strike, no other union would contribute to the support of the strikers. If, on the other hand, the executive decided otherwise, and sanctioned the strike, every other union of any kind whatsoever would contribute, or, what is more menacing, strike in sympathy. Here is where the danger of blatant, militant unionism lies. That is what raised the people of Queensland against the unions, that over forty unions which had no quarrel with their employers struck because the tramway men struck. If this new union proposal comes about it will either mean anarchy or the ruin of the unions. No matter what the cause of dispute in any one union, it is a crime to involve a nation in trouble. One cannot help wishing that elections in State and Federation could be precipitated as Mr. Denman is precipitating the elections in Queensland. Just now would be a fine opportunity for testing public opinion upon the domination of blatant unionism.

The New Zealand Government.

Sir Joseph Ward came safely through the motion of no confidence which was moved against him a month ago, but the fate of the Government was decided only by the Speaker's casting vote. The debate was enlivened by some implications of bribery and corruption by an Opposition member, on the part of some of the members of the Government party, and it was a great relief when the statement, on being investigated by a committee, was found to have no basis in fact. Apart from its effect on any particular member, it would have been a sorry day for Australasian politics generally if it had been true. They have been singularly free from any thing of that kind. It was a pity that that kind of fighting was indulged in by the Opposition. It weakened its case considerably. If its cause was a good one, there was no need to resort to questionable methods of warfare. The charge fell hopelessly to the ground, and a very slight enquiry beforehand would have proved its fiction. Sir Joseph Ward resigned the leadership of the party, and Mr. T. MacKenzie has been selected by the Liberal and Labour Parties. A strong effort was made by his friends to induce Sir Joseph Ward to retain the position, but he insisted on resigning as the only way of bringing about a combination of the two parties.

Photo. *Dabcom Studios, St. Kilda.*

CANON SADLIER.

Who has been appointed to the Bishopric of Nelson, New Zealand.

The New South Wales Parliament.

The New South Wales Speaker, Mr. Willis, is still on the high horse, and the Opposition has little or no chance of making any appeal for fair treatment that will be considered. Once or twice the Opposition has left the House in protest against the treatment it has received. It is growing increasingly clear that there will be no peace in the House till another Speaker is appointed. Under the present circumstances legislation is being reduced to a farce. Some of the members of the Government are talking largely about establishing iron works, but the enormous expense involved will probably prevent the scheme being carried out. Parliament talks of soon going into recess. This would really be the best thing under the circumstances. Indeed, for all the practical good that will be done, it would be a good thing if it recessed till the next general elections.

Educational Congress.

During the month there was held in Melbourne a Congress which ought to have a considerable influence in rousing public opinion upon the subject of education. It also ought to bring about a more complete and satisfactory method of dealing with continuous education. This it will do if a committee which was appointed as a result of the Congress devotes itself laboriously to its work. The conference was composed of representatives of every institution and society that cared to be represented. The Trades Hall Council, by the way, declined the invitation because the Independent Workers' Union had accepted its, and was send-

ing a representative. Unionism gone mad, this, of a surety! But the Conference lost nothing thereby, while the Council lost a good deal. The interest taken was good, the attendance excellent, the tone high. Much time was taken up with discussion upon the best methods of improving methods of secondary and university courses, but unfortunately primary methods were somewhat neglected. One very great lack was the absence of any discussion or decision with regard to the position that moral education ought to occupy in a well-ordered national programme. Strangely enough, that aspect was neglected, and would have been quite overlooked if it had not been for one or two advocates who brought the matter up, but unfortunately failed to enthuse the Congress. It was not that the arguments were not convincing, but the Conference was apathetic and uninterested. It is to be hoped that the Congress will become a regular thing. Far greater facilities are needed for higher education than generally exists, while more attention needs to be given to University equipment. This end of education has been somewhat starved.

Conference on Immoral Literature.

A few weeks ago a rather remarkable move was made by a society connected with the Roman Catholic Church in Victoria. It issued a circular inviting other churches and societies of every description to meet in conference to discuss the question of immoral literature. The invitation was responded to heartily, and the conference held. It was quite a success. A committee was formed, thoroughly representative of different shades of religious belief, to pursue the question of immoral literature, and finally to prevent the circulation of the indecent stuff that now circulates freely. The society is to be heartily congratulated upon the move it made. I have personally reason to rejoice, for it is not so long ago that an invitation went from the Social Reform Bureau to Archbishop Carr, asking him to join in a conference to discuss the best means of suppressing a glaring public evil, and it was received by him with sneers. There is all the more reason therefore for rejoicing that the Church that he is connected with has not only interested itself in the discussion of a public wrong, but actually initiated it. There is surely some reason to hope that the Church will not draw distinctions between public evils, but will forthwith prove her sincerity by combining with every other church and society that stands for the suppression of the liquor and gambling evils. It is not too much to say that if the Roman Catholic Church joined with the Protestant churches in an attack on these great evils, to say nothing of others, they would be speedily dealt with. We shall look forward with pleasure to seeing the initiative in these matters also undertaken by the Roman Catholic Church. They will be assured beforehand of the ardent and active co-operation of every other church.

The Church and Social Reform.

For the last month or two the Church of England authorities in Melbourne have taken a forward movement in connection with Social Reform. Occasionally at the Sabbath evening services in the Cathedral lectures have been given by prominent men—ministerial and lay—upon some form of social evil. The limitation of families, immorality, intemperance, and so on, have already been dealt with. This is excellent, and is a sign of the times which is encouraging. One can always rejoice when the work that has lain neglected for years is at last taken up. It is a fine thing that two great churches should recently have taken steps which make it appear that they are falling into line with other religious bodies and reform societies. The movement indicates that the Church is falling into line with current thought, and recognising that it should lead in all that concerns the welfare of the people. Social reform occupies a far higher place in the minds of folk generally than it did seven years ago, and there seems a possibility of it becoming the natural habit of the churches. This is good and is worth fighting for.

Captain Amundsen.

The South Polar regions have demanded a lot of attention this month. First arrives Captain Amundsen, who says he has reached the Pole, and there ought to be no reason why his word should be doubted. No one will be desirous of grudging any of the honour attaching to the accomplishment of the gallant captain, and we join with others in extending congratulations. The South Pole regions have not taken the toll of lives that the north regions have done, and the task of reaching the Pole seems much easier to overcome. Following on the heels of the "Fram" at Hobart came Dr. Mawson's boat, the "Aurora," which has left for a time the intrepid men who are pursuing their investigations in the south.

The Cricket Dispute.

The remnant of the cricketing ability of Australia has gone to England to do its best to keep up the best traditions of Australian cricket. Never in the history of Australia has a team gone with less goodwill. The miserable tangle into which the Board of Control has got matters has not been unravelled with the departure of the team. The general feeling in the community is decidedly against the Board, which, by its arrogant and dictatorial assumption of authority has discredited itself in the eyes of Australia. It has estranged hosts of sympathisers, and turned against itself the feelings of six of the best cricketers in the continent. Unfortunately the Board is in power, and even if it may not have it legally, is able to exercise authority.

Unfortunately, too, there were enough men willing to go, quite apart from the merits of the dispute. Those who stood out are to be congratulated, for they could not have acceded to the demands of the Board without casting aside all their self-respect. On the point in dispute, as to whether the players had the right to appoint their own manager, there is no doubt whatever that Hill and his comrades were right.

The South Australian Parliament.

The South Australian Parliament, meeting under the new administration, set to work to elect its Speaker. Not so long ago, the Speaker was looked upon as a life-long occupant of the chair, but the last few years have made the appointment a party one. The Federal Labour Party set the example when it set aside Dr. Carty Salmon, the then Speaker, for one of their own number, and it is now generally regarded as the proper thing to consider the chair as being in the power of gift of the Government. Consequently Mr. Jackson gives place to Mr. O'Loughlin, a supporter of the Government. Mr. O'Loughlin will grace his position with the orthodox Speaker's robes, which Mr. Jackson cast aside as a relic of barbaric days.

The A.N.A. and Gambling.

The A.N.A. of Victoria is one of that State's greatest friendly societies. It met during the month at its annual sessions. Mr. Deakin gave the members some good advice in urging members to do what they could to carry on political education throughout the country. An interesting discussion took place on a resolution submitted to the meeting in favour of establishing an annual art union in connection with the society. It is gratifying that the motion was defeated. It would be a long step backward for a society to take that aims at the attainment of great national ideals. But more than that, it would have been a sad thing for a community which so recently and so successfully carried on a campaign against gambling. The Trades Hall Council was the first to turn back in the upward march. The present Government is very lax with regard to the issue of permits. But if the A.N.A. had decided to fall in line with the gambling propensities of the Trades Hall, gambling would have received a great impetus. The decision of the A.N.A. was in favour of the best things.

Are We Killing Our Aborigines?

A few days ago I received from the Editor-in-Chief of the Review of Reviews in London, Mr. W. T. Stead, a letter containing the following extract:

> My attention has been once more drawn urgently to the allegations that are constantly appearing in the press as to the ill-treatment to which the aboriginal inhabitants of Australia are subjected. These statements, although positively made by persons who profess to be in a position to speak with others, whose representative position gives their words first-hand information, are indignantly contradicted by considerable weight; but there is a very uneasy suspicion that the Australian aborigine is being eliminated from Australia as his brothers were eliminated from Tasmania."

Mr. Stead went on to say that reports of cruel treatment meted out to aborigines were persistent in England, that he would like me to communicate with as many persons as possible who would be likely to say anything authoritative either for or against, and that it was desirable that the truth should once and for all be made manifest: if the statements were untrue, that the lies should be nailed up and buried. My own position in the matter is that such sweeping statements are untrue, that it is a libel on Australians to say it, that owing to past lax administration, huge distances, the difficulty of carrying on individual supervision over huge areas, and the general difficulties of the problem, there have been without doubt cases of individual cruelty, and the natives on the borders of civilisation have been demoralised by drink and immorality. But of late there has been constant improvement in supervision and care. I shall not, however, discuss the situation here, but shall reserve that, for I do not wish to colour what I am now going to ask for. I cordially invite anyone, no matter who he or she may be, in exalted or humble position, who is interested in the aborigine question, to write to me fully. If they know of cases of cruelty to the natives, of their being shot down with a view to extermination, of their demoralisation by drink or lust, of any one expressing the opinion that "they would not contribute to an ecclesiastical business enterprise, but that they would willingly contribute money to buy powder to shoot the natives down, but to save them alive—No" (this is an extract from a letter written from Australia to Mr. Stead), I shall be glad to hear from them. But statements must be specific, and must be capable of verification. General statements on hearsay will not be of the slightest use in an investigation of this kind. On the other hand, if anyone can tell of better treatment, and can, also, authoritatively deny the charges that are made, I hope they will communicate with me too. Let all who have anything to say on the matter write to me without delay. Mr. W. H. Judkins, Review of Reviews, Melbourne, will suffice for address.

In pursuance of the question, I publish a letter from Mr. Josiah Thomas, the Minister for

Photo: [*T. Humphrey and Co.*

PROFESSOR BALDWIN SPENCER,

Of the Melbourne University, who has been appointed Protector of the Aborigines in the Northern Territory by the Federal Government, and whose interest and sympathy with the aborigines ensure the most humane and kindly treatment.

External Affairs, to whom I wrote, telling him of the general charges made, and asking him for particulars as to what was being done in the Northern Territory. Mr. Thomas kindly replied fully. Statements as to cruelty have mostly referred to West Australia, but the Northern Territory, until recently under the care of South Australia, has also come under the general charge. Since receiving Mr. Thomas's letter I have decided to publish it here and now, instead of waiting till I get further evidence, for it shows the active steps being taken by the Federal Government to deal with the question, and will serve as a first instalment of the question. The Government is to be congratulated upon the step it has taken:—

Department of External Affairs.
Melbourne, 13th March, 1912.

Dear Mr. Judkins,

I have your letter of the 11th, and it gives me much pleasure to supply you with information.

As you are aware, the bulk of the aboriginals still remaining in Australia, are in Western Australia and the Northern Territory. I have no first-hand knowledge of what the Western Australian Government are doing, but I see from their annual report that they are spending a very substantial sum, over £25,000, in connection with the protection of aboriginals, and from the nature of the report, I should judge that they are doing very good work indeed. With regard to the Northern Territory I am sorry to say that, except for grants of blankets and provisions to a limited number of these people, very little had been done prior to the transfer of the Territory on the 1st January last year. There had been no law dealing with them until one was hurriedly put through the South Australian Parliament about the end of 1910.

One of the first actions of my predecessor, Mr. Batchelor, when this department assumed control of the Territory, was to organise a small Aboriginals' Department. A Chief Protector, two Inspectors, medical, and two Inspectors, lay, were sent up to the Territory about May last. The chief protector did not remain very long, and it fell to me to appoint a successor. I was fortunate in being able to secure the services of Professor Baldwin Spencer, the well-known biologist of the Melbourne University, who is perhaps the greatest living authority on Australian ethnology. He has consented to give up a year of his time towards organising work amongst the natives, and, in addition, I have appointed a third lay inspector.

A number of reserves, some of them of substantial areas, have been set apart for the exclusive use of the aborigines.

At present the work being done is largely that of examining existing conditions, in order to frame a policy for the future, but Professor Spencer has taken prompt action to remedy evils that were obvious. He has put a stop to the supplying of opium and liquor to the aboriginals by the Chinese, a practice which appears to have been somewhat rife. He has regularised the employment of aboriginals by whites, and now no one can take a native into service without written authority from the protector. All the police throughout the Territory have been appointed sub-protectors, and will assist in carrying out whatever general proposals the chief protector may lay down.

I feel sure that you will agree with me that Professor Spencer's name is a guarantee that everything that ought to be done will be recommended by him, and I think I may promise, on behalf of the department, that his recommendations will be carried out.

At present we subsidise two missions, one in the MacDonnell Range region, conducted by the Lutheran Church, and the other on the Roper River, conducted by the Church of England. In addition, a Roman Catholic mission has been established on Bathurst Island, which appears to be making a very good start.

I think that you will find that it cannot be denied that there have been individual instances of ill-treatment; such perhaps was only to be expected in a new country, where there was very little of the organisation of Government, but I agree with you that these instances have not been widespread, and, I think, seeing that it is now well known that the Government intend to take active measures for the protection of the native tribes entrusted to our care, that even these are not likely to be of frequent occurrence. Yours faithfully,

JOSIAH THOMAS.

My invitation, I hope, will be widely taken advantage of by everyone interested in the aborigine question. For or against existing systems, in harmony with administration or not, let everyone who can say anything authoritative say so, and settle the matter once and for all.

LONDON, Feb. 1st, 1912.

Welcome Home!

The King and Queen, after having carried out the programme of their Indian tour with a success unmarred by a single misfortune, are back in England once more. His Majesty telegraphed to Mr. Asquith on the eve of his departure from Bombay: "From all sources, public and private, I gather that my highest hopes have been realised, and that the success of our visit has exceeded all anticipations. I rejoice that, thanks to the mutual confidence between me and my people at home, I have thus been enabled to fulfil the wish of my heart." This witness is confirmed on all sides. Our old friend Bipin Chandra Pal, fresh from prison, whither he had been consigned as a welcome home, so far from bearing any ill-will sends me a letter almost dithyrambic in its terms of gratitude and exultation. The Delhi Durbar will live in history, not merely as a superb pageant, for pageants come and pageants go, but as the notification to the world that in King George we have a King-Emperor whose prerogative is mighty, and who has both a will and a way of securing the desires of his heart. For let it be remembered that this Indian trip was due to the King's own initiative. If the Cabinet could have decided it by a show of hands he would never have been allowed to go to Delhi. But King George had made up his mind from the first hour of his kingship that he would go to India, and all opposition only hardened his resolution into adamant. He has had his will and he has gone his way, and now he comes back flushed with a great success to preside over the councils of a divided Cabinet, which in its first clash with the Royal will has been proved by events to have been in the wrong.

Pall Mall Gazette.

Mr. Asquith's Happy Family.

A new version of an old nursery rhyme.

Monarchy in the Ascendant.

King George left our shores King. He returns King-Emperor, with all that the Imperial title implies. The opposition led by the Liberals to the Royal Titles Bill some six and thirty years ago was based upon a sound instinct. The undoing of the partition of Bengal by an Imperial word, without consultation with Parliament, and the immediate acceptance of the decree as something that could not be questioned, since it was the King's word, is

ominous of future trouble. A learned and thoughtful writer in the current *Quarterly* points out that of necessity as the result of the crippling of the House of Lords the Monarch will be compelled to assume a more and more preponderant position as the balance-wheel of the Constitution. Whatever strength there may be in the forces to which the *Quarterly* refers, they will be reinforced by the memory of this Indian trip. King George is a good all-round sensible man who has scored his first great success. I do not think that it will be found that it has turned his head; but the Prime Minister will probably find that George Rex et Imp., with the prestige of his Indian triumph behind him, is much more difficult to deal with than was plain George Rex immediately after his accession. This may be for good or it may be for ill, but on the whole, while recognising the solid and sterling qualities of our Monarch, I do not contemplate with much satisfaction what seems to be the inevitable increase in the power of the Crown in the Constitution of Great Britain.

A Lamentable Omission.

The King has done well in India, but one thing he—or, rather, his Viceroy, Lord Hardinge—has left undone. Mr. Tilak ought to have been released. Mr. Tilak's release would have been the natural corollary of the undoing of the partition of Bengal. Mr. Tilak is a gentleman, a scholar, and a statesman. To retain him in prison after recognising the justice of his chief complaint against the Administration is difficult to reconcile with a policy of conciliation. Nothing is so good an investment in political settlement as the outlay of a little mercy in the amnesty of political offenders, whose offence, as in the case of Mr. Tilak, often consists in their having seen sooner than their rulers the true policy to be pursued.

Canada to the Fore.

Lord Grey was presented with the Freedom of the City of London last month, which was emphatically a case of honour to whom honour is due. Lord Grey is one of the great assets of the Empire, and the City did honour to itself in doing honour to him. Canada was also very much to the front last month owing to the visit of the Duke and Duchess of Connaught, with their daughter, Princess Patricia, to New York. The American newspapers, with their legion of photographers, interviewers and spies, appear to have outdone all records in the way of enterprise. When journalist photographers climb to the top of a hearse in order to photograph a Royal Duke, this may be regarded as the limit. The Royal Party seems to have quite enjoyed themselves; the Duke took everything in extremely good humour, and the papers are full of praise as to his geniality and the beauty of his daughter. The Duke visited Washington to pay his respects to President Taft, and there also his *bonhomie* and simple, frank, direct mode of expressing himself created a very favourable impression. Among other persons whom he met at Washington was the redoubtable Champ Clarke, the Speaker of the House of Representatives, whose injudicious joke concerning the annexation of Canada did so much to defeat Reciprocity. The Duke's visit has naturally revived the report as to the intention of the King and Queen to visit America. Nothing is definitely decided, but when they go to Canada the American visit will probably be arranged.

Who Will Be the Next President?

All political questions in America are passing under the shadow of the approaching Presidential election. There seems to be general agreement that President Taft's candidature for a second term has no chance of success. The old Roosevelt brigade is rallying round its former hero, and a battle royal will take place at the Republican Convention as to whether Taft or Roosevelt should be nominated for the Presidency. Mr. Roosevelt, of course, is still in retreat, but there is no doubt that if he were summoned to save the Republican Party he would magnanimously respond to the appeal. On the Democratic side the betting is now rather in favour of the adoption of Mr. Woodrow Wilson; but whether it be Mr. Woodrow Wilson or some other candidate, it is probable that the next occupant of the White House will be a Democrat.

Roosevelt Redivivus.

Writing in the *American Review of Reviews*, Dr. Shaw says:—"The indications have now become unmistakable that the rank and file of the Republican Party desire the nomination of Colonel Roosevelt. This sentiment is manifest in almost every part of the country. It is obvious that Colonel Roosevelt could not be expected to seek the place. It is equally obvious that the Republican voters should be allowed to express their views, and should be permitted to choose delegates who will properly represent them in the Chicago convention. The control of State delegations through federal patronage will not be so readily condoned this year as it has been at some times in the past. No candidate on the Republican ticket can possibly be elected this year if his nomination is merely due to the

control of blocks of delegates holding federal offices in Southern States which never cast electoral votes for Republican candidates. There is no reason whatsoever for asserting that Mr. Roosevelt would decline the nomination if offered to him, nor is there any reason for thinking that those Republicans who wish to support him are acting without due warrant in trying to have delegates sent from their States who would share in their views."

The German Plébiscite.

A great and notable thing happened last month in Germany. A general election of the members of the Reichstag is not a great thing, for Germany is not a constitutional country; the Reichstag, excepting for its control of supply, is often little more than a mere debating society, and the distribution of seats is so absurd that the minority of the electors usually elect a majority of the members. But although the choice of members for the Reichstag was as usual no better than a farce, the taking of the gross poll in a single day gave the election the ominous, not to say the sinister, significance of a plébiscite. For on a given day in January every German male adult, of whom there are 14,236,722, was challenged to cast what was in fact although not in form a vote Aye or No on the decisive issue of the Home and Foreign policy of the Government of the Kaiser. Are you for the Kaiser's policy as interpreted by his Chancellor Bethmann-Hollweg and Kiderlein Waechter—a policy of Protection at home and of unrestful menace abroad? Those who are content say Aye; non-contents say No. The result was startling; 12,124,503 electors voted. About four and a half millions voted Aye, and seven and a half millions voted No. Each group voted by itself. The figures came out as follows:—

Gluhlichter.] [Vienna.

The Political Theatre in Germany.

Curtain rises on Act I. and discloses the Red Socialists occupying the stage.

Photograph by] [*Record Press.*

The Elections in Germany.

Soliciting the vote of the German Chancellor at the entrance to the polling booth.

Contents—Aye.			Non-Contents.		
Centre Party	...	2,012,990	Socialists	...	4,238,919
Conservatives	...	1,149,916	National Liberals	..	1,671,297
Free do.	...	365,087	Radicals	...	1,556,549
Poles	...	438,807	Danes, etc....	..	125,000
Anti-Semites	...	304,123			
Alsatians	...	84,113			
Guelphs...	...	76,922			
Lorrainers	...	56,390			

Its Significance.

The vote is complicated by the multiplicity of the groups and the differences between them. Some are against the Government and for Protection, others for the Government and against Protection. The chief difficulty arises as to the classification of the National Liberals, who are neither solid for Protection nor for Free Trade. Mr. Long, the able correspondent of the *Westminster Gazette*, calculates that even if all National Liberal votes were reckoned as Protectionist the Free Traders have so steadily improved their position they are now almost

abreast the Protectionists. The figures for the last six elections show this:—

Year of Election.	Protectionist Vote.	Anti-Protectionist Vote.
1890	4,405,000 ...	2,735,000
1893	4,723,000 ...	2,879,000
1898	4,624,000 ...	2,970,000
1903	5,503,000 ...	3,885,000
1907	6,656,000 ...	4,570,000
1912	6,283,000 ...	5,841,000

Of course if the National Liberals were left out as an indeterminate factor the Free Traders would be in a majority of nearly a million. There is, however, no doubt as to the placing of the National Liberals among the Non-Contents. They are for Constitutional Government, and therefore they are in Opposition. The plébiscite therefore in round numbers shows that when twelve million Germans go to the poll seven and a half million vote against the Government and only four and a half million vote in its favour. When people tell us that the Germans hate the English and that war is inevitable, we reply by pointing to these figures as much better evidence that the majority of the Germans are against their own Government than any that can be adduced to prove that the German nation as a whole is thirsting for war.

The Rise in the Socialist Vote.

When I was in Berlin on the morrow of the elections of 1907 I called on a friend who had just parted from Herr Bebel. The veteran Socialist leader was in despair. The Social Democratic party seemed to have received a knock-down blow, nor did he venture to hope for its revival during his lifetime. Only five years have passed and lo! the Social Democrats are now the strongest party in the Reichstag, and behind their one hundred and ten members stand nearly four and a quarter million German voters. They have put on nearly a million votes since last election. Of course it would be a mistake to regard these four millions as all convinced Socialists. When a German is irritated with the Government he votes Radical, but when he gets mad with it and wants to say "Damn" he votes Socialist. The rise in the Socialist vote indicates rather a rise in the temperature of exasperation than of conversion to the scientific doctrines of Socialism. That the Socialists deserve their success is indisputable. They are the only party that is steady for human brotherhood and that has offered an unflinching opposition to all the predatory policies of our time. At the same time it is probable that high prices had more to do with the increase in the Socialist vote than their views on international politics. What the effect will be on the foreign policy of Germany of this demonstration of the unpopularity of the Government who can say? It was a much less alarming registration of hostile votes in 1870 which led Napoleon to precipitate the war with Germany.

Notable Electoral Victories.

Many incidents in the Elections give one furiously to think. The Socialists swept the whole of Berlin with the exception of the division in which the Kaiser lives, and they almost carried that. The Radical candidate defeated a Socialist by only a handful of nine votes. In Potsdam the Socialists swept all before them, much to the indignation of the Kaiser, who finds himself represented in the Reichstag by a Socialist for Potsdam, and by a Radical for the Kaiser quarter of Berlin. Even more remarkable than the victories of Berlin was the capture of the great Catholic centre of Cologne by the Socialists with a majority of 4,000, and almost equally decisive was the Socialists' victory in that Liberal stronghold Frankfort. As a whole the Socialists have 110 members, constituting much the largest group in the new Reichstag. The following table shows the strength of the various parties in the present and late Reichstag:—

Socialists	110	[53]
National Liberals	44	[51]
Radicals	46	[49]
Centre	93	[103]
Conservatives	43	[58]
Free Conservatives	13	[25]
Poles	19	[20]
Anti-Semites	14	[20]
Alsatians, Guelphs, Danes, and Independents	15	[17]
Total	397	

Count Aehrenthal.

Universal regret is felt at the breakdown of Count Aehrenthal. He struggled gamely to the last to discharge the duties of his high and responsible position, but an insidious disease proved too much for him, and he has passed into retirement to the regret of all excepting those who regarded him as an obstacle in the way of the realisation of their cherished policy. The Clericals, who saw in Aehrenthal an insuperable obstacle in the way of an anti-Italian policy, are rejoicing, although with trembling, for until the old Emperor goes the way of his Foreign Minister they are not likely to have a free hand to carry out the policy which is dear to their hearts.

"When Thieves Fall Out."

The Italian Government is preparing a good deal of trouble for itself by the high-handed fashion in which it is exercising the right of search of steamers of neutral Powers. Within the

Photograph by [*Record Press.*

Ex-Lieut. Montagu.

He is showing a friend some of the pieces of shell which fell on the hospital tent at the seat of war in Tripoli.

last month the Italian warships have overhauled one British and three French steamers for the purpose of seizing contraband of war or militant Turks. The first seizure was excused on the ground that the French mail steamer plying from Marseilles to Tunis had on board an aeroplane which might conceivably be intended for Turkish troops in Tripoli. As a matter of fact, it was merely going to Tunis to take part in an aviation contest; and, further, the French have imported directly several aeroplanes into Tripoli for the service of the Italians without anyone making any objection. Hardly had the aeroplane difficulty been got out of the way when a much greater trouble arose from the seizure of a French mail steamer, which was taking twenty-nine Red Crescent officers and men to Tunis. But for the extraordinary blunder of the French Chargé d'Affaires at Rome this incident would have been settled at once, for the Italians were clearly in the wrong; but the French Chargé ordered the French Consul at Cagliari to instruct the mail steamer to hand over the Turks to the Italian authorities. Thereupon a great trouble arose. Italy at once proposed to send the question to the Hague for arbitration, to which the French Government replied by saying, "First, hand over the men whom you have seized wrongfully under our flag, and then you can arbitrate to your heart's content." The Italian Government, on making inquiries, discovered that there was no ground or justification for the seizure of the Turks, who were really *bona fide* Red Crescent men. The incident was immediately arranged, but not without a considerable display of irritation on both sides. If this happened between France and Italy, who were practically partners in the felonious enterprise in Tripoli, what would happen if a similar incident occurred over an Austrian or Russian ship?

The Fall of the French Cabinet.

The Morocco crisis has had a strange sequel. M. Caillaux, the Prime Minister, who negotiated the settlement, has been caught in the act of intriguing against his own Foreign Minister in order to secure a settlement more favourable to his financial friends at the expense of France. M. de Selves first resigned, and then the Cabinet. It is indeed difficult to see how the Republic could have tolerated M. Caillaux's retention of office. The disclosures forced by the Senatorial Committee of Investigation show that while the French Foreign Minister was threatening Germany with an Anglo-Russian-French war if she persisted in making unacceptable demands for cessions of territory on the Congo, his own chief was busily engaged in intriguing with the Germans for an arrangement on the Congo acceptable to his financial friends, but abhorrent to France. M. Caillaux began the intrigue when he was Minister of Finance. He continued it when Prime Minister. It was probably Sir Edward Grey's knowledge of these intrigues which led him to back up so recklessly the policy of M. de Selves. But just think of the risks he took. It was quite on the cards that M. de Selves, with the aid of Sir F. Bertie, might have entangled us in a war with Germany, out of which M. Caillaux might have slipped by dropping M. de Selves and concluding his own bargain with Germany. The incident has left a very unpleasant memory behind it. It is not well to go tiger hunting with a Cabinet whose chief may be arranging a deal with the tiger at the moment when he has provoked the tiger to pounce upon you.

The New French Ministry.

After a momentary and despairing effort to preserve its equilibrium the Caillaux Cabinet collapsed. M. Poincaré was called to succeed him, and in order to avoid any risk of another scandal he became not only Premier but also Foreign Minister. He rallied round him many of the most notable men in France. M. Bourgeois, Member for France at the Hague Conference, was induced to take the post of Minister of Labour; M. Briand, another ex-Prime Minister, became Minister of Justice; M. Millerand, the former Socialist, is Minister for War; M. Delcassé remains at the Navy.

This Ministry of all the talents began well with a brief dignified speech by M. Poincaré, in which he declared that he intended "to organise in Morocco a Protectorate, which is the natural outcome of our African policy." Speaking of the relations with other nations, M. Poincaré said, "As fully as ever do we intend to remain faithful to our alliances and our friendships. We shall make it our endeavour to cultivate them with that perseverance and that continuity which in diplomatic action are the best pledge of straightforwardness and uprightness." Let us hope that if M. Poincaré should lure Sir Edward Grey into any other policy of adventure none of his colleagues will emulate M. Caillaux's example, and arrange to sell us behind our backs.

Lord Rosebery's Warning.

Lord Rosebery on January 12th made a speech at Glasgow which has excited much attention abroad. He said:—

> We are now embraced in the midst of the Continental system. We are for good or for evil involved in a Continental system which may at any time bring us into conflict with armies numbering millions. We have entered into liabilities the nature and extent of which I for one do not know, but which are not the less stringent and binding because they are unwritten, and which at any moment may lead us into one of the greatest Armageddons which sometimes ravage Europe. We have certain vague obligations which involve an immediate liability to a gigantic war in certain circumstances which are by no means unlikely to occur. If you have, as you have deliberately, as I understand it, adopted a policy of perhaps large and perhaps unlimited liability on the Continent, you must be prepared at the proper time to make good that liability.

M. Poincaré.
The new French Premier.

The speech reads as if it were a plea for universal compulsory military service. As Lord Rosebery knows that is out of the question, it can only be supposed that he is using this as a bogy to scare the nation off from pursuing the policy of Sir Edward Grey. No doubt if we were committed to send an army to the Continent whenever France chose to quarrel with Germany, we ought at once to make preparations to enable us to fulfil our liability. But as the nation does not realise that Sir Edward Grey has pledged us to send an army to the Continent, we make no preparations to fulfil liabilities into which we do not believe we have entered.

Some Unanswered Questions.

Did Sir Edward Grey, supported by Lord Haldane, promise M. de Selves to send 150,000 British troops to the Continent? Did Mr. McKenna refuse, and was Mr. McKenna on that account shifted from the Admiralty? Is Mr. Winston Churchill prepared to carry out a policy from which his predecessor recoiled and which the Imperial Council for Defence never approved? These are questions which Ministers have not answered yet. But they ought to be answered, and that without delay.

Anglo-German Friendship.

The efforts of well-meaning folk on both sides of the North Sea to lessen the exacerbation produced by the recent anti-German policy in Morocco continue, regardless of the plentiful cold water with which they are soused by our Foreign Office. It appears to be the opinion of Downing Street that any public demonstrations in favour of better relations with Germany are to be deprecated because they will be misconstrued by the Germans as a sign that we are afraid. That is the ostensible reason put forward. The real reason, of course, is Sir Edward Grey's deadly fear that if we make up in the least to the Germans the French will take offence, repudiate the *entente*, and fling themselves into the orbit of German diplomacy. Notwithstanding these warnings, the friends of an Anglo-German *entente* continue their efforts. On January 3rd the English Club of Cologne celebrated its Jubilee. This admirable institution, founded in 1862, has never ceased to

labour for a better understanding between the two nations. Long may it flourish, and may it bring forth a plentiful progeny of similar clubs both in Germany and in Britain!

The Friendship with Russia.

One of the most satisfactory incidents last month was the visit paid by a deputation of some thirty notable and representative Englishmen, both lay and clerical, parliamentary and otherwise, to Russia. It is the return visit, on an enlarged scale, to that which was paid by the members of the Russian Duma to London last year. The visitors were to be headed by the Speaker of the House of Commons, but before the deputation had reached Berlin Mr. Lowther was unfortunately summoned back by the news of the death of his father. Lord Hugh Cecil and Lord Charles Beresford are the most notable Parliamentarians who took part in this excursion; but both Ministerialists and Unionists were well represented, as also were the Church, the Army and Journalism. There was a little unfortunate misunderstanding as to the issue of the invitations, which appear to have been arranged by Mr. B. Pares in this country, and M. Zvegintseff in Russia. Sir Mackenzie Wallace, Lord Weardale and Lord Sanderson signed the invitations, which were sent out by the Speaker. It was understood that the Russians were very anxious that the Deputation should be thoroughly representative and should not be in any way political. Everything has been done in Russia to give a warm and hearty welcome to the representatives of Great Britain. Their stay at Moscow and St. Petersburg was crowded with receptions, banquets and excursions. The Bishops of the Greek Orthodox Church were delighted to welcome their Anglican brethren, and the presence of Mr. Birkbeck lent some colour to the suggestion that they might witness the revival of the movement for the re-union of the Greek Orthodox and Anglican Churches; which is a fine dream, but one of those dreams which do no harm to the dreamers. The Labour Party and the Poles refused to take part in the welcome extended to the British visitors, but there are some people who delight to play the part of the mummy at every Egyptian feast.

A Ridiculous Radical Rump.

The attitude of some English Radicals with regard to this visit seems to be the very acme of absurdity. As long as Russia was a despotism without even a semblance of Constitution, with no representative Assembly of any kind, the *Daily News*, following the lead of Mr. Gladstone, Mr. Bright, and all the great Liberal leaders of the past generation, worked in season and out of season for a *rapprochement* with Russia. Anglo-Russian friendship was one of the watchwords of the Liberal Party. Now that Russia has modified her despotism, established her Duma, and entered into the Anglo-Russian Agreement, these inconsequent politicians do everything they possibly can to inflame the relations between the two countries. They are not pleased with the Anglo-Russian policy in Persia, therefore they are doing their level best (or worst) to set up a row between England and Russia, entirely regardless of the fact that upon good relations between these two Empires the peace of Asia depends. These gentry seem to forget that there are many things in our policy which are just as much disliked by Russians as we dislike things in Russia's policy. When we enter into a working agreement with a nation we do not give them a certificate for the possession of all the virtues; we only recognise that with all their shortcomings it is better to be friends than to be enemies, especially as by being enemies we would accentuate every fault that we most dislike. The *Daily News* and its friends are all at present in favour

Mr. T. M. C. Asser.

Herr A. H. Fried.

Between whom the Nobel Peace Prize was divided this year.

of an Anglo-German *entente*, and as it seems as if they must hate someone, they are therefore reviving Russophobia, apparently in the hope that by so doing they may divert national prejudice from Germany to Russia. It is a dangerous game, and one entirely unworthy of the best traditions of the *Daily News*.

Mr. Shuster and Persia.

Mr. Shuster arrived in London at the end of the month on his way home to America. He was entertained at a banquet at the Savoy Hotel by his friends and admirers. Mr. Shuster appears to be a very capable young man, and if he had had a little more tact might have done great things for Persia. Unfortunately he seems from the first to have set himself to jeopardise the agreement between Russia and England and to encourage the Persians in a provocative line, which, things being as as they are, everyone with half an eye must have seen would play directly into the hands of those Russians who from the first have regarded with little sympathy the agreement between the two Governments, the object of which was to maintain the independence and integrity of Persia. The one hope for Persia is that England and Russia will be on good terms with each other, and that each will act as a mutual check upon the other should they be tempted to interfere in the internal affairs of Persia. Eloquent and ambitious speeches were delivered in Mr. Hammerstein's Opera House and at the Savoy banquet by men who do not seem to have realised the inevitable result of their impassioned rhetoric. Supposing Mr. Ramsay Macdonald, Sir Thomas Barclay, or Mr. Lynch were made Foreign Secretary, what would he do? He would either have to carry on with Russia as best he could, endeavouring to obtain the maximum security for Persian independence or integrity under very difficult circumstances. If he did this he would be doing exactly what Sir Edward Grey is doing. Or he might take umbrage at something Russia has done and protest against it, which apparently is the only idea these Opera House politicians have in their heads. But after you have protested, what then?

Fight or Sulk?

Supposing that Russia ignores your protest, are you going to quarrel with Russia, which means war, the first results of which would be to place the whole of Northern Persia in the hands of Russia, without any possibility of being able to dislodge her by an attack from the Persian Gulf? Our Persiamaniacs protest that they do not wish to go to war, and as they are most of them pacifists by profession we may accept their assurances. What, then, is the other alternative? Simply to protest and sulk; to break up the harmonious relations between England and Russia, and to set up along the whole of the Asiatic frontier, from the Red to the Yellow Sea, the old policy of antagonism, intrigue and

Photograph by] *[Topical Press.*

The Manchu Dynasty—An Interesting Group.

(1) Prince Tsai Tao; (2) Prince Ah; (3) Prince Su; (4) Prince Tsai Fu; (5) General Yin Tchang; (6) Prince Tsai Hsuen; (7) Excellency Na Tung; (8) Excellency Hsu; Minister Foreign Affairs Tsao; and (10) Prince Chia Lai.

preparation for future war which has been the bane of Asia ever since the Crimean War. After nearly forty years of active participation in international politics, I can hardly remember any case of such fatuous folly as that in which a certain section of the Radicals are indulging at present. It is an apostasy, to begin with, a repudiation of the best traditions of the Radical Party, and it is of all others the cause most calculated to defeat the end which they desire to attain.

The Crisis in China.

All last month China was in a state of unrest. Negotiations have been going on between Yuan Shih Kai, as representing the Manchus in the north, and Wu Ting Fang, as representing the Republican revolutionary movement, which is in the south. At one time there seemed to be a fair prospect that the Manchu Princes would abdicate and that the State of China would come into being under the Presidency of Sun Yat Sen. Difficulties, however, arose, and misunderstandings cropped up. The Manchus reconsidered their position as to abdication, and in the last week in January China seemed to be heading straight for civil war. Mr. Sidney Webb, who passed through China on his way home, reports that the revolutionary Republican forces have been recruited by the simple process of emptying all the gaols of their adult males. These criminals were at once furnished with arms and enrolled in the revolutionary ranks. There will be some wild work when the ex-gaol birds are let loose on the peaceful population of the North. Both sides seem to be feeling the pinch of money, for without money armies cannot fight, even in China, and even the greatest optimist contemplates the immediate future with dismay. As the result of the war the vast outlying provinces of China are breaking loose. Thibet and the great Mongolian desert have already declared their determination to be independent of the rule of Pekin. Unless the Republicans and the Manchus can arrange their differences rapidly the integrity of China will be gone. And it should be noted, by the way, that the Japanese Government have issued a significant declaration to the effect that they do not think Republican institutions are suited to China. This may be a declaration of pious opinion, but on the other hand it may be the precursor of active intervention against the Republican forces. Japan holds that the Anglo-Japanese Alliance commits both Japan and England to the maintenance of the integrity of the Chinese Empire. It will be a pleasant prospect if, in addition to quarrelling with Russia about Persia, the Japanese should call upon us to compel Thibet and Mongolia to return to the Chinese fold.

The Right of Free Speech in Ulster.

The country has been scandalised by the incident of Mr. Winston Churchill's acceptance of an invitation from the Belfast Liberals to address a meeting of Protestant Liberal Home Rulers in Ulster Hall, Belfast. Mr. Churchill accepted the invitation, never dreaming what a commotion his appearance in the capital of the

By permission of the proprietors of "Punch."

A Silly Game.

SIR EDWARD CARSON: "Ulster will fight!"
MR. PUNCH: "What! Against free speech? Then Ulster will be *wrong!*"

Orangemen would occasion. Lord Londonderry and the other members of the Ulster Unionist Council no sooner heard of the intended visit than with incredible insolence they publicly declared they would not allow the meeting to take place. The proper course for the Government to have taken would have been to at once summon Lord Londonderry and his fellow councillors to show cause why they should not be at once bound over to keep the peace. Many better men than Lord London-

Westminster Gazette.]

The Protector.

LORD LONDONDERRY: "I only want to protect you!"
MR. CHURCHILL AND MR. JOHN REDMOND: "It's very kind of you, but we're not 'Babes in the Wood,' and we aren't lost!"

Westminster Gazette.]

Fits from Dickens.

Sir E. Carson and Mr. F. E. Smith as Lord George Gordon and Mr. Gashford.

derry have been imprisoned in Ireland for declarations not one whit more illegal than the ukase abolishing the right of free speech in Belfast. Unfortunately when faced with a similar conspiracy to silence unpopular speakers in London the Government had taken the course of binding over the threatened speaker to hold his tongue or go to gaol for three months. If Mr. Birrell had acted on Mr. McKenna's principle, Mr. Churchill would have been bound over to stay away from Belfast, or sit in gaol for six months if he declined to give sureties for his silence. Mr. Asquith, however, is enjoying a holiday in Sicily, and, no one apparently being in command, Mr. Churchill offered to temporise. He would not go to Ulster Hall, seeing that was regarded as provocative of a riot. He would content himself with some other place of meeting. To this Lord Londonderry assented, but Lord Londonderry's followers, by engaging all the other halls for the night in question, rendered it impossible to hold the meeting, except in a huge tent erected for the purpose.

Not Politics, but War.

There appears to be little doubt but that the original arrangement was made quite innocently. No one has ever objected before to any Home Rule speaking in Ulster Hall. But Sir Edward Carson's pilgrimage of passion has roused the fighting devil in the poor zealots of the Orange Lodges, and they could not resist the temptation to strike a blow at the apostate son of the patriot statesman who a quarter of a century ago had declared that "Ulster would fight, and Ulster would be right." Mr. Churchill's visit seemed to afford them an opportunity of showing that they meant business, and were in for war and not for politics. The First Lord's proposed excursion to Belfast served the purpose of a reconnaisance which unintentionally unmasked the enemy's position. The spirit of dark rebellion, squat like the Satanic toad at the ear of Eve, had for weeks past been filling the Orange mind with—

> Distempered, discontented thoughts,
> Vain hopes, vain aims, inordinate desires,
> Blown up with high conceits engendering pride.

Upon the foul fiend thus engaged comes Winston like Ithuriel in Milton's epic:—

> Him thus intent Ithuriel with his spear
> Touch'd lightly; for no falsehood can endure
> Touch of celestial temper, but returns
> Of force to its own likeness; up he starts
> Discover'd and surprised. As when a spark
> Lights on a heap of nitrous powder, laid
> Fit for the tun, some magazine to store
> Against a rumour'd war, the smutty grain
> With sudden blaze diffused inflames the air:
> So started up in his own shape the fiend.

It was well to know what these gentry were plotting, It would have been madness to play into their hands by trying to hold the meeting as if it was only on political matters. It is not politics but war in Belfast

now, and you cannot conduct a campaign on the assumption that this is a mere political march past. It is worth while abandoning the meeting after the proposal to hold it had unmasked the rebel plot.

The Prospects of Home Rule.

The prospects of Home Rule are not too bright at the present moment, even apart from this Ulster row. Although the Home Rule Bill has been drafted, Ministers have not yet produced it, and when it is produced they are by no means certain that it will meet with the acceptance of the Irish Nationalists. Ministers have an ugly memory of what happened with the Irish Councils Bill. That Bill was framed in concert with the representatives of Ireland in Parliament. It was produced in the firm conviction that it would be enthusiastically accepted in Ireland. No sooner, however, were its contents published than the Bill was repudiated, hardly anyone having a word to say on its behalf. What happened about the Irish Councils Bill may happen about the Home Rule Bill. There are many awkward questions, especially those relating to customs, finance, and excise, which may easily be taken advantage of by the irreconcilables in order to make an outcry against the Bill. Unfortunately the Nationalist leaders are morbidly afraid of appearing to seem less patriotic than their followers. The best course, as I have maintained from the first, was for the Government to refuse to bring in any Home Rule Bill, and to summon an Irish National Convention to frame a Bill which could be submitted as an expression of the wishes of the Irish people; then they would know where they stood. As it is, Ministers may be running full steam on to a snag which may wreck the Home Rule ship just as it seemed to be nearing harbour.

Does Rome Want Home Rule?

There is a good deal of confusion in popular talk as to the attitude of the Church of Rome in relation to Home Rule. It appears to be firmly believed by many good Protestants that the Pope and his agents regard the concession of Home Rule with profound alarm, and it is quite openly said that the publication of the recent Papal Decree against prosecuting clericals before lay courts was launched just at this moment in order to prejudice the success of the Home Rule Bill. A good deal of nonsense has been talked about the Decree, but it is difficult to conceive worse nonsense than that which implies that the action of the good old Pope and the Vatican in asserting once more the ancient policy of Rome as to the immunity of clerical persons from lay courts was prompted by any consideration as to the effect which it would produce on the balance of parties in Ireland.

Mr. Bonar Law's Failure.

Mr. Bonar Law cannot be congratulated upon his *début* as Conservative leader at the Albert Hall. When he was elected the *Saturday Review* unkindly remarked that he was not a country gentleman. Judging from his Albert Hall speech, his right to be considered a gentleman of any kind is open to considerable doubt. It is a great come-down from the polished eloquence of Mr. Balfour to the somewhat raucous Billingsgate of his successor. "Soft words butter no parsnips, and hard words break no bones"; but Mr. Bonar Law might be invited in his calmer moments to consider whether it conduces much to the force of his argument to call Ministers of the Crown, even if they do happen to be his political opponents, gamblers, dangerous lunatics, rogues, and humbugs. Apart from this indulgence in the lingo of the bargee, Mr. Bonar Law failed to give any certain sound as to his attitude towards the attack on free speech in Ulster. But the most famous and fatuous part of his speech was that in which he referred to Tariff Reform. He believes in Tariff Reform because he believes that it is the only way to raise wages. That Tariff Reform will directly and obviously diminish the purchasing value of wages is admitted; but that it will tend to a corresponding, to say nothing of a greater, rise in wages is a very different proposition. Mr. Bonar Law almost plaintively admitted that on this question he is on the horns of a dilemma. He is not blind. He sees that Tariff Reform alienates many Unionists whose support would carry him to

Picture Politics.]

The Bonar-Party.

victory; but, on the other hand, he sees that to abandon it would split the party to pieces. So he wriggles out of it in this fashion: "We are Tariff Reformers, but we are also Conservatives, and we shall take care that any change in our fiscal system for which we are responsible is as little revolutionary as possible." The size of the servant girl's baby over again!

The Welsh Disestablishment Bill.

Next Session is to be devoted to Home Rule, Welsh Disestablishment, and the Franchise question. No one knows what the Home Rule Bill is to be like—that secret is jealously preserved; but Mr. McKenna has satisfied all curiosity as to the Welsh Disestablishment Bill by his speech delivered in the Queen's Hall on January 28th, in which he outlined its principal provisions. They certainly do not seem to err on the side of harshness. All exi-ting vested interests are preserved intact. Every bishop, parson and curate will continue to enjoy the same salary which was paid to him at the time when the Bill was passed. The whole of the Church plant, that is to say, the churches, cathedrals, parsonage houses, etc., will be handed over lock, stock and barrel to the disestablished community. This is calculated to be equivalent to a capital sum of one million sterling. The Church also will be allowed to retain all the endowments which came to it since 1660, which amount to about another £19,000 per annum. When all these deductions have been made there will be £181,000 a year remaining, which will be diverted from its present Anglican uses to national purposes, according to the discretion of local authorities. What a chance there is for a Welsh Carnegie to re-endow the Church with a lump sum of, say, four millions sterling!

The Problem of Woman's Suffrage.

There has been great confusion last month in the Liberal camp on the subject of woman's suffrage. Mr. Asquith, having in his inconsequent fashion suddenly committed the Cabinet to manhood suffrage, which no one was asking for, found himself confronted by the dilemma of the woman's vote. He regards woman's suffrage as disastrous to the State, but the majority of his colleagues, including Mr. Lloyd George, Sir Edward Grey, and Lord Haldane, are equally convinced that it would be disastrous to the State to refuse to admit women to full rights of citizenship. As a way out it was agreed to let the House of Commons decide. If the House voted for woman's suffrage Mr. Asquith pledged himself to bow to its decision, and make woman's suffrage a Government measure, however

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United We Differ.

MR. LLOYD GEORGE: "Votes for women! Don't you listen to my esteemed colleague!"

MR. HARCOURT: "No votes for women! My esteemed colleague is talking nonsense!"

disastrous he might deem it to the State. This decision naturally excited much amazement, and the *Daily Chronicle* and the *Westminster Gazette* suggested that the question should be submitted to a plebiscite of the existing electors. Mr. Asquith had already shaken his wise head adversely over this proposal, but that in no way deterred his journalistic friends from making a campaign for a Referendum. The women revolted against this proposal as a dodge to cheat them out of their anticipated success. Mr. F. E. Smith and other Tory opponents of enfranchisement naturally took the other side. The battle rages and will continue to rage. Mr. Asquith probably looked to the House of Lords as a *deus ex machina* to avert the "disaster to the State." But as everyone, including the Cabinet Ministers, in favour of the measure believes that the female vote will be preponderatingly Tory, the Lords will be under a sore temptation to enfranchise the women and dish the Liberal Party. Personally, I cannot bring myself to think that the Peers will make such a leap in the dark. If I am right Mr. Asquith will be saved. Whether he deserves to be saved is another matter.

The Ideals of the Labour Party.

According to Mr. Ben Turner, who delivered the Presidential Address at the Labour Party's Conference at Birmingham on January 24th, the Labour Party has conceived the modest ambition of making itself the dominating, controlling, guiding and ruling party in the State. Its tactics are to purchase "free rule" for trade-unions by giving Home Rule to the Irish. Free rule would seem to be the right to be above the law a claim which is illustrated by the "closed shop" controversy in Lancashire and the United States. Mr. Turner seems to imagine that his ideal can be attained by adding to the number of Labour members in Parliament, by increasing the sturdiness of the backing and the faith of the affiliated bodies. But surely something more is wanting than numbers, sturdiness, and faith. Brains are at least essential, and also some regard for the rights of others, and the liberty of the subject. Without these the new tyranny will be worse than the old.

The Miners and the Minimum Wage.

The great Industrial event of the month was the plébiscite taken among the miners as to whether or not they would authorise their leaders to declare a General Strike if their demands for a minimum wage were not conceded. The result of the voting was decisive: 445,801 voted for handing in the notice, and 115,721 against it. This is a majority of nearly four to one. This does not mean that a General Strike will take place; it merely furnishes the negotiators on behalf of the men with a right to resort to the *ultima ratio* should they find it impossible to come to terms with their employers. All the ablest and most experienced leaders of the miners are against a General Strike, and it is to be hoped that the negotiations which have been going on ever since the vote was taken may result in some settlement which will not paralyse the industry of the country.

Accidents to Railway Servants.

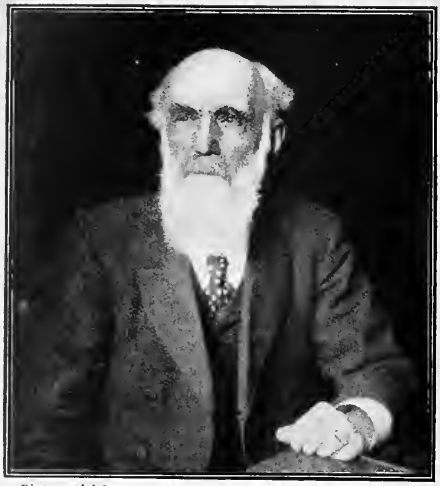
The American National Commission on Employers' Liability and Workmen's Compensation has prepared a Bill, having application to railroads and trolly lines, which will shortly be reported to Congress. Extracts from this Bill that have thus far been published indicate that under its provisions a fixed percentage of wages will afford the basis of settlement for injuries to all employees. Where death results from any injury the compensation to the employee's family, to be paid for a period of eight years, will vary according to the number and earning capacity of the family. It is also provided that where permanent total disability results from any injury there shall be paid to the injured employee 50 per cent. of his monthly wages for the remainder of his life. Machinery for enforcing the collection of damages is provided by the Bill, and provision is made for almost every conceivable form of casualty.

The Y.M.C.A.

In the religious world one of the most remarkable events of the month was the effort made by the Young Men's Christian Association to raise £100,000 in twelve days to meet the cost of building the new premises which they have erected in Tottenham Court Road, London. The help of an American expert was called in and the Press aided very liberally, but the sum raised fell short of £70,000, which is in woeful contrast to the liberality of the people in Canadian and American towns, where similar efforts have been made. The reason for that is no doubt to be found in the fact that the Y.M.C.A. is a much more virile, active and useful organisation across the Atlantic than it is here. I remember the first Conference of the Y.M.C.A. I ever attended. It was in Darlington nearly forty years ago, and my plea for the adoption of a more secular policy nearly brought upon me the major excommunication of the good people who were in conference. Since then no doubt the Y.M.C.A. has learned something, but still it has never impressed the man in the street with a sense of its usefulness. Perhaps when it gets its new premises it will turn over a new leaf. The bar upon billiard tables is now removed; that, however, is but a small thing. If the Y.M.C.A. could be but as vigorous, as omnipresent, and as ready to help as are the Boy Scouts, a great change would come over the spirit of its dream. As it is, it looks as if the new premises were only going to provide comfortable quarters at cheap rates for two or three hundred young men who may or may not be willing to exert themselves in active Christian work.

A Notable American Movement.

There is a remarkable movement now in progress in America which has not yet received the attention it deserves in this country. It is the attempt to organise a revival of religion upon a social basis. A committee of ninety-seven, with a capital of £20,000 at its back, has undertaken the task of going after souls with just the same business-like methods as the Standard Oil Company goes after business. There is a conception



Photograph by] [*Record Press.*

Dr. Clifford, the Veteran Reformer.

A portrait taken on his golden wedding-day, January 14.

for you! Talk of going to school to the Devil! But there is sense in it after all. Instead of sending one or two evangelists round the country after the Moody and Sankey style, they send a team of speakers, each of whom is limited to five or ten minutes, and all their discourses are as carefully arranged as the parts in a music-hall in order to produce a maximum impression. Mr. F. D. Smith, who is the central figure of the battalion of thirty workers which has taken the field in this Men and Religion forward movement, lays great emphasis upon the importance of social work. He says it is suicide if we do not go the limit this time on social betterment and the industrial situation. If the Churches do not prove their sincerity and fearlessness on industrial wrongs this time the door will never again be open to them.

Revivalism on the Card Index System.

The whole campaign is organised on the card index system. No town is attacked until all particulars concerning its moral, industrial, social, and religious condition have been ascertained and tabulated. Every man who is got hold of is indexed up and looked after; in fact, Mr Smith and his friends are just as keen for the conversion of souls as a big American Trust is for obtaining customers. The movement, although not against women, nevertheless is an attempt to assert that women have had too much to do in religious affairs in America, and that boys and men have got to run the business henceforth. "Women have had charge of Church work long enough" is the sentiment of this movement which starts boys' clubs everywhere, and has already annexed the general secretary of the Boy Scouts of America. "Take Christianity out of cold storage" is the motto of the movement. A similar movement called "The Christian Manhood Campaign" is already mooted in this country.

Telephones.

Telephones are but an invention of yesterday. But already they have made the tour of the world. The number of telephone stations in the Australian Commonwealth is 88,860, and New Zealand has 33,228, giving a total for Australasia of 122,088. Here is a summary of the telephones in the various continents:—

Europe	2,848,000
Asia	170,000
Africa	30,000
North America	8,275,000
South America	80,000
Australasia	122,000
	11,526,000

The cinematograph is still more recent, but it is estimated that already a capital of £40,000,000 is invested in the business. Niagara Falls, which have been running to waste since the dawn of time, now furnish 415,000 horse-power harnessed for the service of man. These facts, and many others of like nature, remind us that a new invention may add far more to the national wealth than the annexation of a new province or the founding of a new colony.

"Labby."

"So Labby is dead. Poor Labby!" In such simple phrase was received the news of the death of Henry Labouchere at Florence, which occurred on January 16th at the age of eighty. Mr. Labouchere was one of the most interesting personalities among the political men of the later Victorian era. As Member for Northampton, as editor and founder of *Truth*, as a man about town, he occupied a unique position which no one has, since his time, even attempted to fill. If he had been able to take himself a little more seriously he might have achieved still greater influence than any that he secured; but his cynical vein was too deep for him ever to overcome it. I remember once labouring with him for the salvation of his soul. He was very kind, and seemed to be considerably amazed that anyone should think he even had a soul

that was worth saving. He stoutly maintained that human beings were only a superior kind of apes, and that they were foolish apes at that. He said he never stood up before an audience and looked into the faces of the fellows who were cheering him without feeling in his heart: "You silly fools, why come here and listen to my nonsense? Much better go to the nearest pub. and have a good pot of beer!" If Labouchere's nature had not been corroded through and through with this cynical contempt for himself and his species, he might have gone far and done much better work than he was ever able to accomplish. He was a good-hearted man, of kindly disposition, and one who in his time did me many a good turn. For the last few years he retired from Parliament and spent his years in Florence. There was in him an element of Puck, which rendered him a very dangerous person to deal with in high politics, as both Mr. Parnell and Mr. Gladstone discovered to their cost.

The Medical Hinterland.

I have not taken much notice of the more recent illustrations of the tyrannical intoleration which dominates the British Medical Association, although some of their decisions as to what constitutes infamous conduct were monstrous enough to have been placed in public pillory; but it is a pleasanter task to notice signs of grace which seem to indicate that even in the hearts of Gog and Magog, the great journalistic custodians of the medical hinterland, there may be a beginning of repentance. Of course, these signs of grace manifest themselves in characteristic fashion, but it would be too much to ask Gog, when penitent, to clothe himself in sackcloth and ashes; rather would he prink himself up in his gaudiest armour and profess that, so far from having been the enemy of research in the hinterland, he had always been its leading advocate. On January 10th the *British Medical Journal* has a leading article concerning bone-setting, in which, solemnly lifting up its eyes to heaven, it reproves those wicked "doctors who look upon such things as outside their province because they regard unqualified practice as in itself sufficient to damn whatever it touches. This attitude is unscientific, and does not tend to increase the respect with which the profession is held by the public." A Daniel come to judgment indeed! Is Gog then truly on his way to the penitent form? It may be so; but before we kill the fatted calf for Gog we should like to see him bring forth more fruits meet for repentance.

Photograph by [*W. and D. Downey.*

The late Duke of Fife,

Who died at Assouan on January 29.

Current History in Caricature.

By permission of the proprietors of "Punch."]

The Helpers' League.

BRITISH LION (to Russian Bear): "I join you, though under protest. After all, we undertook to act together."

PERSIAN CAT (*diminuendo*): "If I may quote from the Anglo-Russian Agreement of 1907, this understanding 'Can only serve to further and promote Persian interests, for henceforth Persia, aided and assisted by these two powerful neighbouring States, can employ all her strength in internal reforms.'" [*Prepares to expire.*

Westminster Gazette.]

The Session's Luggage.

OLD PORTER: "Is this your little lot, sir?"

NEW SESSION: "Yes; I think that's all."

OLD PORTER: "You've got enough to go on with, young gentleman!"

Westminster Gazette.]

A Burning Question.

MRS. BULL: "How long do you think it will last, John?"

Leprecaun.] [Dublin.

The Political Pantomime.

Grand Transformation Scene in which Harlequin Redmond rescues Erin from open foes and false friends.

Ktatderadatsch.] [Berlin.

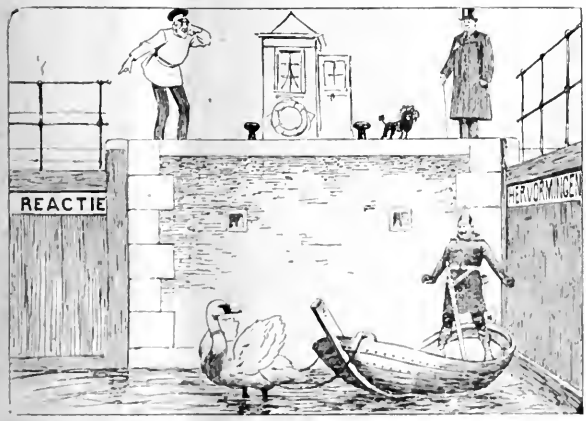
The New Republic.

CHINESE DRAGON (to France and America): "With your permission I will join your party."

Nebelspalter.] [Zurich.

After the Elections.

CROWN PRINCE: "Father, do you see that ghost? That's Uncle Bebel! Let us fly!"



De Amsterdammer.]

Lohengrin Up to Date.

BETHMANN-HOLLWEG (lock-keeper): "Oh, Meinherr, I opened the wrong gate!"

(*The reference is to the Socialist triumphs in the elections.*)

Pasquino.] [Turin.

Italy and France.

ITALIAN PEDLER (presenting the Palazzo Farnese to France): "Here, my dear, this will cement our friendship and prolong your sweet virility."

Der Wahre Jacob.] [Stuttgart.

Civilising Pioneers at Work.

The year opens well.

Pasquino.] [Turin.

Italy and "Perfidious Albion."

JOHN BULL: "Turkey has given me a slice of Cyrenaica."
ITALY: "But! But! . . . It belongs to me!"
JOHN BULL: "All the better! I always enjoy stolen goods."

Minneapolis Journal.]

"By Jinks, it's a girl!"

Minneapolis Journal.]

Not His Kind of Peace.

Lebrecaun.] [Dublin.

LITTLE JOHNNY BULL: "What a greedy lot you are. Look at me! All I want is Peace—a solid, lasting Peace."

NASTY LOT: "That is exactly what we want, too, a Solid Piece—just like what you have everywhere."

Spokesman-Review.] [U.S.A.

In a Hurry Now.

CHINA: "My glacious! hookee up my dless, getee move on."

New York World.]

The Reception Committee.

Hindi Punch.] [Bombay.

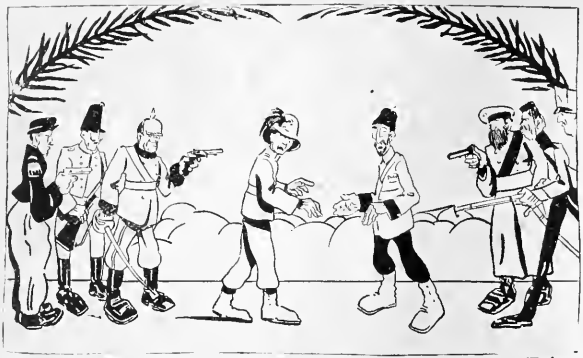
St. George and the Dragon of Unrest.

Vladderadatsch.] [Berlin.

England and Germany.

PEACE ANGEL: "I'm doing my best to make them kiss and be friends, but they just won't!"

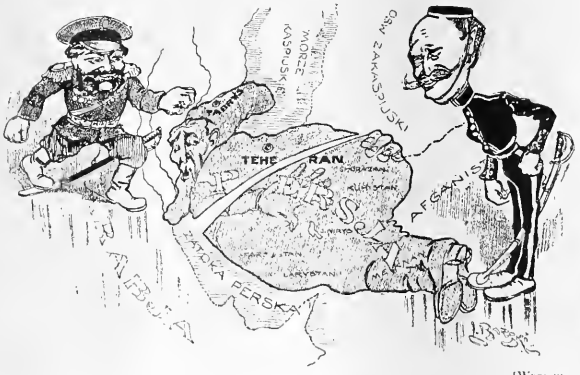
We should be happy to send a specimen copy of this Review to any of your friends whom you think would be interested in it.



Pasquino.] [Turin.

The War in Tripoli.

THE POWERS (urging peace): "Now, then, kiss and be friends. We insist on it!"



Mucha.] [Warsaw.

The Partition of Persia.

RUSSIA: "Shall we divide?"

ENGLAND: "What's the use? He's already in two, and, as usual, my 'half' is the larger portion."

IN the *Bibliotheca Sacra* Professor Knudson discusses the philosophy and theology of the leading Old Testament critics—Spinoza, Simon, Eichhorn, De Wette, Ewald, Vatke, Kuenen, Wellhausen. Most of them, he says, occupied distinctly heretical positions. But their main critical conclusions cannot be shown to be the direct outcome of any special theological or philosophical standpoint. Their estimate of the religious contents of the Old Testament is, of course, profoundly modified.

Hindi Punch.] [Bombay.

Partition Reversed!

Surendranath Bannerji, the leader of the United Bengal, in the full flow of ecstatic joy!

Sydney Bulletin.]

The Australian Tariff Before it was Improved.

(And it doesn't promise to be very much better.)

CHARACTER SKETCH.

THE GAEKWAR OF BARODA.

IT is a moot question whether the Cinematograph or Mr. Keir Hardie should be regarded as the worse enemy of the Gaekwar of Baroda. On the whole, I think I award the palm to Mr. Keir Hardie.

The Cinematograph, in its Day-of-Judgment accurate fashion, only represented the scene at the Delhi Durbar as it actually happened. But it is rather a terrible thought that the inadvertent action of a single moment may be preserved in such fashion that the scene, in all its living actuality, can be reproduced in indefinite succession for endless years before the eyes of millions of men. It is a reminder, up-to-date and most striking, of the truth of the saying: "For there is nothing covered that shall not be revealed, neither hid that shall not be known. Whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."

The Gaekwar was the second of the Indian princes to pay homage to the King at the Durbar at Delhi. After the Nizam had advanced, had made obeisance, and had backed out of the Imperial presence, it was the Gaekwar's turn. He advanced with apparent nonchalance, bowed slightly, and then departed, apparently turning his back upon his Sovereign. The incident was caught by the cinema, and night after night all last month in all the picture palaces of the world the multitudes assembled saluted with more or less violent expressions of indignation the action of "the Prince who insulted the King." The Gaekwar had no intention of insulting anybody, much less the King-Emperor. Even if he had been so disloyal at heart as some of those who are in his immediate *entourage*, it would have been the very last thing he would have thought of doing, to choose such a moment to offer an affront to a Sovereign who literally held him in the hollow of his hand.

That this was fully understood by His Majesty is obvious from the gracious intimation which was sent to the Gaekwar affording him an opportunity of making a timely and satisfactory explanation. Of this opportunity the Maharaja availed himself with promptitude. He wrote:—

> . . . the very last thing I intended or could ever intend was to do anything that could displease his Imperial Majesty or lead him or anyone else to doubt the reality of my loyalty and allegiance to his throne and person. To the British Government the Baroda State owes everything, and to that Government my State and myself personally will always be truly grateful and loyal.
>
> When approaching and returning from the dais at the Durbar I am said to have failed to observe the exact etiquette prescribed. If this was the case it was due entirely to nervousness and confusion in the presence of their Imperial Majesties and that vast assembly. Only one chief, the Nizam, had made obeisance before me, and I had not had the opportunity of noticing others, and, in fact, in the confusion of the moment had hardly been able to note the details of what the Nizam did. After bowing I receded a few steps and turned round to ask which way I was to go. I was under the impression that I actually descended by the right passage, but am told that I did not. Having turned round to ask the way, I became confused and continued to walk forward. For this mistake I can only say how sincerely sorry I am.

That is a very simple statement of a very much to be regretted *contretemps* due to the nervousness and confusion of a man who found himself suddenly in the blaze of the limelight of the world. The phenomenon of stage fright is familiar. It is a distressing but temporary malady. With this all-sufficient recognition of the origin of the episode the incident might have been regarded as closed.

And closed it would have been but for the cinematograph and Mr. Keir Hardie. We had almost forgotten the story when the films began to come in from India, and from that time onwards every night the British public has been presented with a living picture of the Gaekwar at the Durbar. His explanation is not given. Only his inadvertent offence is repeated over and over again until at last a kind of legend has sprung up that the Gaekwar meant to insult his Sovereign, and that the King-Emperor may be relied upon in due season to take it out of the Gaekwar. King George is not so deficient in magnanimity. For him the incident ended with the Gaekwar's explanation. The pictorial repetition on a thousand screens of the scene at the Durbar cannot affect the King's own estimate of the affair.

To assume otherwise would be to repeat the blunder of the man who on seeing a picture of the Crucifixion rushed out and began to beat the first Jew whom he met. "You, brute, you!" he cried. "Take that, and that!" "What for?" asked his victim. "For crucifying Christ," he replied. "But," pleaded the Jew, "that was done nineteen hundred years ago." "That does not matter," said the irate Christian. "I heard of it for the first time to-day." The crowd in the cinema shows who hiss the Gaekwar see it for the first time. But to the King it is an old story now, well-nigh forgotten; nor is there the least reason to think that the reproduction of the scene on a thousand or a million screens can affect His Majesty's judgment or induce him to go back upon his decision to accept the Gaekwar's explanation.

Much more serious, however, than the cinematograph is Mr. Keir Hardie. No one denies the simple-hearted sincerity of the member for Merthyr Tydvil. It is as much beyond dispute as his Republican abhorrence of monarchs in general. Not even his worst enemy ever accused him of being in the confidence of any reigning Prince in India or elsewhere. Hence he probably thought, if he thought about the matter at all, that he could not possibly do

[C. Vandyk, London.

H.H. SHRI SIR SAYAJI RAO III., GAEKWAR OF BARODA. AND HIS MAHARANI.

an innocent man any harm if he used the inadvertent blunder of a prince in order to say nasty things about a king. At any rate, this is the way in which our Republican Socialist delivered himself concerning the incident at the Delhi Durbar :—

> Apparently some, probably most, of his fellow-rulers had been taught to grovel low before the Throne, as becomes all who go near such a symbol of imbecility. But he (the Gaekwar), with his American traditions behind him, kept erect, and then, horror of all horrors, when leaving the dais he actually turned his back upon the King. Remembering always that a man's eyes are in front, and that he is not a crab, skilled in the art of walking backwards, it is difficult to see what else the man could do.
>
> The figure which stood for something real, and the one that the historian will depict as being alone significant, was not that of the King-Emperor, going through his little part like a well-jointed automaton, nor the be-laced and be-girded uniformed men by whom he was so plentifully surrounded, and still less the be-jewelled and bedizened semi-rulers who bent low before him, but the calm, sedate, well-built man in the white robe of a bearer, who moved about with native dignity, doing all that was required of him as a gentleman, but remembering always that his country is in the dust with the heel of the foreigner on her neck, and refusing to add to her abasement by kissing the foot of the oppressor. That, I repeat, was the only significant event of the Durbar, and its significance will become even more significant as time unfolds the tragic scroll of the future.

All this rhodomontade is the merest nonsense. Mr. Keir Hardie knows perfectly well that the Gaekwar had no deliberate intention of affronting his Sovereign, for the Gaekwar has said so, and it is to be presumed that this calm, sedate, dignified man is not a liar. But just imagine the unkind suggestion that this reckless speech sets up. First, that the Gaekwar deliberately insulted his Sovereign, and, secondly, that to get out of the trouble thereby occasioned he crawled in the dust with a lying apology in his mouth !

No wonder with such a lead as this that it is being said openly that the Delhi affair is not to be lightly passed over. Only the most credulous believe that it may lead to the dethronement of Sayaji Rao. The general story is that his Highness's punishment will not be so drastic as this. Some say his salute will be reduced. Others predict that his rank of precedence will be lowered by allowing the Maharaja of Mysore —a larger State than Baroda—to figure ahead of the Gaekwar, who, anomalously, ranks immediately after the Nizam of Hyderabad, the premier Prince of India. Still others are of the opinion that the Chief will be prevented from absenting himself so frequently and for such long periods from his State for travels abroad, as he has been in the habit of doing in the past. Those who ought to know declare that the chastisement will take the form of his not being invited to attend Court functions when he is in London, just as his presence was dispensed with at the time of their Majesties' departure from Delhi ; and they add that such intimation has been served upon the refractory ruler. A few even go to the length of predicting that the match arranged for pretty Princess Indiraraja with the Maharaja of Gwalior will be broken off ; and the ruler of Gwalior, who is considered to be one of the shrewdest living Indians, may be credited with knowing where and when his interests are at stake, and therefore may, of his own volition, attempt to slip out of fulfilling his promise to marry the daughter of the man who had the effrontery to act in a cavalier manner toward his liege lord.

This is all mere gossip, and ill-informed gossip at that. The Gaekwar, who is a very sensitive man, has been already punished in excess for any fault he committed at the Durbar, and it ill becomes a practical commonsense nation like our own to attach such an exaggerated importance to a mere *faux pas* in the etiquette of the Durbar.

Whatever his sins of omission or commission, Sayaji Rao III., it must be remembered, as an administrator, social reformer, and patriot has laboured hard and indefatigably until he has come to be recognised throughout the civilised world as being all round the greatest Indian of his time. He has maintained a firm and progressive government all the years he has been Baroda's ruler. He has put into operation reforms of great beneficence, some of which have not yet been adopted in British India. He has introduced into his State a system of free and compulsory education for boys and girls between the ages of six and ten ; has established a chain of secondary schools throughout Baroda, and provided institutions for the education and uplift of that miserable wretch the Indian pariah ; has separated the judicial and executive functions ; has instituted a system of arbitration and tentative trial by jury in minor cases ; has revived the *Panchayat*—village communities—which in the future will give considerable autonomous powers to rural districts ; has inaugurated several municipalities with restricted powers, and made a beginning in the matter of constituting popular assemblies ; has raised the age of consent and brought about necessary marriage reforms. He has been liberal in granting subsidies calculated to encourage industrial ventures in and out of his territories ; is doing everything in his power to stimulate the agriculturists to adopt modern methods and machinery by maintaining an agricultural experiment farm, distributing seeds, and employing travelling instructors to teach the farmers how to do their work in an up-to-date manner ; and keeps a sanitary commissioner constantly on the go delivering lectures on hygiene and sanitation, in the endeavour to teach the Baroda subjects how to live the life hygienic.

A man who had the intelligence to accomplish all this, and in consequence became the most respected Indian of our time, must be credited with enough intelligence and self-control not to betray his spirit of revolt (even if he had any) at a grand Imperial assemblage by offering open insult to the King-Emperor. A more reasonable explanation than this must be found for the Delhi Durbar incident.

The fact of the matter is that Sayaji Rao could

not, in the very nature of things, have followed the hoary precedents or the examples of his brother Princes in paying homage to their liege lord, without turning his back upon his highest ideals. Apart from being the ruler of a large State, Sayaji Rao is a modern Indian. He is a fine combination of all that is best in the East and the West. With martial Mahratta blood flowing in his veins, with a dual education, partaking of the best methods and ideals of the Hindu and English systems, with his many extended tours in Asia, America, and Europe, he is neither of the Orient nor of the Occident, but of both. In this circumstance, he could not have comported himself at the Imperial Assemblage at Delhi as an Indian of the old school any more than he acts like an old-fashioned Indian in his daily life at home and abroad.

Indeed, the days when Orientals used to grovel on their stomachs in the dirt in order to express a respectful attitude are fast disappearing, never to return. Instead of this, the natives of Hindostan are acquiring independence of character, and are learning to show their esteem and respect on Occidental lines. This transition is confined only to those educated in modern schools. But the change has taken place to such an extent that the aliens in the Oriental Dependency have noticed it in the members of the new intellectual aristocracy that is rapidly coming to the forefront in India. According to their bias for or against democracy, the Westerners who witness this transformation talk of it in appreciative or denunciatory terms. Sayaji Rao III. belongs to this new intellectual aristocracy of Hindostan. Though he has committed many strategic mistakes, still the Maharaja of Baroda is looked upon as a man standing high in the category of representatives of the new type of Indian.

But since the Gaekwar has been educated (by the British themselves, be it remembered) out of his Oriental ways, one of which, no doubt, is the servile expression of respect to his superiors in position and prestige, it is idle and foolish to brand him a rebel. He has publicly disclaimed disloyalty to *pax Britannica*, and considering the fact that the British Government trans-planted him from a farm to the palace at Baroda, remembering that, in the twinkling of an eye, the English can dethrone him, and not forgetting that no revolt on his High-

Photograph by (c. *Panajo.*

The Gaekwar's daughter, Princess Indiraraja.

ness's part could do Great Britain's established authority in India the least harm, one can easily dogmatise that Sayaji Rao cannot well be a rebel or dare to insult his Suzerain.

The Gaekwar's mistake, therefore, lies in the fact that, in paying his homage as an Indian of to-day he comported himself with unnecessary stiffness. He claims that this was "due entirely to nervousness and confusion in the presence of their Imperial Majesties and that vast assembly." Without casting any doubt on the sincerity of the Gackwar, it may be said that the mistake was due to the fact that, at a stage of transition, it is well-nigh impossible properly to subordinate centuries of racial experience to the newly-formed ideals, and act in a sweet, gracious and polite manner, at the same time upholding one's dignity and independence of character. From his somewhat intimate knowledge of the man the writer can dogmatically state that it would be absolutely wrong to feel that independence of character has made the Gaekwar boorish. All who know him concede that while he does not bend double and kiss the ground, as Indians of the old type used to do, and even do to-day, he has courtly manners. It is all the more regrettable, therefore, that he was not able to be manly yet dignified, to be unservile yet gentlemanly, to be self-respecting yet not stiff-necked, while offering his homage. Right here he has committed his mistake. He has not only done temporary harm to himself by leaving the impression in the minds of the people that he is a rebel and an ingrate, and giving his enemies the opportunity of raking over his past and putting into it revolutionary episodes that never existed in fact, but he also has done Young India serious harm by making the outside world feel that it has rude, brusque manners—that independence of character does not go hand in hand with paying "Cæsar his due." Manifestly this is an utterly false impression about New India, as it is wrong in regard to the Gaekwar, despite his blunder.

Similarly, the Gaekwar's greatest mistake in regard to the polygamous betrothal of his daughter to the Maharaja of Gwalior has been that, whatever the reasons may have been for the move, he has shown weakness of will in permitting himself to be persuaded to go back upon his convictions and professions. It is a fact well known to those who hang about the Court of Baroda that he hates the match from the bottom of his heart, and that his wife, ambitious for her daughter, as mammas are apt to be the world over, has foisted it upon him and upon the Princess. Unfortunately, the Maharani's will is stronger than that of Sayaji Rao, though it is a recognised fact that Chimnabai lacks the superior intelligence of Sayaji Rao. It is only fair to say that the Gackwar is not the first Indian husband who has compromised his position in such a circumstance for the sake of securing peace in the family, though it is regrettable that he has abandoned his principles for any reason whatsoever, no matter what domestic pressure may have been brought to bear on him to force him to do so.

Similarly, his Highness has shown weakness of will in refusing to face the court in the matter of the divorce case. The writer understands that he was advised by his "friends" that if he waived his privilege as a ruler in this circumstance it would weaken his prestige as the chief of a native State whose independence at best is but a sort of dependent freedom. Ever since coming to the Baroda throne he has been engaged in a ceaseless battle of diplomacy with the paramount Power to maintain such liberty of governmental action as he possesses, and it is said he chose to bear social obloquy in this case rather than jeopardise his standing as a Maharaja and weaken such power as he already possesses in State matters. Since he did not see the light of day in a palace he feels more sensitive about his prestige than he would had he been born with a gold spoon in his mouth. Indeed, it is a matter of palace gossip in Baroda that in his very domestic life he sometimes is taunted with the fact of his "low birth."

However, the Gaekwar is too shrewd and clever a man to suffer long from this campaign. As time elapses and the world is able to get a more dispassionate focus on things, his shortcomings, which now loom so large, will be condoned in the light of his past achievements and future promise. His star unquestionably has failed properly to guide him during recent months, but his apology, so unconditionally and humbly given, makes one feel that his Highness has not lost his mental balance. Since the gods have not succeeded in making him "mad," they cannot destroy him. For the sake of India, at least, we may confidently expect that the Gaekwar will succeed in living down his present unpleasant notoriety.

MR. SAINT NIHAL SINGH contributes to *T.P.'s Magazine* for February a copiously illustrated article concerning "The Life Romance of the Gaekwar of Baroda." It begins as follows :—

Thirty-seven years ago he was an uncouth, unlettered lad, dwelling in a bare mud hut, clad in a breech-clout, with no future before him but plodding behind the plough in the furrow of his father's field.

To-day he is the master of over 8,000 square miles of territory, holds the lives of more than 2,000,000 human beings in the hollow of his hand, at a conservative estimate spends £400 *per diem* upon his pleasures and household expenses, possesses a resplendent array of jewels of fabulous value, has in his service more lackeys than many European monarchs can afford to employ, and is famed in both hemispheres for his genius as an administrator and his culture as a man.

The years intervening between these two stages are packed solid with romance which lends an engrossing fascination to the life-story of his Highness Shri Sir Sayaji Rao III., Gaekwar, G.C.S.I., *Sena-Khas-Khel* (Commander of the Select Army), *Shamsher-Bahadur* (Illustrious swordsman), *Ferzand-i-Khas-i-Dowlat-i-Inglishia* (Beloved Son of the English Sovereign), Maharaja of Baroda—to give him his full titles.

His predecessor was deposed by the Indian Government in 1875. The four scions of his house living

in Baroda were regarded as too old or too discredited to succeed. The Government, therefore, hunted up three boys, Gopal, Dada, and Sampat, twelve, ten, and nine years old respectively, who were a branch of the Gaekwars living at the time in a small village of Kavlana, in the Bombay Presidency. The Government brought the three boys to Baroda, and gave the Dowager Maharani liberty to select one of them to be the Gaekwar. When the three boys came before the Maharani she asked them why they had come to Baroda. The eldest one did not answer at all; the second one said he came because his relatives had brought him there; the third one, who was only nine years of age, replied, "I have come to be the Maharaja of Baroda." The answer impressed the old lady, and he was accordingly proclaimed as Maharaja by the Indian Government. Up to that time he had been a village boy of Bombay, living with illiterate parents in a mud hut. The Government then set to work to educate him. A school was built in the garden outside the city wall, and the poor boy was set to work to learn four languages—English, Marathi, Gujarati, and Urdu, as well as history, geography, arithmetic, chemistry, physics, and political economy. He had not learnt his native alphabet until he was nearly thirteen and after he had become crowned, but he had a good tutor and he made rapid progress. He applied himself in the most conscientious and painstaking manner to learn the business of government in its minutest details. His first wife died in 1885, and within a year he married again. When he married the present Maharani he was much more of a ruler than a family man, and devoted himself sedulously to master all the affairs of Baroda, and also to improve his education by travelling far and wide both in Europe and America. Mr. Singh says:—

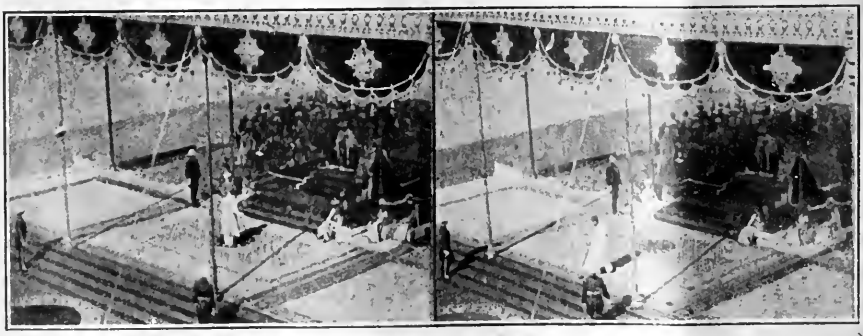
To-day he unquestionably knows far more of statecraft than any of his officials, and it is no exaggeration to say that, if he wished to do so, he could conduct his administration without the least disadvantage.

He is an autocrat, but has encouraged decentralisation and local self-government. He has made primary education for males and females free and compulsory throughout the Principality. Compulsion has been applied cautiously without creating any antagonism on the part of the people. He is endeavouring to make Gujarati, the predominating dialect of his State, the medium of education. Among other reforms which he has carried out Mr. Singh mentions that—

He has abolished numerous unjust taxes and cesses, carried through surveys of land revenue calculated to be more ethical both for the subjects and the State, and compelled the feudal barons to let go their merciless grip on the Baroda exchequer. He has built a system of canals and reservoirs, materially increased the number and capacity of the irrigating wells, in order to insure his subjects—mostly agriculturists—against the loss of their crops through drought, and enable them to bring the fallow land under cultivation, thus making the old farms yield larger crops. He has spent enormous sums of money in opening up new roads and keeping the old ones in good repair, increasing the facilities of communication throughout his domains, and erecting public buildings.

The Gaekwar has separated the judicial and executive functions exercised by his officials, founded libraries, erected waterworks, established experimental farms, employed agricultural experts to encourage the use of improved methods of scientific agriculture, has established a State Bank, a model lunatic asylum, built hospitals, and promoted industries by liberal subsidies. He has raised the age of consent and marriage, and enacted a great deal of social legislation. "His chief fault," says Mr. Singh, "is that he spends one-seventh of the total income of his State in maintaining a small family, which consists of his wife, a grandson, and two granddaughters, three sons, and one daughter, and in keeping up the pomp of his Court. The Gaekwar has scandalised Hindu opinion by allowing his only daughter to be engaged to the Maharaja of Gwalior, who has already one wife living." Mr. Singh concludes by saying:—

Apologists for the Gaekwar offer elaborate explanations to counteract these charges. But, leaving aside all aspersions and apologies, his Highness Sayaji Rao III. ranks in the forefront of modern administrators, and unquestionably is one of the greatest Indians of his time.



The Gaekwar before the Emperor—as recorded by the Cinematograph.

Who Are the Twenty Greatest Men?—II.

MR. FREDERIC HARRISON SUMS UP.

THE symposium we published last month on the subject of the Twenty Greatest Men has attracted very widespread attention at home and abroad. I am glad, therefore, to be able to supplement the previous symposium by a further paper in which Mr. Frederic Harrison sums up the whole subject.

IS AGREEMENT POSSIBLE?

By Mr. Frederic Harrison.

The recent symposium might have been more useful if a larger list than twenty had been admitted, and if some common principle of selection had been adopted. May I suggest the following conditions:—

1. Fifty names is not too much, if we include the whole planet and 4,000 years.

2. Exclude all living and recent names. "Call no man happy until his death," said Solon. Let us wait a generation or two before we talk of the world's "greatest" sons.

3. Include different nations, races, and creeds, ancient and modern.

4. Include all forms of intellect and character which have added to the sum of human civilisation.

5. Judge, not by brilliancy of genius or of personal power, but by service to humanity.

6. Admit the principle of representation, i.e., allow one highest type to stand for the rest, and thus omit all but A 1 in each class.

In the entire history of mankind there are about fifty—perhaps a hundred—men of almost equal power and of nearly equal usefulness, between whom it is difficult to decide. A selection should not depend on personal taste, nor upon merely moral or intellectual superiority, so much as on permanent influence on their race and posterity. Alexander of Macedon was the most transcendent personality in recorded history, but his Asiatic conquests did not ultimately equal the Roman Empire of the Cæsars. We must not admit his only modern equal, Bonaparte, whose evil work surpasses and annuls his good works. The only perfect sovereign in recorded history, Alfred, worked on a scale so far smaller than the mighty Charles. Cromwell was more a destructive than strictly speaking a founder; however, his work was indispensable. Pericles, noble as he was, saw his state ruined. Hannibal, the greatest soldier in history, utterly failed. And so did the saintly ruler, Marcus Aurelius. For these reasons I omitted all these in my original list of twenty. I now submit a larger list of fifty, based on the principle of leading types of *all* forms of service to the progress of mankind. Mr. Carnegie, no doubt, was thinking of the practical life of the present day. My own scheme was a brief summary of universal history. Carlyle's list were merely "fine fellows." It is, no doubt, impossible to apportion the exact part of many discoverers in practical mechanics; and so let us take the accepted names in each. Columbus is the popular type of maritime discovery, as Gutenberg is of printing, and Franklin of practical use of electric force. Darwin, Simpson, Pasteur, Bessemer, Wheatstone, Kelvin, Wagner, Bismarck, are too near us to be properly placed. Chatham, Pitt, Nelson, and Wellington are too purely British. Others are too local or too special. For a list of fifty, on the principle I state above, I think a wide agreement would be found.

Frederic Harrison.

Photograph by [*E. H. Mills.*

Mr. Frederic Harrison.

FIFTY FOUNDERS AND THINKERS.

(Not Including Destroyers, Mythical, Living, and Recent Persons.)

Moses Bouddha Confucius Mahomet	Founders of great Theocracies.
Homer Æschylus Pheidias	Highest types of ancient epic, drama, art.
Socrates Plato Aristotle Archimedes	Founders of ancient ethic, philosophy, politic, and science.

Alexander the Great Julius Cæsar	Founders of the Eastern and the Western Empires.
St. Paul St. Augustine St. Bernard	Highest types of Christian theology, Church, and monarchism.
Charles the Great Alfred the Great St. Louis IX.	Highest types of Mediæval warriors and monarchs.
Dante Shakespeare Calderon Molière Goethe	Highest types of Italian, English, Spanish, French, and German poetry.
Michael Angelo Raphael Mozart	Founders of modern sculpture, architecture, painting, and music.
Columbus Gutenberg Franklin Watt Stephenson	Pioneers of modern discovery and industrial inventions.
Descartes Francis Bacon Kant Comte	Founders of modern schools of philosophy.
Luther William the Silent Richelieu Cromwell Peter the Great Washington Frederick II. Cavour Lincoln	Founders of modern reorganised States: German, Dutch, English, French, American, Italian.
Galileo Newton Lavoisier Volta Faraday	Types of modern science: astronomy, physics, chemistry, electricity.

FREDERIC HARRISON.

As a supplement to Mr. Frederic Harrison's summing up I append various communications received since I went to press with the last number: —

A SPANISH-AMERICAN VIEW.

M. Triana, the Minister for Colombia, is the only Spanish correspondent who answered my inquiry. He did not fill in his list, but he wrote me an interesting and characteristic letter.

M. TRIANA'S LETTER.

"Now, I am going to be quite frank with you; the question in itself is ponderous and intricate, but, viewed in the light of Mr. Carnegie's reply, it is absolutely disconcerting to the point that I find myself unable even to attempt to cope with the problem.

"Let us see. The world up to the Middle Ages, when the real foundations of what is called modern civilisation and real human progress were laid, is considered as a blank. All the recorded greatness of Greece, of Rome, of Egypt, and the unrecorded life of earlier ages is considered as a blank by Mr.

Photograph by [*Dover St. Studios.*

M. Triana.

Carnegie; in a certain measure his list reads as if it had been prepared for a club of ironmongers or steel magnates, and the suggestion that acquired wealth constitutes necessarily a title to greatness, implied in the 'all born poor,' increases the perplexity.

"It seems to me that the really great men are those who did fundamental work; they are far superior to and far greater than those who built upon the foundations laid in advance of themselves.

"Another question is this: What does Mr. Carnegie consider greatness? Is it merit? Is it success? Is it achievement? Is it the potentiality of endeavour?

"If greatness is to be judged by achievement, as far as the individual is concerned, the greatest men would be left out, as nearly all redeemers—not only the one who came from Heaven—have been crucified in their day. The men who do, the men who act, the men who achieve things may be very great, and certainly Lincoln, Gutenberg, Franklin, whom Mr. Carnegie mentions in his list, deserve a place amongst the great accomplishers of specific work; but the men who guided human thought and turned or stemmed the great currents of the mind into fruitful fields of action are the real great men.

"In the perplexity that I have tried to explain I

find that I cannot give you a list, but will conclude with the mention of a fable taught to children in the Spanish-speaking countries.

"There was an island whose inhabitants, though blessed with many gifts of nature, were unacquainted with hens and their progeny. Once upon a time there arrived on that island a man with a few hens and roosters; as may be suspected, eggs ensued, and the man taught the people that those eggs could be eaten, if boiled. The man eventually died, as happens to most men.

"For a long time, maybe a decade or so, the people went on eating boiled eggs. One day there arose a genius who discovered that eggs might be fried. Shortly after another one produced the omelette; later on someone scrambled them, and so on. A great man of the locality who had amassed a considerable fortune celebrated a national festival in order to honour the discoverers of fried eggs, omelettes, and scrambled eggs, and great was the joy and great was the honour heaped upon the happy inventors. But alas! an importunate intruder with a memory happened on this occasion to obtrude his obnoxious remarks, saying: 'All this is very well, but what about the man who brought the hens?'

"Without prying too deeply into the evolution of knowledge, and mentioning solely what lies on the surface, I would ask in the case of Mr. Carnegie: 'Where is Bacon, who was greatly instrumental in teaching men how to learn by experimenting?' Without that teaching neither printing, nor electricity, nor water-meters, nor steel processes, nor steam-engines, nor telephones, nor cotton-spinning machinery, nor locomotives, nor rotary engines, whose discoverers are all included in Mr. Carnegie's list, would ever have been invented. To refer to the simile, people would have continued eating boiled eggs."

MAARTEN MAARTENS' LIST.

Mr. Maarten Maartens, who, on my first appeal, refused to attempt to fill in the list, has relented, and I am glad to publish the following interesting communication from his pen:—

"I have looked again at your question. It seems to me that your demand was clear, many a response confused. You do not ask for 'greatness' of character, for that often remains unknown, or of accidental effect, as in a chance invention, or of unintended well-doing, for then Pontius Pilate, for instance, were the greatest man that ever lived. You ask for the greatest impression, as a personality, on the whole race throughout its common life. If that is correct there can hardly be much discussion about your list:—

1. Moses.
2. Paul
3. Homer.
4. Socrates—Plato.
5. Aristotle.
6. Alexander the Great.
7. Julius Cæsar.
8. The Buddha.
9. Confucius.
10. Mohammed.
11. Charlemagne.
12. Dante.
13. Michael Angelo.
14. Shakespeare.
15. Rembrandt.
16. Beethoven.
17. Luther.
18. Napoleon.
19. Newton.
20. Darwin.

"I have bracketed 4 because the personality is, as a world-impression, one.

"With your unequalled journalistic acumen, if I may be permitted to say so, you have fixed on exactly the right limit. Fifteen would have been impossible, twenty-five quite easy. Personally, I should place Augustine above Luther, Leonardo above Michael Angelo, perhaps! And Francis Bacon, Galileo, and Goethe should have got in had you not just banged the door in their faces. The matter is nowise one of personal sympathy. I have had to admit that brute Alexander the Great and that brute Napoleon. I have been able to exclude that brute Peter the Great, yet the last-named was not a self-seeking slaughterer of thousands like the other two. But, if you stand away and look down the history of the race objectively, the twenty stars shine, to my mind, immovable for all. With all due admiration, for instance, for the persistence of Columbus, it seems absurd to call him one of the twenty greatest because he unintentionally invented the Americans. As soon praise the potter for the rose!

"Having written so much, I cannot resist sending you a patriotic list of greatest names in the making of

[Photograph by] [illegible]

Mr. Maarten Maartens.

modern Europe, picked up amongst a couple of million souls in the great multitude :—

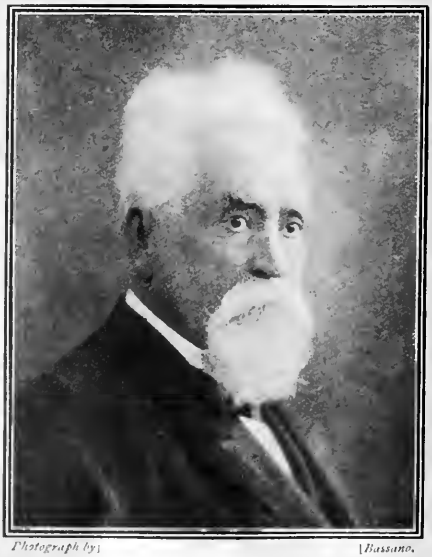
The greatest devotional writer—Thomas à Kempis.
The greatest humanist—Erasmus.
The greatest anti-Reform. Jesuit—Canisius.
The greatest jurist—Grotius.
The greatest philosopher—Spinoza.
The greatest physicist—Christ. Huygens.
The greatest painter—Rembrandt.
The greatest founder of a State—William the Silent.
The greatest statesman-king—William III.
The greatest admiral—De Ruyter.
The greatest physician—Boerhave.
The greatest military engineer—Coehoorn.

"Pretty good—is it not?"

SIR HIRAM MAXIM'S LIST.

The list of Sir Hiram Maxim is very characteristic. Sir Hiram is one of our few public men who are vehemently opposed to religions of all kinds. He accompanied his paper by an assertion that neither Moses nor St. Paul ever existed! This animus explains the presence of Colonel Ingersoll and Tom Paine among the world's greatest men :—

Confucius, author of the golden rule, B.C. 551—B.C. 479.
Archimedes, science and mathematics, B.C. 287—B.C. 212.



Photograph by [*Bassano.*

Sir Hiram Maxim.

Columbus, who discovered America after it had been discovered by others, 1435—1506.
Shakespeare, 1564—1616.
Galileo, astronomical discovery, 1564—1642.
Voltaire, gave superstition its death-blow, 1694—1778.
Benjamin Franklin, drew electricity from the sky, 1706—1790.
Watt, inventor of the modern steam engine, 1736—1819.
Thomas Paine, liberator of man's mind, 1737—1809.
Thomas Jefferson, rejected the superstition of his time, 1743—1826.
Jenner, discoverer of vaccination, 1749—1823.
Napoleon, the greatest soldier, 1769—1821.
Stephenson, inventor of locomotive, 1781—1848.
Abraham Lincoln, the best of great men and the greatest of good men, 1809—1865.
Darwin, work of evolution, 1809—1882.
Bessemer, inventor of steel process, 1813—1898.
Pasteur, bacteriologist, 1822—1895.
Colonel Ingersoll, killed the devil and abolished Hell, 1833—1899.
Ernest Haeckel, greatest living scientist, 1834.
Graham Bell, inventor of telephone, 1847.

MR. HAROLD BEGBIE'S LIST.

Mr. Harold Begbie's list is in contrast to that of Sir Hiram Maxim's :—

"By *greatest* I mean most valuable to the greatest number of humanity in the sense of giving happiness and vision and knowledge. Therefore I exclude Napoleon, who was a greater man than Charles Dickens, and prefer Frazer, who has illumined the whole region of superstition, before Julius Cæsar, who was no doubt a man of most exceptional force and power. Until one has a definition about the word greatest it is impossible to compose a reasonable list. No man, I suppose, has given more comfort and joy and encouragement to the human race than David; but he did not invent the rotary engine nor employ coal as illuminant. Which is the greater—David or Symington? David or Murdock? One has to think before one decides, Which has done more for the human race, the Twenty-third Psalm or the Steam Engine?"

Moses, 15th century B.C.
David, about 1055—1015 B.C.
Socrates, about 469 B.C.
St. Paul.
Gutenberg, 1400—1468.
Michael Angelo, 1475—1564.
Luther, 1483—1546.
William the Silent, 1533—1584.
Shakespeare, 1564—1616.
Newton, 1642—1727.
Handel, 1685—1759.
Watt, 1736—1819.
Beethoven, 1770—1827.

Balzac, 1799—1850.
Darwin, 1809—1882.
Simpson, 1811—1879.
Dickens, 1812—1870.
Lister, 1827.
Tolstoy, 1828—1910.
J. G. Frazer, 1854.

AN ANGLICAN'S CHOICE.

An Anglican clergyman in Wales, seeing that no clergyman of the Church of England has contributed to the Symposium last month, sends in his list of Twenty Greatest Men. Its chief peculiarity is that he includes Sir. H. M. Stanley as one of the greatest men that the world has ever produced. This probably may be attributed to the fact that our correspondent dates from Neath :—

Moses, 15th century B.C.
Rameses II., 1300—1230 B.C.
Homer, 10th or 11th century B C.
Plato, 427 B.C.
Aristotle, 384—322 B.C.
Julius Cæsar, 100—44 B.C.
St. Paul.
Marcus Aurelius, 121—180.
Constantine the Great, 272—337.
Augustine, 354—430.
Francis d'Assisi, 1182—1226.
Dante, 1265—1321.
Luther, 1483—1546.
Shakespeare, 1564—1616.
Newton, 1640—1727.
Darwin, 1809—1882.
Gladstone, 1809—1898.
Ruskin, 1819—1900.
H. M. Stanley (John Rowlands), 1841—1904.
Tolstoy, 1828—1910.

AN IRISH CATHOLIC'S LIST.

A very curious list reached me from an anonymous Irish peasant. It is characteristically Irish, and not less characteristically Catholic. Only an Irishman could have described the twelve Apostles as one of the greatest men in history. Between this and Sir Hiram's list the contrast is great indeed :—

1. Our Divine Lord, true Man as true God.
2. Our Blessed Lady.
3. St. Joseph.
4. The twelve Apostles.
5. St. Mark.
6. St. Luke.
7. St. John the Baptist.
8. Abraham.
9. Moses.
10. King David.
11. Elias.
12. St. Benedict.
13. St. Augustine of Hippo.
14. St. Patrick.
15. St. Gregory the Great.
16. St. Thomas Aquinas.
17. St. Ignatius.
18. St. Vincent de Paul.
19. O'Connell.
20. Pius X.

FAMOUS SAYINGS OF GREAT MEN.

MR. A. H. LEWIS, writing to the *New York American*, sends a list of some of the famous sayings of some of the world's greatest men, holding that a great thought is often as valuable as a great invention :—

WASHINGTON : "Put none but Americans on guard."

GALILEO : "It moves, nevertheless."

FREDERICK THE GREAT : "Every man must get to heaven his own way."

LINCOLN : "You can fool part of the people all of the time, and all of the people part of the time, but you can't fool all of the people all of the time."

FRANKLIN : "Love your neighbour as yourself, but don't take down your fence."

CROMWELL : "A battleship is your best ambassador."

MAHOMET : "There is no god but God."

JEFFERSON : "Resistance to tyrants is obedience to God."

CONFUCIUS : "Honour lies not in never falling, but in rising every time you fall."

LUTHER : "To pray well is the better half of study."

MAGELLAN : "The church says the earth is flat, but I know that it is round ; for I have seen the shadow on the moon, and I have more faith in a shadow than in the church."

NAPOLEON : "Imagination rules the world."

NEWTON : "I cannot calculate the madness of a people."

PETER THE GREAT : "I would give half my kingdom to know how to govern the other half."

CÆSAR : "Better first in a village than second in Rome."

GORDON'S HEROISM.

"CHARLES GEORGE GORDON, Hero," is the title of a tribute by T. A. Lacey in the *Treasury*. He says :—

> This perfect, gentle knight was, as all such must be, the most humble and modest of men : humble, in spite of his haughty confidence ; modest, in spite of his challenging demeanour. He was overawed by no superior, he flinched from no judgment, he stinted no indignant word, he stayed no righteous blow ; he was fearless to act because he sought neither reward nor praise, he saw only something to be done and himself the appointed doer. For he believed utterly in God. He was but an instrument ; yet a moral instrument. His work was to find out what God would have done, and to do it. If others did the like, the work would be done ; if others blenched or went astray, there would be failure ; but he might do his part. He believed in God, and God would guide him. He could not doubt this, for it would be doubt of God. He would not trust his own judgment, or the judgment of any other man ; God would show him the way and he would go, none should turn him aside. "I will do what God wills, and what I choose," he wrote from Khartoum. It was not arrogance, it was not the hypocrisy that covers self-seeking with the cloak of zeal ; it was the profound humility and truthfulness of the man who cares for nothing, in success or in failure, but to work out the divine purpose. That was his heroism.

He concludes with this terse paragraph :—

> On the day of King Edward's funeral I found two Canadian soldiers wandering listlessly about St. Paul's. I took them to Gordon's tomb—a tomb empty of honoured dust, but reminiscent of the spirit. They stood to attention.

Fakir Singh: Harold Begbie's Saint.

MR. HAROLD BEGBIE is one of the coming men, if indeed he may not already be described as one who has landed at his destination. He is a man with a personality, a message, and a following. He has written several books of late which have achieved an almost unprecedented success, both in this country and in America. His latest, entitled "Other Sheep," describes the impressions produced upon his mind by his recent visit to India. He saw the country and the people that dwell therein, and he had the great advantage, during part at least of his tour, of being accompanied by Mr. Commissioner Booth Tucker, who for many years was a distinguished member of the Indian Civil Service, and who since 1881 has devoted the whole of his life to preaching the Gospel, according to the Salvation Army, to the people of India.

The picture that Mr. Harold Begbie gives of Mr. Booth Tucker, whose native name is Fakir Singh, is extremely attractive, and has fascinated a great many people who have read the book.

"Other Sheep," take it all in all, is a great tribute to a great man; and that being so, I was delighted to seize the opportunity of Mr. Booth Tucker's presence in London to ask him to come round to my Sanctum and have a talk.

Photograph by [*Leonard Norman, Ipswich.*

Mr. Harold Begbie.

Fakir Singh responded to the invitation, and then, as his manner was, he forgot all about Harold Begbie, and set himself with a whole heart to interest me in the work that the Salvation Army is doing for the redemption of the outcasts of India. When I listened to Fakir Singh's account of the multifarious efforts which the Salvation Army is making for the amelioration of the condition of the people of India, it seemed to me that they are attempting to achieve salvation by silkworms—which dark saying, being interpreted, means that they have conceived the idea that millions of the Indian people may be snatched from deadly poverty, the like of which is inconceivable to the Western world, by training them to manage silkworms.

The Indian silkworm produces eight crops of silk a year, whereas his French brother only produces one. France has, indeed, almost forsaken the growing of silk for the breeding of silkworms or silkworms' eggs. Fakir Singh gave me what seemed almost fabulous figures concerning billions of silkworms' eggs which are exported from France every year. A thousand tons of silkworms' eggs, which are sold at varying prices from 3s. to 4s. an ounce, represent innumerable billions of active workers, each of which is no sooner hatched out than it sets to work to convert mulberry leaves into silk. At first the experiments were not successful; they put the wrong sort of caterpillar upon the wrong sort of tree, with the result that the caterpillar killed the tree, and the tree killed the caterpillar. However, by long and patient experiments they now know how to fit the caterpillar to the bush, with the result that the supply of silk from India is steadily increasing, and in time Fakir Singh and General Booth may be the greatest silk-producers in the world. At the present they are modestly engaged in pioneer work, and do what they can to act as middleman between the peasants who act as shepherds to the silkworm flocks and the great silk manufacturers of Europe and America.

But the silkworm industry is only one of the multifarious economic activities which absorb so much of his energies. The Salvation Army did a noble work in India in agitating for the establishment of land banks, which before that time were practically non-existent in India. They acted as pioneers and the Government followed in their wake. There are few institutions so much appreciated by the people as the land banks. It is very largely the work of the Salvation Army to find out a good thing, to turn the energy and enthusiasm and intelligence of their people loose upon it so as to carry on experiments

which the Government could not at first undertake, and then, when they have demonstrated that it is a practical, useful proposition, the Government with this object-lesson before it takes up the idea and extends it throughout the Empire.

After silkworms and land banks, perhaps the most useful thing that the Fakir Singh has had and has still in hand is the development of village industries. People are still on the land in India; although there is a certain tide setting in towards the factories of great cities, and to keep people on the land, you must help them to make a living on the land.

"They can be helped in two ways," he said. "One is to help them to buy at cheap rates improved machinery, instead of going on with their rickety machines. You do a great thing for a woman when you give her a good spinning-wheel in place of a bad one, and show a man where he can get a loom which can turn out twice as much cloth of better quality than that which he was producing before. That is the first thing—to improve the efficiency of the worker by furnishing him with up-to-date appliances for handling his material. The second thing is to help him to bring it to the market. Co-operative production goes hand in hand with co-operative distribution. It would have been no use for the Government to have tried this. At first it was necessary for us to go down among the people, wearing their clothes, leading their lives, eating their food, becoming ourselves Indians as it were, so as to win their confidence and to show that we care for their welfare, then they tell us their troubles and point out their difficulties. They are an honest people, the Indian villagers. You learn to love them very much when you live among them. It is a great joy in my life to feel that this day and every day we are helping them to a better life."

"Well," said I; "silkworms, land banks, improved spinning-wheels, co-operative distribution—anything else?"

"Oh! heaps of other things," said Fakir Singh; "still there is more to follow. There is one thing we have very much at heart at present, and that is the introduction of the eucalyptus tree into India. The Government tried it and often failed, and being discouraged they were inclined to desist. But on making inquiries I found out they had tried the wrong sort of eucalyptus. There are any number of kinds of eucalyptus trees, some of which are grown on the frosty hills, others of which thrive best near the sea shore. We collected a great deal of information regarding the right kinds. A great tree, the eucalyptus; it grows quicker than any other and produces hard wood, and it is the greatest preventive of malaria that has yet been discovered. We have devoted a good deal of attention to the planting of trees. We have borrowed from America the institution of Arbour Day, and one day in the year all the children in our schools go out to plant trees. Another day in the year we go out to see how they are thriving. It is attention to little details which secure us the success of all these operations. The discovery that by putting a simple porous earthenware pot of water beside a newly-planted tree keeps the soil moist has saved thousands of the little trees from perishing. Another thing which is vitally necessary is the improvement of their method of agriculture, so as to enable them to keep more stock on less land. The gradual enclosure of the forests has deprived the peasant of much of his grazing ground. We have to explain to him now that he can no longer pasture his cow upon ten acres, that by improved methods of culture he can keep ten cows on one acre, although that of course is somewhat exaggerated.

"The welfare of the people is what we keep constantly in view. Help the people to help themselves, and to improve their economic conditions at the same time that we are labouring to save their souls. That is the great object which we keep constantly before us. We have sixty million of outcast people in India, with whom the educated Brahmin will have nothing to do."

"What relations have you with the Government?"

"The very best," said Fakir Singh. "Of course, you may think I am prejudiced, having been in the Civil Service myself, but I must say that after all deductions have been made it seems to me that the Indian Government is the best Government existing in the world. I do not think you will find in any other administration in the world a standard of duty so high as is to be found in the Indian Government. Their relations with us have always been most cordial. They have handed over to us from time to time the care of professional criminals with whom they could do nothing. In India there are whole communities, the members of which return themselves to the census as professional robbers, who live by robbing. For generations they have practised brigandage and dacoity as a means of livelihood, and it is these people that we are after. The great thing to teach them is that there are other means of making a living which are more desirable than that of looting villages and waylaying travellers. In one case the Government gave us an old fortress as a base from which to conduct our operations. The criminals, after having served their time in gaol, were handed over to us to settle on the land to make them industrial citizens, and we have had great success. The Indian nature is very responsive to kindly treatment; the great thing is to establish confidence, to win their hearts; when that is done all the rest follows."

"What about the police?" I asked.

"Well," said Fakir Singh, "I must say the Government makes the best of the materials that are available. It reminds me of a story General Booth is fond of telling of a very fine lady who was at one time taken in a vision to see the celestial city. Her angel guides showed her various beautiful mansions prepared for the just when they passed over. 'And whose is that

mansion over there,' asked the lady, pointing to a very beautiful building. 'That,' said the angel, 'is for your charwoman.' 'My charwoman,' said the lady. 'If you have such a palace for a charwoman, do show me what you have prepared for me.' Whereupon the angel led her a long way off to a very poor quarter, and showed her a very small shanty. 'There is your home,' said he. 'That,' said she, turning up her nose in contempt, 'is that all you have for me?' 'I am very sorry, madam,' said the guide, 'but we have done the best we can with the material you have sent up to us during your earthly life.' So

Photograph by [*G. R. Oeare.*

"Fakir Singh."

Commissioner Booth-Tucker and his wife.

it is with the Indian Government, they do the best they can with the material they have to hand."

"Now about Mr. Beghie," said I.

"Oh," said Fakir Singh. "They are his own ideas which he has expressed in his own way. We have no responsibility for them. I told him many times that he was wrong, but it is one thing to tell a man he is wrong, and another thing to make him believe it, and I seem to have failed with Beghie. He has been very kind, and I want to say no more about him excepting this: I wish he had said more about the work and less about me."

ORIENTAL VIEW OF WESTERN WOMAN.

IN the *Modern Review* for January, Har Dayal sets out to prove that there is not much to choose for women between East and West. The fine talk of Europeans and Americans about the superior position of women in the West is, he says, simple falsehood. "As regards woman, man is the same gross, brutal egoist everywhere." Beneath all disguises peers forth "the same old figure of the unchivalrous, disdainful, indifferent man-brute, and the stunted, weak, timid, dependent and ignorant slave, woman." The boasted higher position of woman in the West is a myth.

"ONE CONTINUAL CRUCIFIXION."

In the middle and upper classes, says the writer, the life of a woman between the age of fifteen and her death is one continual crucifixion. With the all-important question of marriage, the tragedy of woman's life begins. It is a sadder tragedy in the West than in the East, for in the East the duty of finding a breadwinner falls on the girl's parents. Education, accomplishments, deportment, are all intended to fit the woman for the marriage market.

MARRIAGE BY HUNT OR PURCHASE.

Marriage is secured by a woman in Europe by a hunt or by purchase:—

No pen can describe the anguish of those women who cannot find purchasers in the market or who fail to bag some game in this hunt. They are stranded, and no one pities them. Their lot is one of terrible hardship in these upper classes. They become mere human wrecks, the refuse of the market, which the managers throw into the garbage box.

Is not the condition of the Oriental woman, who finds a husband, a home, and assured maintenance provided for her as soon as she reaches maturity, a hundred times better than that of these pitiable scramblers in the matrimonial market, where, to add to their troubles, the supply far exceeds the demand?

THE PROFESSIONAL WOMAN.

M. Letourneau pronounces true marriage by purchase to be more common in France than elsewhere. The economic emancipation of woman appears to the writer a confession of failure:—

This advancing civilisation must drag her in the mire of modern commercialism; she must also learn to lie and cheat, to haggle and calculate, to buy in the cheapest and sell in the dearest market. This is what this boasted emancipation of woman in the professions really means. But there are no traces of the immense superiority over the Turkish women that some people ascribe to the educated ladies of the West. They are all alike *as yet*. They all chatter trifles. They are all credulous and shallow-brained. There is no great difference between the East and the West, or even between Africa and Europe in this respect.

THE DEPTH OF WORKING WOMEN'S WOE.

Working women suffer still more:—

The life of the women of the working-classes is worse than that of helots. Girls of tender age are overworked in factories like beasts of burden. . . . No Turkish woman or Soudanese slave leads such a life of unremitting toil and brutish squalor. *This is almost the nadir of human degradation*, and it is found in the West, which is said to honour woman.

The writer adds that the darkest night is just before the dawn.

The Pagan and Christian Conception of God.

"THE MIRACLE" AT OLYMPIA AND "ŒDIPUS REX" AT COVENT GARDEN.

REINHARDT the Jew has made the Christian world of London his debtor by compelling the multitude to see and wonder at two marvellous scenic representations of two of the vanished faiths of mankind. His success opens up a wide field for the enterprise of audacious dramatists. There are a score, nay, a hundred, religions—both past and present—which are capable of sympathetic representation on the modern stage. There is the faith of the Druids, for instance, which has in it great possibilities, and a play based on the worship of Moloch would outdo "Œdipus Rex" in horror. The rites of Isis, the Bacchanalian orgies of the cult of Cybele, offer obvious attractions to those who find profit in exploiting the mysteries of sex. Still more attractive, because more grim and weird, are the obscure and obscene rites of Voodooism. "Dear Old Charlie" might be induced to license a realistic representation of Phallus worship, and that ancient deity Priapus might be honoured naked and unashamed instead of being the furtive inspirer of musical comedy and the gay humours of Labiche. Hindoo mythologies afford endless themes for the Reinhardts of the future. Nor can it be said after "The Miracle" and "Œdipus" that anything must be rejected as common and unclean.

Photograph by [*Hoppé.*

Professor Reinhardt.

The study of comparative mythology has long engaged the attention of the learned. These representations on the stage are now democratising the subject. The great advantage of the dramatic treatment of what the freethinker scornfully waves aside as superstitious is that it must be sympathetic. That has its disadvantages no doubt. To accustom thousands of young men and maidens to think themselves into the mental and physical state of Bacchantes can hardly be commended as tending to purity of thought, of manners, or of morals.

The same objection may be taken to the personation of the Lady of the Camellias or of "Bella Donna." But surely it is something to the good that men and women should be familiarised with the outworn creeds in the strength of which their ancestors faced the problems of life and went down into the chill waters of the river of death? Each of these religions, "exploded superstitions" as men call them, was at one time a step on the great altar stair by which humanity has groped its way from darkness to the throne of God. Since "the first man stood God conquered with his face to heaven upturned," each successive generation has formulated, according to the light afforded it, a creed and a ritual which defined with more or less exactitude the angle at which they faced the Infinite. The scenic representation of these rites enables us at least to realise with a more sympathetic understanding the marvellous variety of conceptions which man has formed of God.

It is at least better that great multitudes should be gathered together to see and to reflect upon the ancient ways in which our forefathers realised Divinity than that they should be perpetually surfeited with contemplating the various methods in which men corrupt their neighbours' wives and deceive their own. If it be true that all paths to the Father lead when self the feet have spurned, it must be profitable to see vividly represented before the eye and ear the efforts which our fathers made to stumble upwards towards the Author of their being. Of course this is absolutely opposed to the old notion that a man should turn away as from a temptation of Satan from any attractive presentation of any creed save that in which he was born and baptised. It used to be regarded almost as much of a religious duty to despise your neighbour's creed, to caricature it, to abuse it, as to hold firmly to your own. Religious men and religious women have for generations acted on the principle of the ingenuous juror who wanted to stop the case and find a verdict before the counsel for the defence had been heard. "It is all so clear to me now, but if that other fellow speaks I know he will confuse me." Reinhardt is making us hear the other fellow, and it ought to be counted to him for righteousness.

And right here before I go any further I must make a personal explanation. In order to help to increase the popular interest in "The Miracle," I wrote a letter which has been extensively quoted in the Press pointing out how directly Reinhardt's play challenged the narrow-minded fanaticism of Orange Protestantism. I asked, in the same vein of scoffing irony as that employed by the Prophet Elijah when he had the priests of Baal on the hip, what our good Protestants were thinking about when they raised such a hullabaloo about the procession of the Host at the Eucharistic Congress and sat down tamely before this beautiful but defiant presentation of Romish

doctrine. And then caricaturing the absurdities cherished in some quarters, I asked in derision how much money had been subscribed by the Vatican and the Jesuits to subsidise this subtle attempt to pervert the Protestant subjects of our Protestant king. I thought that the extravagance and exaggeration of my letter would have been sufficient to show my real drift. But alas! I underestimated the density of the brain of the Protestant public. Imagine my dismay at finding myself enthusiastically hailed as the one man who dared to bear witness for the Protestant faith! In future, when I write anything in the same vein I shall have to add like Artemus Ward, "N.B.—This is rote sarkastic."

All the newspapers have described at such length "The Miracle" and "Œdipus" that I shall spare my readers any detailed account of either one show or the other. I will address myself to pointing out as simply and clearly as I can the conceptions of life and of the relation of man to God which these two plays of Reinhardt's have impressed upon the mind of the public. Judging them from our present standpoint, they are both distinctly immoral. They both set forth ideas as to the relation of God to man in terms which only need to be stated in their naked simplicity to revolt the moral sense.

The Nun in the Miracle Play.

Take the earlier play, the "Œdipus" of Sophocles. Here we have a man who, so far as his own will and conscience are concerned, is absolutely innocent. Œdipus, so far from doing wrong, met his doom in trying to escape from committing the crimes it was predicted he would commit. He was a man who wished to escape from sin. He was no monster of iniquity. He was indeed a man pious and public-spirited, a good father, a loving son, a faithful husband. He was a sovereign devoted to his people's welfare. In order to escape from the predicted horror of a double crime he sacrificed his right to the throne of Corinth and fled as an exile to another realm. By his ready wit he saved the people from the devastating appetite of the Sphynx, and was regarded by his contemporaries as a benefactor and a Saviour. Yet this man of all men is made the victim and the sport of the malignant gods. He is led, all unknowing, to commit with innocent heart the very offences which he desired of all things to avoid, and having committed them there rains down on him the pitiless vengeance of the gods. His wife-mother hangs herself. He tears out his eyes in the anguish of his remorse, and departs alone an outcast and a wanderer into the desolate wilderness. From our point of view Œdipus had done no wrong and deserved no punishment. He deserved indeed our profoundest pity, our loving compassion; but from the point of view of the drama not only was this not the view of his contemporaries, it was not even his own view. He was terribly punished, but he makes no railing protest against the divine fiends who had ordained his destruction. It is all very strange and abhorrent to us, an outrage upon what we now regard as the elementary ideas of justice.

And yet and yet! The night upon which I saw Œdipus was the twenty-sixth anniversary of the night on which I was welcomed in triumph in Exeter Hall after my release from Holloway gaol, to which I had been consigned as a penalty for having endeavoured, not wisely but too well, to increase the legal safeguards against the ruin of young and innocent girls. The anniversary recalled some of my meditations in my prison cell. One of the most persistently recurring thoughts of that time was the injustice with which Society treats the fallen woman. Many a girl has "lost her virtue" in innocence as absolute as that of Œdipus. But although she may have been as helpless in the toils of her betrayer as the trapped dove, Society takes no account of that. She has lost her character and is cast out, like Œdipus, or doomed often to a fate even worse than his. Nay, many times her undoing has been due to her very effort to preserve her virtue. Fleeing from temptation in one quarter, she has found herself in the toils from which there was no escape. Of which fact the annals of the White Slave trade afford only too much overwhelming evidence. Yet Christian society, priding itself upon its morals, is as remorseless as Apollo in the tragedy of Sophocles.

This brings me to the equally immoral story of "The Miracle." Here the pendulum has swung to the other extreme. In "Œdipus" the innocent falls crushed by the ruthless gods. In "The Miracle" we have the guilty made the special object of the

favour of Heaven. A nun, the finest flower of the convent, surrenders herself willingly, knowingly to the arms of her lover. The lure of the Tempter overcame her maidenly scruples. The riot of her senses revolted against the austere morality of the cloister. The teachings of her religion were forgotten on the very morrow of the day on which their truth had been attested by a miracle. She violated her vows and sacrificed the virginity she had pledged to a heavenly bridegroom to the knight who made her his paramour. Never was sin more flagrant committed with more open-eyed consciousness of its enormity. But instead of bringing down upon her guilty head the wrath of offended Heaven, the blessed Virgin herself steps down from her throne in order to assume the dress and to personate the fugitive. To screen the guilty and fallen nun, the Virgin vacates her throne and serves as a humble sister of the convent in order to conceal the guilt of the erring one.

The play goes on. The perjured nun loses her first lover to become the prey of a succession of paramours. By the time she has reached the last stage of degradation in the common *lupanar*, she has been the mistress of from ten to a dozen kings, princes, and knights, who have fed her on the richest fare, clad her in dainty robes, and given her what to the carnal mind must have been a right royal good time. In the course of this career of unbridled debauchery she fell in the family way, and became a mother. Her child dies. Then she repents, and returns to the convent. When she arrives she finds that the Virgin, having fulfilled her *rôle* as *locum tenens* while the nun was carrying on outside, remounts her throne in the cathedral and waits silent and unreproachful the return of the prodigal. The nun, bearing her dead baby, prostrates herself before the obliging Virgin. In the original play she resumes her old garments and takes her old place without anyone suspecting what rigs she had been playing since the day of the miracle. But the baby must be got rid of. A happy thought struck her. Since the Virgin had been so kind as to keep her place warm for her while she rioted outside, would she not also oblige by disposing of the fruit of lawless love. She placed the dead baby in the arms of the Mother of God, by whom it was accepted without demur as the infant Christ. There the story ends. But the desire for a good "curtain" led the producers of "The Miracle" at Olympia to spoil the tale by omitting the resumption by the nun of her conventual dress, and the play closes with a triumphant procession, in which the nun is lost in the crowd, and the Virgin, still clasping in her arms the nun's baby, is carried amidst the sound of sacred song down the stage and out of the church.

That is one side of the matter. On the other side it may be argued that "The Miracle" represents the triumph of the pagan ideal—*Naturam expellas furca, tamen usque recurret.* If the spectacle of the welcome home of the apostate nun represents the supreme triumph of the conception of the exceeding height and depth of the loving-kindness of God, the assent given by the Virgin to the escapade of the nun represents the triumph of the pagan ideal of the lawfulness of the gratification of the senses even in the heart of the Christian cloister. The nun and her lover do not turn their backs upon the Virgin. On the contrary, before the elopement they kneel before her protesting their passion, imploring her to forgive, if not to sanction, the breach of the conventual vows. Nor is the Virgin impassive to their appeal. Motionless as her statue, when one word or movement might have prevented the lapse from virtue, no sooner has the lady departed with her lover than she actively bestirs herself to cover up her traces and conceal her frailty from the abbess and the sisterhood. Thus we see in "The Miracle" a double recoil—the recoil from the ruthless god of hate, who pursued with unrelenting vengeance the innocent Œdipus, and the recoil from the austere doctrine which demands the crucifixion of the natural inborn sex instincts of the race.

There is yet another view of the Virgin's action which is more in harmony with the Protestant Christian ideal. It is that the Virgin consented, not to a lawless love, but to a marriage between the nun and her lover. In so doing the Virgin recognised that cloistral vows should not stand in the way of lawful love, that a true love marriage is superior to celibacy, and that her subsequent reception of the nun was the natural and proper sequel of her approval of a marriage which had ended unhappily.

According to this theory the nun only consented to marriage with her first lover. Her subsequent adventures were forced upon her against her will.

Unless we accept this Protestant theory this mediæval legend is as much of an outrage upon the moral sense of mankind to-day as the undeserved torture of the righteous Œdipus. In one the innocent is punished, in the other the guilty is screened. In neither is there a trace of justice. We ask with Œdipus :—

> If one should dream that such a world began
> In some slow devil's heart that hated man,
> Who should deny him?

Yet there must have been some kernel of truth and of morality, which is the truth of things in these conceptions. One-sided they were no doubt and at variance with our moral sense. Yet the doctrine of the omnipotence of God is asserted as strongly in Œdipus as is the doctrine of the boundless compassion and sympathetic nature of the goddess who is the real deity in "The Miracle." It is true that the god of the Greek drama was no beneficent being :—

> 'Tis Apollo, all is Apollo.
> O ye that love me, 'tis he long time hath planned
> These things upon me evilly, evilly,
> Dark things and full of blood.

It may, however, be argued that Apollo was but

visiting the sins of the father upon the child. The parents of Œdipus were warned by the priests and seers who trod Apollo's temple that their son would slay his father and marry his mother. Therefore they decided to circumvent the Deity by exposing their son to what they believed was a sure and lingering death on the mountain top, to which they pinned him by a sharp blade thrust through both his feet. They believed they had cheated the Deity. But, as the American poet says, "You've got to git up airly, Ef you want to take in God." For a time all went well. The guilty pair not merely believed they had rendered the prophecy impossible of fulfilment, but Jocasta at least exulted in her sin. "Behold the fruits of prophecy!" she cried, after narrating the baffling of the seers' prediction.

Jocasta was a thoroughgoing agnostic. When Œdipus tells her he is filled with fear lest the prophecy should be fulfilled about his mother, Jocasta replied:—

> What should man do with fear, who hath but Chance
> Above him and no sight nor governance
> Of things to be? To live as life may run:
> No fear, no fret, were wisest 'neath the sun.
> And thou fear not thy mother. Prophets deem
> A deed wrought that is wrought but in a dream;
> And he to whom these things are nothing, best
> Will bear his burden.

According to the ethics of the gods, such sentiments ought not to be cherished with impunity. From this point of view the punishment of Œdipus was but the natural and necessary corollary of his mother's guilt. As the children of Achan were consumed in the fire which burnt the man who disobeyed the word of Jehovah so Œdipus suffered for his parents' transgression. The fathers have eaten sour grapes and their children's teeth are set on edge. It may not be the justice of man, but it is not an unnatural deduction from the law of nature.

"But a new law came when Christ came," and in "The Miracle" we see the recoil carried to its furthest limit. The touching story of the Prodigal Son is outdone by this story of the prodigal daughter, and in the rejoicing of the human heart over the discovery that God is a God of love we see the Virgin making herself accessory to and an accomplice in the violation of the most sacred law. So we may regard the two plays "Œdipus" and "The Miracle" as the dramatic expression of the extremest form of the two dominant ideas—of the ancient pagan creed deduced from an observation of the law of nature, and of the Christian doctrine of the infinite compassion of the God of love revealed in Christ Jesus. Said "Œdipus":—

> Am I not charged with death,
> Most charged and filled to the brim
> With curses? And what man saith,
> God hath so hated him?

But the message of "The Miracle" is that by Christ cometh the forgiveness of sin—for God so loved the world!

Photograph by [*Illustrations Bureau*

A Great Scene in "Œdipus Rex."

THE ABUSE OF TRADE UNIONISM.

AN IRRESPONSIBLE TYRANNY WITH POWER OF LIFE AND DEATH.

THE dispute at Accrington as to the employment of a man and his wife and of another woman who were not members of the Union paralysed the cotton trade of Lancashire for nearly three weeks. It is estimated that the working classes lost a million sterling in wages and the trade of the district was diminished by seven millions sterling. The difficulty was finally surmounted by the tact of Sir George Askwith, who arranged that work should be resumed on the old basis, and that Unionists and non-Unionists should work together for six months, in which period it was thought some permanent arrangement might be arrived at. No sooner, however, did the owners re-open the mills than the workers struck work the moment the three non-Unionist workers appeared in the mills. They pursued the unfortunate non-Unionists with vituperation and abuse, threatening violence, until finally they succeeded in driving them out of the mill.

It is an ugly incident and one which seems to justify many of the worst things that are said as to the lack of good faith which characterises Trade Unionists. Indeed, it seems almost to be accepted as an axiom that a Trade Unionist can do no wrong. A Trade Unionist should be above the law, and a Trade Unionist should never be expected to keep his bargain. This is a sad descent from the old high principle which animated Trade Unionists of the last generation. It is difficult, however, to account for the proceedings in Lancashire excepting on some such assumption as that which I have just stated.

The strike against the non-Unionist has long been a familiar and unlovely feature in the organisation of labour. But it is only of recent years that this power has been exercised with the ruthless severity which is calculated to fill all friends of labour with dismay. It is regarded by many excellent men who are engaged in the organisation of labour disputes as a perfectly right and proper thing to compel working men, by fair means or foul, to join the Union.

But this, however serious an infringement it may be of the liberty of the subject, is nothing to the later developments of the doctrine that the Trade Unions can do no wrong, which is to be witnessed in its full growth in America, and is by no means unknown even here. For the New Tyranny is no longer exerted merely to compel working men to join the Union whether they like it or not. It is employed without scruple to doom working men and their families to the slow torture of starvation, if, from any causes over which they have no control, they are not admitted into the Unionist ranks. Now it is one thing to deprive a man, his wife and children of their daily bread in order to compel the man to join the Union, but it is an altogether different, and an infinitely worse thing, first of all, to decree that a man shall not join the Union, even if he wishes to, and then to refuse him any opportunity of earning his living, because he is not a Trade Unionist.

It is this tendency which fills many of the sincerest friends of labour organisation with alarm. The Roman Catholic Church in the days when there was

Miss Margaret Bury. Mr. Riley. Mrs. Riley.

Cotton operatives who refused to join the Unions and precipitated the strike.

no limit to its power to use force, even in the extreme form of the rack and the stake, to punish heresy, never went so far as do modern trades unions in the irresponsible exercise of the power of life and death. For the Roman Church in her worst days was always willing to receive the heretic when he repented and submitted to her authority. But in America working men who have been expelled from the union, either from the caprice or prejudice of the local voting majority in their lodge, are denied all place for repentance. They are branded as industrial lepers; they apply in vain for admission to the close ranks of the union from which they have been expelled, and if any employer ventures to give them employment a strike is ordered or his goods are boycotted by all the trades unionists of the United States. This is a hideous and horrible abuse of the power of the association; it is utterly destructive of liberty, and will inevitably in the end provoke a reaction which may do infinitely more harm to the cause of labour than the utmost that could be obtained by the boycott of the non-Unionist. Those who are incredulous as to the possibility of such a tyranny finding its place in modern society will do well to read Mr. W. J. Merritt's article on the closed shop in the *North American Review* for January:—

WHAT IS A "CLOSED SHOP?"

The "closed shop" is a system prevailing in factories conducted under a fixed rule that none but union men in good standing shall be employed at the trade involved. It is called the "closed shop" because its doors are barred against all employes whom the union does not recognise, and it is contrasted with the "open shop," where both union and non-union men are employed, without discrimination against either. The non-union man may be denied union membership; he may have been suspended or expelled, or he may not desire membership, but in either of these three contingencies the fact, and not the reason, that he is non-union is the conclusive disqualification against employment in a closed shop. As the employer cannot review the union's adjudication that a man is non-union, and as in most unions, like all secret societies, an applicant for membership must be approved or voted in, and no court or any other authority can review the organisation's action in rejecting the applicant, the result is that no man can secure employment in a closed shop except by consent of the union.

Mr. Merritt describes in considerable detail the method in which this tyranny, exercised by irresponsible local majorities voting in ballot, is brought into operation.

HOW THE TYRANNY IS ENFORCED.

The first step is to strike against any employer who gives work to a non-unionist. Should strikes fail of their purpose, the American Federation of Labour, which has a membership of nearly two millions, representing ten million persons (over a tenth of the entire American population), are all pledged to boycott the goods produced by the open shop. There are one thousand four hundred organisers of the Federation, whose chief duty is to see that the boycott is enforced:—

With agents in every trade centre of the country, and local federations of all trades to act at their commands, with travelling agents going from city to city, and spies to detect open-shop shipments and telegraph the information to the unions at the place of consignment, we have a phenomenon hitherto unknown in either democratic or despotic states, with its branches like veins throughout our entire society.

Another weapon is the insistence upon the employment of the Union label, which is fixed to all goods produced by closed shops. The conditions of labour may be much better in the open shop, but its goods are branded by the absence of the label, whereas a closed shop which may be run under much worse conditions has a full right to use the Union label. The Carpenters' Union refuses to handle any goods or to work upon any materials which come from an open shop. The same rule prevails in relation to many other workers. By the aid of the strike and the boycott and the label the chances of a non-Unionist earning his living can be reduced to a minimum.

ABANDON HOPE ALL YE WHO——!

Many trades unionists who are professedly the friends of liberty and justice are to be found who would defend this use of power in order to compel men to join the associations by whose actions they are supposed to profit. But few, I hope, even in this country, would defend the exercise of this power of life and death, for that is what it comes to, against the man who wishes to join the union but who is forbidden to do so, and then is punished for not being a Unionist. No man has an enforceable legal right to membership in any trade union. He must apply for membership, and he may be rejected or blackballed in exactly the same way as if he applied for membership of any private club. Sometimes if a man has left the union for a time, possibly because of his inability to pay the levies, his application to rejoin may be rejected, or he may be admitted on condition that he pays dues on the wages he has earned during the years he was outside the union. Some men who have once been members, and have withdrawn, have been obliged to pay large fines before they were re-admitted. Sometimes the unionists will refuse to admit any new members at all in a given period of time. Others will refuse to admit any new members above the age of twenty-one, and others systematically exclude foreigners.

If a local union by a majority vote refuses any application, none of the other unions throughout the country can accept the unfortunate man who has been rejected, except by a two-thirds vote of the union to which he has made a second application, and even then his application is invalid unless he can obtain the consent of the union which first rejected him. Thus, if a man is blackballed for personal reasons by a union in California, he cannot be admitted to a union in New York excepting by a two-thirds vote, and then the decision must be ratified by the union of California.

IS THERE NO REMEDY?

Mr. Merritt considers the tyranny has reached such a pitch in America that employers will be obliged to

Westminster Gazette.]

Une Danse Macabre.

meet the closed shop movement by a counter organisation which would bring the country very near to a civil war. He maintains that the State should intervene :—

If a commercial nation in peaceful times cannot protect the rights of its working class to secure employment from those who wish to employ them, it has lamentably failed.

The history of civilised government affords no parallel whereby law permits a combination of men to enter into a scheme so calculated to imperil and destroy property and personal rights.

Nothing could be fairer than to place upon the statute books in all the States a law which forbids any combination on the part of any class of people, whether employers or employees, to discriminate against a man on the ground that he is or is not a member of a labour union.

THE BRITISH LAW AND TRADES UNIONS.

Mr. Walter V. Osborne, of the Osborne Judgment fame, writing in the *Westminster Review* for January, maintains that it is absolutely necessary that the Trades Unions Act of 1906 should be amended. Mr. Osborne traces the condition of the present unfortunate position of affairs to the Taff Vale decision, which deprived the Trades Unions of the immunity which they had previously enjoyed of being able to conduct a strike without being liable for damages. Mr. Osborne says :—

Little real harm had been suffered by the country during all those years of supposed immunity, and this argument was the great inducement for the passing of the Act of 1906. No sooner was this Act passed than it became an instrument of tyranny in the hands of extreme but narrow-minded, and often ignorant men. Trade Unionists had long fought for the right to combine without coercion or disability, but they now sought to deprive others of the liberty of choice they themselves demanded, and denied the right for any man to remain outside the Union. They seek with impunity to obtain the dismissal of non-union men, and to so take away their means of livelihood. If the Union men strike all others must come out, to use their own words, "by fair means or foul." Contracts and agreements are disregarded, whilst violence is indulged in by the mob. If the leaders, immune by the Act of 1906, deliberately defy the civil law, there is little wonder that their more ignorant adherents defy the criminal law. The 1906 Act is a real inducement to crime of every description, by giving a false impression that criminal as well as civil wrongs done in connection with a strike are immune. By encouraging mobs to assemble outside private houses and places of employment at times when passions run strong, the Act becomes a real danger. If contracts and agreements are to remain the corner-stones of our commercial and industrial life, if the individual is to retain any shred of liberty, and if violence and brutality is to be put down, in fact if we are to be saved from anarchy and civil war, it is necessary that the Act of 1906 should be immediately amended.

HOW TO FACE INDUSTRIAL UNREST.

In the *Edinburgh Review* for January the writer of an article on "Changes of Current in Political Thought" takes a cheerful view of the situation. The reviewer declares he looks forward to a great future for the British people. He admits that there are changes that are inevitable, but which need not necessarily be either wicked or degenerate. He looks forward to a great campaign against disease as the outlet for energy which at the present moment is expressing itself in strikes and riots.

So inveterate an optimist is the reviewer that he contemplates Syndicalism with equanimity. He deplores the adoption of any strong measures by the Government against Syndicalism. Syndicalism springs from discontent, and it is better that it should come to the surface. There are two practical ways of meeting the discontent. The first is to remedy, by granting the popular demands. This, the writer says, is very often impossible. The second way is to provide channels by which the overflowing discontent may from time to time relieve itself in a comparatively harmless manner. Minor strikes are to discontent what vaccination is to smallpox. Strikes may constitute a natural safety-valve for blowing off the passions of industrial discontent ; and it would be in the last degree unwise if the Government were to block up these safety valves. Repression will never cure that discontent except among a decadent people. "Passion" is always best relieved by conversion into "action." Anger is quickly spent by abuse or blows, without which it would have been long harboured. The article is an interesting one as a survey of the shifting currents of political thought at the beginning of the century.

Dividends v. Missions.

"The dividends which flow from the wealth of South America into the pockets of British investors in one month exceed in amount the total expenditure on evangelical missions in that continent in a hundred years." So says Allan Green, writing in the *Sunday at Home* on "The Continent of Opportunity," South America, and its evangelisation. As Great Britain already has close upon six hundred millions invested in the continent, and this immense capital yields nearly thirty millions a year as dividend, the statement seems to be credible.

LEADING ARTICLES IN THE REVIEWS

THE POLITICAL OUTLOOK.

CONSERVATIVE HOPES—

"CURIO," writing on "The Turn of the Tide" in the *Fortnightly Review* for February, is quite sure the Tories are coming in. The present Government has not two years to live. The turn of the tide is sure to come, but Ministers have ante-dated that turn. At the same time he warns the Tories that it won't do for them to take up a purely negative attitude; neither the Church nor the Union, nor Tariff Reform, will in the long run be assured if Toryism does not succeed in saving the revolting masses from the arms of Labour. It will not do for the Tories to come in on a programme summed up in the phrase "anything for a quiet life":—

For the temper of the industrial districts at the present moment it will not do at all—*and it is in the industrial districts that the vast bulk of the seats have got to be won.* The aspiration there, as present and continued Labour trouble proves, is not for a quiet life but for a better one.

—AND FEARS.

Mr. F. E. Smith, in the *Oxford and Cambridge Review*, dilates with glowing hope on Unionist prospects. The change from October to January in the outlook of the Party is, he says, prodigious. The Insurance Act—the underlying conceptions of which Mr. Smith is careful to say are bold and beneficent—and the circumstances under which it became law, have powerfully contributed to the growing unpopularity of the Government. He anticipates that the forthcoming session of Parliament will carry still further that unpopularity. "None of its proposed measures will win it a vote: some of them will lose many in different parts of the country." Mr. Smith goes on to rejoice in the split in the Ministry over Female Suffrage, but at the same time reveals his anxiety about a division in the Opposition on the same question. He urges even those Unionists who believe in enfranchising the propertied woman to prevent the beginnings of what may prove to be the terrible evil of general female franchise.

TORY DEMOCRACY—

That seems all pretty plain sailing until we read the next article in the *Fortnightly* by Mr. Arthur A. Baumann, entitled "Is a Tory Revival Possible?" "Yes," says Mr. Baumann, "not only possible but certain, if the leaders of the Tory Party would turn a deaf ear to other advice and absolutely refuse to make any attempt whatever to outbid the Liberals in their appeal to the democracy." He implores Mr. Bonar Law and his colleagues to recur to the honest name of Tory, or the respectable appellation of Conservative, but, he says:—

We are compelled to ask to-day, as Disraeli asked in 1844, what does the Conservative Party conserve? Is the Tory tradition a myth, the hocus-pocus of political priests, or is it a living principle, adaptable to the conditions of modern politics?

—"A DISORGANISED HYPOCRISY."

"Tory democracy," he says, "is disorganised hypocrisy." He denounces Mr. Balfour for declaring that "the protection of the rights of property is in no sense the special function of the Conservative Party." That, Mr. Baumann maintains, is in truth its first function. "The Conservatives," he says, "had much better leave Social Reform alone for the present, first, because the nation has had its bellyful of Social Reform during the last three years; and secondly, because we Tories do not really understand the question." Two-thirds of the educated skill of the country are Conservative; nine-tenths of the accumulated wealth of the country are Conservative. If public credit is to be restored and the national finances put in order, this is not to be done by publishing a pale copy of Lloyd Georgeism. The electors ought not to be asked to choose between two competing programmes of Socialism, but between Socialism and the strong and orderly government of the Empire.

CLAIM OF THE UNDERFED MILLIONS.

Now this too seems plain sailing; then we turn over a few pages and we come to a paper on Strikes by "G.," who draws a lurid picture of the growth of Syndicalism and the prospects of revolutionary anarchy, which for the most part of it would appear to confirm Mr. Baumann in his contention that the supreme need of the hour is to rally round threatened property. Just as we are settling down to this comfortable conviction we are pulled up short by a warning that the condition of the people question is such that unless something is done, and that right speedily, there is nothing before us but wide wasting desolation. "G." says of John Bull:—

These children of his hard work; they have helped to build up a great Empire, a world-wide commerce. And what is his care of them? In a typical English city *one-seventh* of the wage-earners, all loafers being excepted, were recently receiving wages *insufficient to keep them in bare physical efficiency*—that is, for bare housing, bare clothing, bare food. In the capital of the Empire, *thirty per cent.* of London working men receive wages *below the subsistence level.* Beguiled in his distress, in his stupefied brain and underfed body, by false leaders, the working man is at last embarking on the only prompt measures offered to his hand—the strike, the multiplied strike, the general strike.

WHAT ABOUT "PRINCE PROLETARIAT"?

Another paper very much on the same lines is Mr. Walter Sichel's essay, which he calls "Prince Proletariat." He also speaks in an uncertain voice. He asks:—

Why should not the Tory Party stir Labour to emancipate itself from the Unions as at present conducted, or, rather, why should it not frame some plan for the reconstitution of those Unions on proper lines? The national safety is at stake, and the national party should act as if philosophic doubt had not wholly whittled away the resources of inspiration.

On the whole our Tory friends seem very much more certain that they are going to succeed to power than they are as to what use they will make of the power when it is placed in their hands.

THE CHINESE CRISIS.

YUAN SHI KAI'S CALCULATIONS.

IN the *American Review of Reviews* for February appears an interesting character sketch of Yuan Shi Kai's career, by a writer who has but scant reverence for that shifty opportunist :—

When the call came from Peking on the heels of revolutionary successes Yuan accepted it, after due and decorous hesitation, thinking somewhat in this wise : If the Hankow rebels and their revolt turn out to be like a hundred other uprisings which preceded it ; if they become, as they are very apt to do, a house divided against itself after a few months of feverish agitation, then Yuan can turn to the Manchu throne and the Regent, Prince Chun (who had given him a little vacation on account of "rheumatism of the leg") and ask politely but firmly to see who happened to be the saviour of the Manchu dynasty. He knew that the government forces were superior to the revolutionary ones at Hankow, provided always that government forces had the necessary food and ammunition. That, of course, was simply a question of money. And with his tremendous international reputation, he must have thought it a rather easy matter to float a foreign loan for whatever amount might be needed to carry on the campaign—more especially because the maintenance of the Manchu dynasty was as important to the foreign capital of more than 725,000,000 dols. already invested in China as it was to himself. But even if an impossibility came true and the rebels succeeded, he would be still safe. He should have it in the hollow of his hands to depose the Manchu ruler, and, deposing him, he could turn to the revolutionary countrymen of his—always remembering that Yuan is a Han, not a Manchu—and politely but firmly request them to notice whose hand it was that pushed off the last of the Manchus from the dragon throne.

Unfortunately for Yuan things did not turn out quite in that fashion.

SUN YAT SEN'S MISTAKE.

Dr. Dillon, writing in the *Contemporary Review*, takes a very gloomy view of the situation. He says :—

To be quite frank, I must go further and give it as my opinion that China is breaking up, and that Sun Yat Sen, the Republican in a hurry, has dealt her the *coup de grace*. Viewed from a national tangle of vision, the republican form of government seems least adapted to the conditions now prevalent in the Far East. The bonds by which it keeps the elements of the nation together are loose and easily severed. The degree of compactness with which the provinces are united is slight, and the danger of disentegration is correspondingly great. The evil consequences of this republican pressure are already making themselves felt. The centripetal forces of the nation are less than centrifugal. Mongolia is not nearly so republican as Canton.

Black Aversion for White.

FASTIDIOUS white women are so fond of proclaiming their racial aversion to human beings that are black that it is well at times to know that white people are even more repulsive to black. In the *Journal of the African Society* Colonel H. E. Rawson says :—

In West Africa we are told by the Director of the Niger Delta Mission that the unsophisticated African entertains aversion to white people, and when, on accidentally or unexpectedly meeting a white man he turns or takes to his heels, it is because he feels that he has come upon some unusual or unearthly creature, some hobgoblin, ghost, or sprite ; and when he does not look straight in a white man's face, it is because he believes in the "evil eye," and that an aquiline nose, scant lips, and cat-like eyes afflict him. The Yoruba word for a European means a "peeled man," and to many an African the white man exudes some rancid odour not agreeable to his olfactory nerves. Moreover, Europeans are regarded as plague carriers.

HOW THE CARNEGIE PEACE MONEY WILL BE SPENT.

DETAILS OF THE EUROPEAN ORGANISATION.

La Paix par le Droit for January 10th publishes an article upon the Carnegie Endowment for International Peace, which says :—

The European Bureau of the Carnegie Endowment has been installed, very unostentatiously, since January 1st, 1912, in Paris, Rue Pierre Curie, 24 (Tel. 838.03 and 839.32), in some suites of rooms in a building in the 5th ward, in the neighbourhood of the Institut Océanographique and the laboratories allotted to the widow of the great savant to whom we owe the discovery of radium, in the very centre of that district of schools which is enlivened by the overflowing life of the University of Paris. Provided with the working instruments of a modern "Office" the Bureau will be for Europe, and in due time for Asia and Africa, the executive organ of the decisions of the Third Division of the Carnegie Endowment.

Its mission will be to transmit the communications of that department to the organisations or the personages interested ; to gather together their replies, and to study propositions relative to the propaganda. It will be the seat of the *réunions* of the European Council. To assist it in its function the *personnel* of the Bureau (M. J. Prudhonnaux has for an efficient secretary and colleague M. J. L. Puech, Doctor of Laws, secretary of the French Society for Arbitration between Nations) will have recourse to the authorised opinions of national "correspondents" in the principal countries of the Old World, chosen from amongst the most experienced leaders of the Peace Movement.

Charged to do its utmost to foster amicable international relations, the Bureau will devote itself to that part of its work, while extending to the delegates of the endowment and to all friends of peace from abroad a welcome whose cordiality will atone for its informality. Let us add finally that as the functioning of the Bureau—as we have just defined it—will give rise to considerable circulation of funds, the Third Division of the Carnegie Endowment, by a selection which will win universal approval, has appointed as auditor or examiner of accounts of the European secretaryship M. Theodore Ruyssen, President of L'Association de la Paix par le Droit.

To make the reader fully acquainted with the resolutions of the Washington Trustees we will make a few last extracts from the report of the *New York Times* : "The work of propaganda in Europe will be conducted by the Berne International Bureau of Peace, with the help of grants which it will receive from the Carnegie Endowment. . . . The considerable activity of the central office of International Associations, established at Brussels under the direction of M. H. La Fontaine, will also receive financial encouragement and support. The Endowment will give its support to the principal organs of the Pacificist Press in Europe. . . . Special correspondents have been chosen in the centres of public opinion, Paris, London, Berlin, Vienna, and Tokio ; and, thanks to them, the Third Division of the Carnegie Endowment will be kept accurately informed of the general state of public opinion as to the extent to which the great causes which the Endowment proposes to serve receive benefit from these conferences."

From this it would seem that M. Prudhonnaux and M. Puech are to constitute the real brain of the Carnegie Fund in Europe. Some idea can be formed of M. Puech by an article of his entitled "A Survey of 1911," which appears in the same number of *La Paix par le Droit*.

THE OUTLOOK IN IRELAND

On the Eve of Home Rule.

Mr. Sydney Brooks contributes to the *Fortnightly Review* an article entitled "Aspects of the 'Religious' Question in Ireland." Pray note that the "religious" is in inverted commas. Mr. Brooks says that the Roman Church is in favour of Home Rule only so long as it is sure of not getting it. They fear that Home Rule in Ireland will mean an anti-clerical Ireland, and that popular feeling might very soon be brought into sharp collision between the priesthood and questions of education. He ridicules the idea that in a Home Rule Parliament the Catholics would attempt to suppress their Protestant neighbours:—

The lines of division in any assembly that is ever likely to meet on College Green would be primarily urban and rural, and, in the fulness of time, clerical and anti-clerical, with the farmers arrayed against the traders over questions of taxation in the first instance, and the Catholic, Episcopalian and Presbyterian clericals allied against popular control of education in the second.

In conclusion, he adjures all stout foes of Rome to reconsider their attitude, to consider whether or not it would be ever possible to get rid of absolute domination in Ireland, except by confronting clericalism with the only power that has ever succeeded in subduing it—the power of an educated, self-governing, responsible democracy.

The Financial Question.

Mr. Williams contributes to the *Contemporary Review* an interesting paper, purely financial, on the Imperial funds spent in Ireland:—

Ireland raises in revenue, based upon Imperial taxation, about 52 per cent. more than twenty years ago, and appears to do so quite as easily as before. Ireland has, during the same interval, increased her expenditure on that civil government by about 126 per cent.—from 5 million pounds to 11½ million pounds; and about 25 per cent. of that remarkable increase is due to the Old Age Pensions granted.

A Gloomy Forecast.

The *Quarterly Review* devotes its last paper to a discussion of Home Rule finance. It takes a gloomy view as to the financial outlook of a self-governing Ireland. The reviewer recalls the proposals that were finally embodied in Mr. Gladstone's last Home Rule Bill, which it is worth while reprinting for purposes of reference:—

The remodelled scheme embodied in the Bill in Committee provided that (1) Ireland should contribute to Imperial expenditure a quota of her true revenue from taxes, and the proceeds of the Crown lands; (2) the quota should be one-third of such revenue; (3) Ireland should be credited with the rest of her tax revenue and any surplus from postal services; (4) out of this Irish revenue two-thirds of the cost of the constabulary and the Dublin police, all civil government charges, and any deficit in postal services should be discharged; (5) the control of the rates of Inland Revenue duties, postal revenue and customs, as well as their collection, should remain with the Imperial Parliament; (6) if any war tax was imposed, all of it collected in or contributed by Ireland should go to the Imperial Exchequer; (7) these financial arrangements should last for six years, when (*a*) they should be revised as regarded the Irish contribution to Imperial services, (*b*) the collection of the Inland Revenue should be transferred to the Irish Government, and (*c*) the Irish Legislature should impose the Irish stamp duties, income tax and excise licence duties; (8) a joint Committee of the Treasury and Irish Government should be appointed to ascertain the "true revenue" of Ireland.

It was estimated that, under these modified provisions, the total Irish revenue would be £6,922,000; the amount payable to the Irish Exchequer, £4,660 000; Irish expenditure, £4,148,000; and the surplus for Ireland, £512,000.

Can Ireland Finance Herself? No.

The situation is now much more difficult than it was in 1893. Great Britain must now determine either to grant to Ireland complete independence in all matters of revenue and taxation, or to retain the financial system of the Union.

The reviewer maintains that on the figures as they stand at present, and on the facts as they are known to us, it is quite impossible for Ireland to finance herself:—

Even if a quarter of a million per annum could be saved by reductions, Ireland would be practically no nearer financial salvation. Great Britain, unless she is prepared to permit the disgrace and danger of a bankrupt dependency being created beside her, must find from £4,000,000 to £5,000,000 per annum for Ireland, and must hand over its control to an Irish parliament. This is a height of altruism hitherto unattained in politics or business.

An Impracticable I O U.

Any terms that the Irish may make to pay are no more than an I O U, the payment of which cannot be enforced. If it be replied that England can stop her subvention to Ireland, and that this will be her security for the repayment of the loan, the reviewer replies that a national strike in Ireland against repayment of land purchase and local loan advances already made would be more than a set-off, and the Imperial credit of England would be shaken to its foundation. If England goes to war when Ireland has Home Rule, the Irish executive has only to arrange to stop the payment of the land annuities to destroy British credit and deal a blow more disastrous than a defeat on the field of battle. Hence the conclusion that once the Imperial Parliament gives up the executive control of Ireland and of Irish finance, it betrays not only Irish Unionists but the whole people of Great Britain.

The Two Bundles.

The belief that the parents of the human race were given a power of choice and used that in a way that brought death into the world, which we find in the Christian Scriptures, reappears in the legend of the Awemba, who live on the Tanganyika Plateau. Sir Harry Johnston, in the *Journal of the African Society*, reviewing a book, says that:—

Leza, the God of the Sky, still remains incomprehensible. He has not only been the creator of the sun, moon, and stars, but he is the author of life and the creator of man. After making a man and a woman he offered them two small bundles, in one of which was life and the other death. Unfortunately, the man chose the little bundle of death. Yet in the minds of the Awemba, Leza is more associated with life than with death.

A NOVELIST AS PROPHET OF CHRIST.

MR. WINSTON CHURCHILL ON THE NEW ERA.

A very striking paper on modern government and Christianity is contributed to the *Atlantic Monthly* for January by Mr. Winston Churchill, the American novelist. The recent campaign for moralising politics has brought home vividly, he says, to many men certain throbbing spiritual currents. People cry, not for Parties; they ask, "Give us a *good* man."

"GOD IS IN POLITICS."

"And what is a good man but a Christian? We begin to see more and more clearly that God is in politics, that He always has been and always will be. He enters into the hearts of the people, and moves them, and so the world progresses. God is in politics, to the confusion of politicians. We are at the dawning of an age, spiritual, like all the great ages which have preceded it." A spiritual craving is present everywhere. A publisher asked to send recent books on religion said they would fill a library. A medical specialist declared that most of the so-called nervous prostration of to-day is due to a lack of religious belief. Mr. Churchill seems to think that the wave of agnosticism has passed. Even scientists now acknowledge the necessity of religion.

GETTING BACK TO CHRIST.

Martin Luther liberated the idea which is embodied in the Declaration of Independence, and the fermentation he began is growing towards culmination. "We stand on the threshold of a greater religious era than the world has ever seen." The monarchical period in Church and State is passing away; we are getting back to the new and bewildering idea of God which Jesus brought, that "God is the Father: not the Father of a nation, but the Father of every man and woman who walks the earth, of the publican and the sinner, of the outcast as well as the fortunate. Man may become, by recognising God in His true relationship, a responsible, autonomous being."

THE LAW OF SERVICE.

Service was the only acceptable thing in the sight of God. "Our Lord taught no system of government, but He brought into the world the germ, the seed, the idea that was to change all governments." Universal suffrage is but the Christian principle directly applied of the recognition of the intrinsic worth of the individual. We are beginning to understand at the dawning of the twentieth century that there is still a higher, more Christian conception of government to come, and that our Declaration was but a step towards it. Service—that is, civic service of the child, service of the slum-dweller, are part of the political application of Christianity.

FAITH IN IMMORTALITY RETURNING.

Just as in the early days the brotherhood of man was willingly adopted because of the belief in the imminent coming of the Messiah, so "what our age needs, and what it has lacked, is the conviction of immortality." The old mediæval eschatology has gone, but "if my own circle of acquaintances presents any indication of the times I should say that thousands and thousands of men and women to-day who had lost their belief in immortality are regaining it, and some who never had it are acquiring it. Men are beginning to conceive of immortality itself in terms of service. All is service, here and hereafter. All is development." Immortality was not only a conviction of Jesus Christ, it was the supreme conclusion to be drawn from His life.

"THE RELIGION OF THE RISEN CHRIST."

"Christ lives not only, as some would say, in the influence of His life and teachings upon men, but in a truer and more positive and vital way. To believe is to act upon it. To act upon it is to bring upon earth the reign of that kingdom which is God's own government for mankind in all its fellowship and simplicity. Let us believe firmly that a time is coming when the religion of the risen Christ, freed from idolatry and superstition, shall find its true abiding place in the heart of man, reign there in its supreme authority, and permeate all the departments of life."

THE TRUTH ABOUT RUFUS?

FROM early childhood the imagination is impressed with the mysterious death of William Rufus in the New Forest. Fresh light is shed on that challenging event in the *English Historical Review* for January by the late F. H. M. Parker. The writer does not accept the old story that, killed accidentally by Walter Tyrrell, William Rufus died by the judgment of God because of the devastations wrought by William the Conqueror to provide himself with a deer forest. The writer says:—

The two great events in the history of the forest, its foundation and the death of William Rufus within it, are connected by the monastic writers, who suggest that one was a crime, the other its punishment. But if we do not accept the story of the creation of the New Forest, to what must we ascribe the death of William Rufus? Nothing is so incriminating as the attempt to hide something. To drag in supernatural intervention to account for an accident which might have occurred to any one, suggests a deliberate scheme to introduce the judgment of God to hide the unlawful act of man.

Beyond doubt William Rufus possessed many enemies, and had made himself specially obnoxious to the Church. Possibly through mistrust of the clergy, he was a free thinker; and it cannot be denied that in his spoken opinions on religion he was tactless and brutal in a way that put a weapon into their hands. And there are many signs which go to indicate, not merely that William Rufus was slain of malice, but that there existed a powerful and elaborately organised conspiracy to compass his death. The decisive action Henry took suggests that he knew his part and was ready to play it. The conduct of the ecclesiastics, in burying William without the rites or even the decencies of Christian burial, seems needlessly offensive unless they had their cue.

WHICH IS THE FINEST RACE?

UNDER this title the February *Strand* publishes a symposium. The late Lord Leighton said the nearest approach to the Greek female type is the modern Englishwoman of the upper and middle classes. With the men it is different. Professor Bergmann, of Munich, says the natives of Samoa are probably the most beautiful race in the world. The Swiss and Scandinavian, as well as the Italians and Turks, he would put above the English. Mr. Marcus Stone says, "The Italian is a typical human creature. Our inarticulate and incomplete type of form is more marked in women than in men." Mr. Hamo Thornycroft challenges any country in the world to show a type nearer to the Hellenic standard than the English type. Mr. Frank Dicksee certainly does not regard the English race as beautiful. Mr. Briton Rivière agrees with Lord Leighton. Sir William Goscombe John, R.A., believes that the Southern Italians are probably the finest race in the world. Mr. H. N. Hutchinson thinks that the men and women of England belonging to the upper middle classes are a better type physically than those of any other European country of the same class. Dr. Harrison Petrie awards the palm for men to the Spanish peasant, and for women to the lower class Venetians. Mr. Sandow, in the power of accomplishment, pronounces the Englishman to be superior to other races; next comes the agile, hard-trained, and energetic Japanese. Professor Meredith Clease says that at the last Olympic Games, when the athletes of a dozen different countries marched before the King, "the unanimous opinion was that the British contingent was by far the poorest specimen present, both in physique and deportment." It looked very much undersized. Mr. Arthur Diosy thinks that the average Italian of Central Italy comes nearer to the Hellenic standard. He would award the prize for manly beauty to the Sikhs and Rajputs; for female beauty of face to Irishwomen, and of form to the girls of Samoa. Sir Ernest Shackleton, who says he has visited every country in the world, from China to the South Seas, says the chances are—taking even Italy—that when one sees a beautiful woman walking along, she is either English or American. Sir Sven Hedin says that in physical accomplishment no race in Europe can be compared with the Swedes and Norwegians. The editor sums up:—

Broadly speaking, the majority of votes for physical beauty go to the Italians, especially as regards the men. So far, however, as women only are concerned the beauties of the British Isles carry off the palm, although not by any means without opposition. The Scandinavian nations stand high up in the list as regards both sexes, and the Turks and French are selected more than once. On the other hand, the Germans are never mentioned, except in disparagement; while, save for the Spanish, the other nations of Europe are practically ignored. Americans will be pleased to see that they are picked out by one of the highest authorities as the most fast-improving race on the face of the globe.

THE GREATEST COURT IN THE WORLD.

UNDER this title the February *Strand* gives an interesting account of the Judicial Committee of the Privy Council and of its official habitat. The writer says:—

If you would seek the inner shrine of Empire you must climb a pair of stairs in a narrow street off Whitehall, cross a threshold, push aside a pair of red-baize curtains, and find yourself in—not a scene of imposing splendour; far from it—but, nevertheless, in the greatest Court in the world.

There is no human tribunal to approach this one in greatness. All other human Courts are petty in comparison. The Supreme Court of America proudly claims that it is the final Court of Appeal for nearly one hundred millions of people. This Court that you have entered possesses jurisdiction over four hundred and fifty millions. Yet never did greatness so ape humility. The bare, panelled room; the arresting, almost disconcerting silence; the unrobed figures at the two tables behind the barrier—who would dream that it was here that Britannia was seated on her throne, balancing the scales of justice amongst White and Black, Hindu, Mohammedan, and Buddhist—from the Channel Islands to Hong Kong, and from Johannesburg to Hudson's Bay?

The writer tells an amusing story of a case from India being finally settled by the mighty power Judish-al-Komiti, who stands above the Kaisar-i-Hind and all subordinate grades of government, and whom some of the Indians worship as a god, the new god who rules the Emperor.

CANARY-TAUGHT SPARROWS.

IN *Harper's* for February Mr. J. B. Watson gives an account of some interesting experiments and observations on instinctive activity in animals. After touching on actions that are purely instinctive and automatic, he passes to consider those that are due to social influence:—

That social influence, in the form of imitation, rivalry, or in whatever other ways social influence may exert its effect, does play a rôle in shaping the early responses of certain other animals comes out clearly in the work of Conradi at Clark University. This investigator reared English sparrows in the presence of canaries, keeping them from birth separate from their own kind. The first sparrow was captured when one day old, and was reared by a canary foster-mother. During the growing period this sparrow was isolated from all other sparrows and placed in a room containing about twenty canaries. The native characteristic "chirp" first developed. As time went on this was given less and less, being gradually replaced by the "peep" which is natural to the canaries. The sparrow improved in his vocal efforts by this kind of training; gaining the confidence finally to chime in when the canaries would burst into song. A second sparrow was captured when two weeks old, and was reared in a room with the canaries. The regular sparrow chirp had, of course, already developed by this time. After being with the canaries for a time he developed a song which more or less resembled that of the canaries—it was certainly something very different from the ordinary song of the sparrow. Dr. Conradi says: "At first his voice was not beautiful; it was hoarse. It sounded somewhat like the voice of the female canaries when they try to sing. He sang on a lower scale; he often tried to reach higher notes, but did not succeed. Later he learned to trill in a soft, musical manner." In both these cases the call notes of the canaries were adopted. These two sparrows were then taken from under the tutelage of the canaries and placed in a room where they could hear the song and call-notes of adult sparrows. For the first two or three weeks the integrity of the song and call-notes learned from the canaries was maintained. At the end of the sixth week, however, they had lost practically every vestige of the acquired canary song.

HOW TO IMPROVE THE TERRITORIALS.

THE *Journal of the Royal United Service Institution* for January publishes an elaborate article by "Tanj" on the Territorial forces. The following are the practical suggestions which he sets forth for remedying some difficulties which, he thinks, militate against the success of that body:—

(1) A longer engagement for men, an earlier retirement for officers.

A more thorough and reasonable schedule for training.

(2) Far greater facilities for attending courses of instruction.

Prompt payments (sufficient to cover all expenses) immediately on the conclusion of the course.

The requirement of greater qualifications.

(3) The relief of Territorial officers from office work as much as possible.

The simplification and reduction of returns.

The instruction of senior officers in staff work.

A larger establishment of subalterns per company.

(4) The conferring on the Territorial of some advantage over his fellow-men in return for his services, either in the form of a gratuity, or by some other means.

The recognition of all practices, classes, etc., as well as drills and parades.

(5) A provision by which specially good service will count for more than mere attendance at the minimum number of parades.

The prevention of stagnation in the case of the older officers by the restoration of honorary rank.

A check on the too rapid promotion of the younger ones.

(6) The consideration of cases of hardship in accordance with the spirit, and not the mere letter of the regulations.

The improvement of the headquarters of certain corps so that they will be attractive, and not remain such as to make the members ashamed to bring their friends there.

The extra cost of the whole of these suggestions would be under half a million for the first year, and about three-quarters of a million when the Force was at full strength, and every man was earning the maximum. That comes to from 2½*d.* to 4*d.* per inhabitant.

GERMAN GENERAL ELECTIONS.

PAST AND PRESENT.

IN the *American Review of Reviews* for January Professor J. W. Jenks writes on the German elections. He mentions that the Germans, too, have their "bosses" and are even now using the English word to express the fact. He says also that there should be a reapportionment of the districts. In 1873 the country was broken up into districts, on the basis of one representative to each 100,000 inhabitants. The fear of the Socialists gaining by a redistribution of seats has prevented the Government from taking that step. Hence Schaumburg-Lippe with 44,000, or Lauenburg with 50,000 inhabitants has the same representation as a district of Hamburg with about 500,000, or one of Berlin with some 700,000 inhabitants. The increase of population requires that there should be one representative to every 150,000 inhabitants.

THE ISSUES.

Foremost among the issues the writer puts the high cost of living, the tariff, and the Anglo-German peril. He says the tension between Germany and England is on both sides rather of fear than of hostility, but a nervous fear that is a menace to peace. The Englishman claims that Germany is eager to attack England; Germany replies that England is the mischief-maker in Europe, and she is evidently preparing for war against Germany. He says: "We have been gaining England's trade with other nations, and England is clearly determined to stop this gain. That is why we, against our will, are forced to increase our fleet."

GERMAN VIEW OF ITALY IN TRIPOLI.

The writer says:—

Germany stands to-day almost alone in Europe. She is an ally of Italy. For twelve years the Emperor and his government have promised a helping hand to Turkey. And now the war in Tripoli has come under such conditions that she can help neither. Did England, as many think, for this purpose encourage Italy's attack?

The elections, then, with the issue of the tariff emphasised by the high cost of living and the feelings of international isolation and jealousy, may well prove of significance far beyond the territory of Germany. They are well worth careful study.

The writer gives a table of the elections hitherto, to which we append in italics the result of the elections in 1912:—

	German Conservative	Free Conservative (Reichspartei)	Antisemitic, Landowners' Union	Centre	Poles, Alsatians, Hanoverians, Peasants' Union	National-Liberal and Related Parties	Left Liberal	Social Democrats	No Party
1871	54	38	—	58	21	150	47	1	28
1874	21	33	—	91	33	152	50	19	8
1877	40	38	—	93	28	127	48	12	11
1878	59	56	—	93	35	98	34	9	13
1881	50	28	—	98	43	45	114	12	7
1884	78	28	—	99	42	50	74	24	2
1887	80	41	1	98	32	99	32	11	3
1890	73	20	5	106	37	43	76	35	3
1893	72	28	16	96	37	53	48	44	3
1898	56	23	24	102	33	47	50	56	6
1903	52	20	18	100	31	50	36	81	9
1907	60	25	27	104	28	56	50	43	4
1912	*43*	*14*	*13*	*93*	*35*	*45*	*41*	*110*	*3*

THE RENASCENCE OF ICELAND.

IN the *Twentieth Century Magazine* for January, the first of a series of papers on the obscure democracies of Europe is an account by Professor J. H. Raymond of the awakening of Iceland. It is a very interesting story that he has to tell.

THE GOLDEN AGE.

874 A.D. is held by the Icelanders to be their natal year, when they were colonised by emigrants from Norway. For four centuries Iceland was independent, and had her golden age. In 1264 Iceland voluntarily put herself under the rule of Norway; and since 1380, when Norway passed to Denmark, Iceland has been a Danish possession. From that date Iceland passed into obscurity.

CRUSHED BY MONOPOLY.

In 1602 Christian IV. of Denmark, wanting money for his building operations and wars, made a Royal monopoly of all the trade of Iceland. This raised the cost of living enormously, and utterly crushed the wretched Icelanders. Its results were so evil that in 1787 the Danish Government made traffic with Iceland free to all Danish subjects, and in 1854 to all nations. "As Iceland produces practically nothing but sheep, ponies and fish, almost all the necessities of life must come from abroad."

AFTER FREE TRADE, HOME RULE.

Having achieved Free Trade, Iceland began to clamour for Home Rule. The country is one-fifth larger than Ireland, but the population is only 84,000, the majority of whom are women. There are no railroads, either steam or electric, and very few roads. Until 1905 there was no telegraph and no cable. The Icelandic Parliament, or Althing, had a continuous existence for nearly nine hundred years, from 930 to 1800. The Althing was deprived of its legislative functions in 1700, and abolished in 1800. In 1845 Iceland's Parliament was restored to it by Christian VIII. of Denmark, but had only advisory functions.

Jon Sigurdsson.
The Hero of Modern Iceland.

THE HERO OF HOME RULE.

Jon Sigurdsson the beloved, "the modern Icelandic hero," was a member of the new Althing, and is regarded by all Icelanders as the Father of the new Iceland. He became the leader, almost the embodiment, of the new Home Rule movement, and in 1874, the thousandth anniversary of the settlement of Iceland, its ancient law-making power was restored to the Althing, and the Icelanders celebrated at once their original birth as a nation and their rebirth as a self-governing State. The revered Jon Sigurdsson was the real author of Iceland's freedom. Still the King was represented by a Governor not responsible to Parliament or people. But the Constitution was amended in 1904 so as to provide for a responsible Minister in place of the irresponsible Governor. The Icelandic Parliament is composed of forty members. The Senate has fourteen, the Lower House twenty-six. The franchise was restricted to men twenty-five years old, and not servants. The Althing elected eight of its thirty-four members to the Senate; six members were appointed by the King—really by the Minister in power.

WOMAN'S SUFFRAGE GRANTED.

Agitation for further reform set in, and Ireland again amended the Constitution in three ways:—

(1) She has enfranchised her servant class; (2) she has completed the enfranchisement of her women; and (3) she has removed a remnant of mediævalism in her legislative system by abolishing the Royal appointment of the six Senators.

A BOOM IN PROGRESS.

Having achieved Free Trade, Home Rule, Woman Suffrage, Iceland is bounding ahead. Her new National University began teaching in October, 1911:—

A splendid new National Library has been established at Reykjavik; telephone lines are being extended into many of the remote parts of the island; excellent and much-needed roads and bridges are being built; agricultural experiments are being made which will undoubtedly demonstrate the possibility of raising something more than the present lonely and inadequate crops of potatoes and turnips; prospectors are energetically exploring the mountains and plains in search of mineral treasures; municipal improvements, such as water systems and sewer systems, are being introduced in Reykjavik; and one even hears talk of harnessing some of the magnificent waterfalls to produce electric light and power with which to operate proposed new mills and even railways.

The Icelandic women have possessed the municipal vote for some time, and are responsible for the introduction of gas for lighting and cooking purposes, the great lack of Iceland being fuel, many an Icelander having lived and died without having ever so much as seen a tree.

THE wreck of the *Delhi* is described by George R. Halkett in the *Pall Mall Magazine*, with sketches by the writer, and photographs. He gives a very thrilling account of the time between the grounding of the ship and the removal of the passengers.

THE RIGHT HON. F. E. SMITH
AND HIS CONFEDERATES.

THIRTY years ago the Conservatives rejoiced in the possession of a Mr. Smith. The name of that Smith was W. H., the founder of the great firm of W. H. Smith and Son. Now Smith, W. H., has found a successor in Smith, F. E.

It is difficult to imagine two persons more diametrically opposed to each other than Smith, W. H., and Smith, F. E. Mr. W. H. Smith was solid, somewhat stodgy, intensely respectable, a very heavy weight, and in every way a man who drew upon himself the attack of that Puck of politics, Lord Randolph Churchill. Mr. F. E. Smith is not a tradesman, he is a K.C. He is not a stodgy, supremely respectable representative of the virtuous middle classes, neither is he a heavy-weight. He is a very light-weight, and he has modelled himself upon Lord Randolph Churchill, although it is true that he has shown himself more adept in imitating the excrescences of Lord Randolph Churchill than of appropriating his more valuable qualities.

It is interesting to have an account, not only of this coming man of the Tory Party, but a statement under his own pen as to what he considers to be the programme of Unionist Social Reform. We find both in *T. P.'s Magazine* for January. "T. P." tells a good story to the effect that Mr. Balfour one day inquired the age of Mr. F. E. Smith. When he was told that he was thirty-nine Mr. Balfour commented, "I am sixty-four. Don't you think he might wait a bit for the leadership?" To wait a bit, however, is never a characteristic of young men in a hurry who model themselves on Lord Randolph Churchill. "T. P." says that Mr. F. E. Smith has a curious family resemblance to Lord Randolph:—

> The long, hatchet-shaped face, the glittering black eyes, the short, scornful upper lip, with its suggestion of inexhaustible bitterness and fluency, the light, alert, and powerful frame, the impassive expression, all reveal him as the born and instinctive swashbuckler.

Round F. E. Smith have gathered several young Tories whom Mr. T. P. O'Connor credits with the conversion of the Unionist Party to Tariff Reform. Behind him stands Mr. "Archie" Salvidge, who deserves all the good things that Mr. O'Connor says of him. The confederates include Mr. Edward Goulding, the member for Worcester; Mr. Hills, the member for Durham; Mr. Remnant, the member for Holborn; Mr. Page Croft, member for Christchurch; and Sir W. Max Aitken, member for Ashton-under-Lyne. Sir William Max Aitken is the most interesting of the group. He is a Canadian who made himself a millionaire before he was thirty. So much for Mr. F. E. Smith and his confederates. Now let us turn to Mr. Smith's exposition of the Unionist programme on Social Reform.

He begins by saying that the watchword of the Unionists is Class union against Class hatred. Class union is to be made to triumph in some mysterious way by Tariff Reform, and the poorer people of the country have to be made richer by a process of gradual amelioration, although how the poorer classes in the country are to be made richer by increasing the cost of the necessaries of life is not exactly clear.

"The Tariff," says Mr. Smith, "is to be founded upon the basis of the Party's Social Reform." "Without the Tariff indeed," he frankly says, "I do not see that we could do much better than our opponents"—which, being interpreted, means that the Social Reform of Mr. F. E. Smith and his confederates is practically identical with the Social Reform of Mr. Lloyd George and his allies, with the sole difference of the Tariff. Mr. Smith says:—

> The Unionist Party should, I think, then make a beginning with the classes which need protection most—and this not only because they need it most, but because the very miserable, destitute, improvident, and unclean are a source of contamination to their neighbours.
>
> You cannot touch some of the most important parts of Poor Law Reform until you can give a reasonable chance to the hard-working, unskilled labourer; nor can you give him his chance without a Tariff.
>
> To touch the problem at its heart one must follow the precedent of the Sweated Industries Boards established mainly by the instrumentality of Lord Milner. By establishing, in slow experiment and gradual degrees, a living wage, even of the smallest kind in these industries, and by protecting them as we move upwards in the scale against sweated foreign competition, we shall be creating a British charter of living.
>
> Conditions, however, are as important as wages—and a vast amount remains to be done in the housing of our urban population. On this point, as on Poor Law Reform, on Land Reform, on Emigration, on the improvement of Licensed Premises, on Local and Imperial Taxation, on the control of the mentally defective, and on the Tariff, the Unionist Party is engaged steadily and without flurry or passion in building up a body of doctrine which will afford work in the future for the amelioration of the condition of the people.

Mr. Smith's article does not produce a very deep impression upon the reader. It amounts to little more than a proclamation once more of the determination to combine the Tory principles of Protection with the Radical principles of Social Reform; but he fails to remove the conviction, entertained at least by the majority of the nation, that Protection does not protect and that Tariff Reform would inevitably diminish the purchasing value of the wages of labour.

THE ORANGE FREE STATE GROWING BLACK.

THE *Colonial Office Journal* states that:—

> The Orange Free State Census returns show that the whites have increased by 22·96 per cent. and the blacks 43·67. The disproportion is the more significant as the Free State was not originally a black man's country. When the Voortrekkers came in, in 1836, the country was practically uninhabited. There was a clear field for both races. But the blacks show a rate of increase of two to one, and if this were to go on long Professor Brown's theory that South Africa will be black in a century would come near realisation. An ominous fact is that the black race has triumphed in past epochs. The white races have invaded Africa time after time, and have penetrated far into the interior. What became of them is more or less of a mystery, but they disappeared. It is not likely that they left the continent: they were absorbed, probably in considerable numbers, by the indigenous races. All over the world climatic characteristics seem to fix the local type, and in the long run this type tends to prevail.

THE COST OF THE ARMED PEACE.

SOME INTERESTING FACTS AND FIGURES.

MR. EDGAR CRAMMOND contributes to the *Quarterly Review* a very valuable article concerning the expenditure on armaments. It is valuable because of its elaborate statistical tables, which bring up to date the facts and figures as to the cost of the armed peace. Mr. Crammond had very little difficulty in showing that, so far from great Britain setting the pace in the matter of naval armaments, she has of late years lagged behind, and our expenditure is less in relation to its foreign trade and the tonnage of merchant shipping than that of any other country in the world.

OUR OVERSEAS TRADE.

Mr. Crammond gives the following figures as to the extent of our overseas trade :—

The overseas or external trade of the British Empire for 1909 amounted to £1,595,751,000, made up as follows :—

	£
Foreign trade	1,200,524,000
Trade of the United Kingdom with other parts of the British Empire ...	337,276,000
Inter-Colonial trade	57,951,000
Total	1,595,751,000

Of this huge total the inter-Imperial trade represented £395,227,000 ; and, even if this amount be deducted from the aggregate, the enormous sum of £1,200,524,000 is left as representing the value of the overseas trade of the British Empire with foreign countries.

The annual income earned by these investments may be estimated at £185,000,000 per annum. The earnings of our shipping industry, as carriers for the world, exceed £1,000,000 per annum, and a further sum exceeding £50,000,000 per annum is earned by our banking, mercantile, and insurance houses in respect of their services in the conduct of international trade.

WHAT IS SPENT ON WAR SHIPS.

Mr. Crammond then furnishes us with two very interesting tables ; the first in which he shows the growth of naval expenditure by the eight great naval Powers during the last ten years :—

TOTAL NAVAL EXPENDITURE.

Power.	1902.	1911	Increase	Per cent.
	£	£	£	
Great Britain .	*35,227,837	*44,882,047	9,654,210	27
United States .	16,012,438	27,848,111	11,835,673	74
Germany . .	10,045,000	22,031,788	11,986,788	119
France . . .	12,184,683	16,705,382	4,520,699	37
Russia . . .	10,446,302	13,270,376	2,823,984	27
Italy . . .	4,840,000	8,379,940	3,539,940	73
Japan . . .	3,705,271	8,803,015	5,097,744	137
Austria-Hungary	1,954,617	5,152,382	3,197,765	163
Total . .	94,416,238	147,073,041	52,656,803	56

* Including expenditure from Loans under Naval Works Acts and appropriations in aid.

In 1902 Great Britain's share of the total naval expenditure of the eight great Powers was 37·3 per cent. ; for the year 1911 it only represents 30·5 per cent. of the aggregate.

THE PERCENTAGE OF INSURANCE.

If the naval expenditure be regarded as insurance against the risks of war, Mr. Crammond remarks that it would be well to examine what percentage of premium is paid for this kind of insurance by the various Powers :—

Power.	Naval expenditure 1910–11.	Gross tonnage of Mercantile Marine, Dec. 31, 1909.	Naval expenditure per ton.	Foreign trade, 1909.	Naval expenditure per cent.
	£		£ s.	£	
British Empire	*44,882,047	10,012,204	2 7	†1,565,761,000	2·81
United States .	27,848,111	†2,561,605	10 0	594,986,000	4·68
Germany . .	22,031,788	4,333,186	5 1	740,798,000	2·97
France . .	16,705,382	1,880,280	8 19	435,700,000	5·83
Russia . .	13,270,376	887,325	14 19	191,030,000	6·95
Italy . .	8,379,940	1,321,035	6 6	129,143,000	4·2
Japan . .	8,803,015	1,601,301	5 10	82,691,000	10·64
Austria-Hungary	5,152,382	774,029	6 12	210,822,000	2·44
Totals and averages	147,073,041	32,577,655	4 10	4,050,990,000	3·63

* Naval expenditure of United Kingdom. † Including inter-Imperial trade.

Mr. Crammond publishes another table showing the total expenditure on the Army and Navy in 1909–10, from which it appears that we spend £63,043,000 upon our Army and Navy, and Germany spends £61,240,000, the expenditure per head being £1 7*s.* for Great Britain, and 19*s.* 2*d.* for Germany.

THE COST OF A SUPREME NAVY.

Mr. Crammond says that we have got to keep up our Naval supremacy whatever it costs, and he considers we have good reason to believe that we can better afford to pay for two keels than Germany can pay for one. Our income from investments abroad has increased by forty millions per annum, and the earnings of our banking and other houses by at least twenty millions, and by this source alone there are sixty millions, whereas our naval expenditure has only increased ten millions :—

And, when the Overseas Dominions have fully developed their schemes of naval defence, it should be quite within the bounds of possibility for Great Britain to raise the level of her expenditure on the Army and Navy to eighty-five or even ninety millions for whatever period it might be found necessary to do so.

THE *Herald of the Golden Age and British Health Review* is a threepenny magazine which contains a great variety of articles of interest to all humanitarians. It wages continual war against vivisection, sanguinary sport, and devotes special attention to right eating and drinking, deep breathing, and right living. It circulates in fifty three countries and colonies, is edited by Mr. Sidney H. Beard, and is published as the official journal of the Order of the Golden Age, 153, Brompton Road, which is a philanthropic society founded to advocate humane laws and to promote social amelioration.

THE PROSPECT OF INTERNATIONAL ARBITRATION.

BY PRESIDENT TAFT.*

IN the *Century Magazine* for January President Taft publishes an appeal for the ratification of the Arbitration Treaties, in which he explains what the Treaties are supposed to do, and points out that most of the critics fail to realise their provisions. He points out, for instance, that under the Treaties the final determination must always rest with the Senate by virtue of the fact that all special agreements must be sent to that body for its approval. He thinks it is inconceivable that the Senate would exercise its power to nullify the results of a just decision of the High Commission, but it would retain its power to prevent any gross miscarriage of justice through the operation of the power of that Commission. He stoutly defends the fourth provision, which declares that a joint Commission appointed by the two disputants should have power to decide whether or not the question is arbitral. But, he says, the pending Treaties do not provide for the submission to any Commission of any question which affects the vital interests or the honour of the nation unless such question be determinable by the principles of law and equity. Such questions as the Monroe Doctrine could not be settled according to the principles of law and equity, and no decision of the Commission would be valid unless two of its American members sided with the three other members in declaring the question to be fit for arbitration. President Taft says he is quite willing to share the right of appointing the commissioners with the Senate. He points out that it is obvious that with the safeguards that are provided, and under the limitations proposed, few questions would ever come before the Commission for decision.

He then deals with the objection that the recent events in China and Tripoli have been cited as evidence against the Treaties. He says that so far from this being the case they tell directly in favour—not, indeed, of the moderate proposals of the Treaty, but of a much more drastic solution towards which the Treaties are a step in advance.

When Mr. Stead was in Turkey and proposed to the Turks that they should demand that Italy should arbitrate the Tripoli question, the answer that was constantly made was, "We do not want arbitration; we want a court of criminal justice before which we can arraign the burglar who has broken into our house." President Taft, we are delighted to see, expresses himself in entire agreement with this notion :—

> The ideal for which sincere advocates of universal peace are striving is an international court of arbitration, before which a weak nation may summon one more powerful when the weaker believes its rights are being violated by the more powerful. If there has been unjust spoliation of China such a tribunal would have disclosed the fact and would have forbidden such spoliation.
>
> In the case of Tripoli, as in the case of Turkey generally, such a tribunal would have served to insure to Turkey its rights whenever they were in danger of violation. It is precisely the absence of such a tribunal, to which a weak nation can appeal, which makes possible the violation of its rights by one more powerful. It is precisely the absence of such a tribunal which makes possible the violation of the provisions of general treaties guaranteeing the integrity of nations unable to protect themselves.

President Taft then argues strongly against the notion that questions of vital interest or national honour should never be referred to arbitration. He says :—

> That argument presupposes that a nation is the best judge of a question involving its own rights, although human experience clearly proves the contrary. No just nation can desire other than an equitable settlement of such a question. And it seems hardly necessary to argue that an equitable settlement is far more likely to proceed from a just and impartial tribunal than from the inner consciousness or from the popular and too often impassioned clamour of one of the nations whose interests are at stake. And even if this were not so, to what can nations appeal when their vital interest or their national honour is at stake if the arbitration of an impartial court is to be rejected? To the arbitrament of war? And if to that, what guaranty is there of a just decision?

If these Treaties are passed, some advance will have been taken towards the creation of an International Court of Arbitration, whose summonses should be made compulsory and whose judgments final.

PRESIDENT TAFT ATTENDING MASS.

IN the December *Bulletin of the Pan-American Union* an account is given of the Pan-American Mass. The writer says :—

> The Pan-American Mass has now become one of the regular holiday functions of Washington in the celebration of the Thanksgiving Day festival in the United States. For the third time Thanksgiving, which in 1911 fell upon the last day of November, was made the occasion of that solemn service in St. Patrick's Church in Washington, and particular attention was paid to the spirit which pervades that holiday in all America.
>
> The President of the United States, the diplomatic representatives of the twenty other American Republics, members of the Cabinet, and very many especially invited guests, completely filled the well-known church of St. Patrick's, and all were impressed with the dignity and beauty of the ceremony.

President and Mrs. Taft were given the place of honour. Cardinal Gibbons was in attendance at the altar. Bishop Donahue, in his sermon, expressed vigorous hope that the Senate would approve the treaties of peace now pending between the United States and Great Britain, and between the United States and France. The Bishop applauded the Latin-American States for their efforts in behalf of international peace, and mentioned the Court at the Hague and the Pan-American Union as both great forces for the spread of the spirit of peace. A feature of the musical programme was the recessional, the Pan-American March, played by the organ and orchestra, and including parts of the national airs of all the American countries.

Are there no Kensitites in the United States? Fancy the hubbub that would be created if the King, or even the Prime Minister, in this country were to attend Mass!

CHRISTIANITY AND WAR.

ADMIRAL MAHAN'S PLEA FOR THE SWORD.

REAR-ADMIRAL MAHAN contributes to the *North American Review* a notable article on the place of force in international relations, which is an elaborate attack upon the opinion that Christianity is opposed to war, or that Christian men ought to object to the use of force. He says:—

To right what is amiss, to convert, to improve, to develop, is of the very essence of the Christian ideal. Without man's responsive effort God Himself is—not powerless, but deprived of the instrument through which alone He wills to work. Hence the recognition that, if force is necessary, force must be used for the benefit of the community, of the commonwealth of the world.

As towards conviction of the intellect, upon which religion depends, force is inoperative, and the use of it therefore wicked, Christianity as a religious system therefore rests upon a different power—a spiritual. But to Christianity as a political system, force, the sword, if necessary, is incumbent, when required to remedy environment, to amend external conditions:—

In the past, in other lands, the Church not infrequently has evoked the sword of the State. To-day she seeks to shatter it. In either case she errs. The present discipline of the sword in international relations keeps alive armament and the organisation of force—the power of the sword which alone centuries ago checked and rolled back the Saracenic and Turkish invasions. Upon this depends the ability to use force in the great conflict with the powers of political evil in the external world. In days not long past I have written of this as prospective. To-day it is upon us. In it the disarmament of the States of European civilisation, the abandonment of the energies of force, will mean the downfall of that civilisation.

Admiral Mahan takes occasion to reply to Mr. Norman Angell's "The Great Illusion." He says:—

It is, I believe, the cardinal mistake of the author of "The Great Illusion" that nations now go to war, or are preparing for war, under the impression that there is financial profit in injuring a neighbour. His other proposition, that the extension of national territory—that is, the bringing a large amount of property under a single administration—is not to the financial advantage of a nation, appears to me as illusory as to maintain that business on a small capital is as profitable as on a large. It is the great amount of unexploited raw material in territories politically backward, and now imperfectly possessed by the nominal owners, which at the present moment constitutes the temptation and the impulse to war of European States.

Admiral Mahan denies that the object of recent wars was chiefly commercial advantage, and says that probably no State in Europe at the present time seriously contemplates the acquisition by force of the European territory of a rival, because such acquisition cannot be so valuable industrially as to compensate for the expense of the conquest. The armaments of European States now are not so much for protection against conquest as to secure the utmost possible share of the unexploited. The redemption to mankind of Algiers, Egypt, India, is the warrant in equity for the forcible suppression of those who occupied and controlled, but failed to justify their possession by results.

FIVE YEARS MORE FLYING.

IN the February *Pall Mall Magazine* Mr. C. C. Turner, certificated aviator, writes on flight probabilities during the next five years. He says:—

One of the things that aeroplanes will be used for very soon is the carrying of mails, not as a mere curiosity or for charity, but as part of the regular mail-carrying organisation. For example, late-fee letters will be taken through the air from the shore to liners already on their way outward bound. From 500, even 1,000, feet this could be done with precision. For an extra fee of sixpence per letter such a service would be so well patronised that it could be run at a profit.

Further anticipations are:—

Hydro-aeroplane tours along the coast in the summer time will be most delightful experiences. In picturing the machines of next year and the year after, we may quite safely reckon upon them being driven by motors furnished with silencers. Egypt, Australia, Canada, and South Africa will have regular aeroplane services between outlying stations and towns not yet served by railways. The British Colonies, indeed, are somewhat behind the times as regards aviation. The Belgian Government is already establishing aeroplane communications in the Congo State; the French are doing the same thing in Morocco and Senegal. But among the pupils who have learned to fly lately in England have been a large number of officers of the Indian Army and many Australians, so that it is certain that interest is being awakened.

ELECTIONEERING BY AEROPLANE.

A member of the French Senate, M. Reymond, is a certificated aviator, and has, indeed, taken out the superior military brevet. He travelled to his constituency by aeroplane a few weeks ago, and in an up-to-date progressive country like France it can safely be assumed that he increased his popularity and the number of the votes that will be given to him at the next election. Politics in England will have undergone a tremendous intellectual and moral revolution if, in the course of the next five years, many candidates for Parliament do not see that in the aeroplane they have an unequalled means of advertising themselves and exciting the admiration of young voters, more particularly of young lady voters, should they by that time be enfranchised. Compared with flying round the constituency, administering the kick-off at the local football match is tame.

AEROPLANES AT £150.

As to cost, the writer exposes the common error that the more powerful and more expensive the engine the better the flight. Just the reverse is the case. We need a series of prizes for slow flying, for flying with low-power motors. He prophesies:—

Within the next five years we shall have aeroplanes flying quite fast enough for all ordinary purposes, very easy machines to fly with and to land with, and even more stable in gusty weather than the high-speed monoplane of to-day; and they will do it with motors of eight or ten horse-power. Then aeroplanes, instead of costing as they do now from £700 to £1,500 each, and being very expensive to run, will be £150, and even less; and they will, indeed, be within the means of middle-class people.

He anticipates that in 1917 Great Britain will have 500 war machines, France 1,200, Germany 1,000, Russia 500, Italy 100, Austria 300.

BARBARISM AND CIVILISATION.

THE RECURRENT EBB AND FLOW OF HISTORY.

THE law of undulation, recognised in sound and heat and light, is now being extended to the vicissitudes of human history. In the *Dublin Review* Dr. Barry reviews Professor Flinders Petrie's "Revolutions of Civilisation." Of the Professor, Dr. Barry says :—

He is likewise a thoughtful critic of present-day phenomena, which he views from the Mount of Vision, lifted beyond parties and politics by studies so independent. The conclusion at which he arrives is, in absolute formula, this—that what we term civilisation falls under a law of recurrence ; that it is intermittent, and therefore has definite phases, coming and going like the seasons, in a Great Year, the length of which is fairly ascertainable. Civilisation has its periods, and these by the comparative method we can now arrange as on a plan, the points of resemblance being so manifest that error in deduction is largely eliminated.

History, then, proceeds by a rhythmical movement, and the intervals known as Barbarism may be expected to occur between returning periods of a higher type. Such is Professor Petrie's contention, founded on a comparative view which takes in Egypt, Crete, and Europe, as terms of likeness and inference.

Of continuous history the Professor would give altogether seven thousand years and more (from about 5,500 B.C.). We may add three thousand for his two prehistoric periods, bringing the whole curiously near to Dr. Evans's estimate, which reckons ten thousand from the first Neolithic settlement at Knossos, in Crete. Thus we attain to the "Great Year," during which civilisation arose about the Mediterranean orbit, having its seasons of perfection and decline, until it shall perish off the face of the earth, or survive only in its records and ruins.

It would appear that the average duration of a "Period" is 1,330 years, the shortest being about half that amount, and the longest half as much again.

The Golden Age never lasts. Fifty years or a little more, and it becomes a reminiscence.

Yet this undulatory theory of history does not necessarily exclude the idea that "through the ages an increasing purpose runs." Says Dr. Barry :—

Human progress, though defeated again and again, recovers itself by coming to a wider outlook, creates something of a reserve for the future, and enlarges not only the thoughts of mankind, but their affections, which, once domestic or merely tribal, now tend towards universal brotherhood.

DECADENCE AND DEMOCRACY.

Professor Petrie finds that forms of government correspond, of necessity, to the various stages of intermixture among races :—

When it is beginning by conquest and armed immigration, the absolute chief, Alaric or Clovis or Charles the Great, is demanded and must be forthcoming. After it has reached a certain degree, the feudal system, or an oligarchy in some shape is indispensable. In the third epoch of a pretty uniform diffusion by which these elements have been assimilated, the instinct of democracy awakens. Then—we had better quote his very words—"when democracy has attained full power, the majority without capital necessarily eat up the capital of the minority, and the civilisation steadily decays until the inferior population is swept away to make room for a fitter people." He concludes with astonishing calmness, "Such is the regular connection of the forms of government," and "the maximum of wealth must inevitably lead to the downfall."

THE AIRMAN AND ARCHITECTURE.

HOW HE WILL TRANSFORM IT.

ADRIAN HERRINGTON, in the *Architectural Review* for January (which is an excellent number, by the way), discusses the fact of aerial navigation upon architecture. The airman, he says, "reverses the point of view from which buildings will be reared :"—

The resultant change in the future should be comparable to nothing less in the past than the difference between the art of one world-epoch and that of the next.

SKY FAÇADES NO LONGER DISHONEST.

If one looks down, say, from the cross of St. Paul's, or from the campanile of Westminster, upon the town below, one sees a welter of makeshift and confusion which renders repugnant or contemptible the hive from which one has arisen. The grimy shifts for roofing and the escape of smoke, together with tanks, penthouses, liftcovers, and skylights, all ominously mean, make one feel as though the city were scalped, and all the ugly chaos of its brain exposed. It is a sight intolerable to the gods ; and the aeronaut, in this connection, will be as they. So we may expect that honesty of design will flood the sky-façades, and that the city of a hundred years hence will be no more disgraceful from above than were the cities of a hundred years ago.

HOUSE-INTERIORS REMODELLED.

But the new way of coming and going which an aeroplane will provide must lead to a re-arrangement of the interiors of our buildings to an even more remarkable degree than that to which any readily conceivable alteration of the exterior could attain. The roof becomes a terrace, as even now it sometimes is a garden, and architects will be put to design a main entrance on the analogy of a fore-hatch.

STOREYS AND SOCIAL GRADES.

Services of supply and the premises of labour will find themselves near, or nearer, to the ground according to the literal weight of the goods they handle or the material employed ; and the upper storeys, in towns at any rate, will be taken from serving-maids or students and dedicated to the higher life of the more fortunate. "High" and "low" socially, that is to say, will be high and low literally in the surroundings of their existence.

TOWN-PLANNING FROM ABOVE.

The town councillor will be enabled to learn more concerning the main bounds, axes, contours, and routes of the town whose efforts he controls, in one afternoon, than he might with years of study of the place by crawling about and conning plans. He who meditates a city in the wilderness may, at one comprehensive glance, gather up the physical essentials of his problem. Architects even are not by any means always equipped with this faculty, as of the reminiscence of former incarnation as a bird, so necessary if they are adequately to fulfil their function as designers of towns as well as of single buildings. When lay authorities are able with architects to appreciate and enjoy the symmetries, echoes, and resolved coherence of a fine synthetic plan, great and new possibilities will await the recognition of the Muse.

Mechanics have been described as the Goths and Visigoths of architecture. As out of Goth and Visigoth sprang "the majesty of Durham" and the "ecstasy of Chartres," what, asks the writer, will not mechanics by aid of aircraft yet develop in the art of building?

THE reading journey in the January *Chautauquan* continues to be one through South America. In January Mr. H. W. Van Dyck deals with Uruguay, Paraguay, and Bolivia.

THE FUTURE OF THE YOUNG TURKS.

THERE are two articles in the *Quarterly Review* which discuss the future of the Young Turks. Both of them are written by pessimists. One, which is anonymous, is entitled "Turkey under the Constitution;" the other, which is called "Tripoli and Constantinople," is by Dr. E. J. Dillon, who has cropped up in a new place. Dr. Dillon says that all the strategical positions in the Empire are in the hands of Committeemen, although to-day there is not a single club faithful to the Committee in all Syria. So long as the army, or a noteworthy section of it, can be counted upon by the Committee all will be well. Dr. Dillon pays a tribute to the vigorous and really splendid effort which the Committee made to organise resistance to the Italians in the invaded province. So long as the struggle continues the chiefs of the Opposition will accept implicitly the government which the Committee has given them, and loyally co-operate with it for the prosecution of the war. The Opposition, equally with the Committee, is energetically opposed to any negotiations for peace with Italy that involved the annexation of Tripoli. "As soon as the war is over," says Dr. Dillon, "the Opposition will make war upon the Committee without mercy," which is probably an additional reason why the Committee has not the least intention of making peace with Italy.

The writer of the other article, "Turkey under the Constitution," admits that the Young Turks have in some respects done very good work. He says:—

> The overthrow of the old system could not but have in many respects a beneficial effect. The abolition of local passports, for example, now permits people to travel more freely about the country. The legions of spies who once dogged the footsteps of every resident and visitor have diminished in number and in activity. Private property is somewhat less frequently exposed to official rapacity. Trade by land and sea has received a certain impetus. The working of old mines and the exploration of new mineral deposits, in Asia Minor especially, is pushed on more vigorously than before. The greater freedom enjoyed by Ottoman subjects is also illustrated by the multitude of newspapers in various languages that have sprung up since the proclamation of the Constitution. To the credit of the new order of things may also be added the removal of many of the obstacles which formerly rendered the investment of foreign capital in the Ottoman dominions an undertaking of small profit and great peril.

Then, having said this, he proceeds to crab everything else they have done, maintaining even that brigandage flourishes and agriculture languishes as much as ever. The only political items of the programme that they have carried out are those which conduce to naval and military efficiency. They adopted a policy of unification and centralisation without scruple, insight, or fear of consequences. The consequences have been very bad; they have divided the Mohammedans and united the Christians. A stratocracy has arisen on the ruins of the autocracy. The palace camarilla has found in the Salonica Committee a successor as unscrupulous and intolerant as itself. Many people, he tells us, have begun to suspect

> that the revolution is nothing else than the product of a Judæo-Turkish intrigue on a gigantic scale—Jewish brains directing Turkish brutality for the promotion of ends very remotely, if at all, connected with the prosperity of the Ottoman Empire.

He admits that the successful resistance offered by the Turks to the Italians in Tripoli has helped to restore in a measure the reputation of the Committee for the moment.

A MORE OPTIMISTIC VIEW.

Mr. H. Charles Woods contributes to the *Fortnightly Review* for February an interesting, well-informed paper concerning the effect which the war in Tripoli has had upon the internal situation in Turkey. Mr. Woods has quite recently travelled through Macedonia and Albania and has visited all parts of the Balkan Peninsula. His conclusion is that the war has rather strengthened the position of the Committee and has succeeded in making the Turks believe that on the whole the Italians are getting the worst of it. In Macedonia, however, he says, the present lot of the Christians is really worse than it was before the re-establishment of the Constitution, but the war has helped to make the lot of the Christians better, for the Government, faced by external dangers, has taken at least some small measures in the hope of securing the support of the Christians. The relations between Turkey and Greece have certainly improved since the outbreak of the Turco-Italian War. Nevertheless, Mr. Woods thinks that Turkey will not be able to raise a loan if the war is not brought to a close, and he thinks it is safe to assert that the horizon of the Near Eastern Question looks more cloudy than it has done for years.

Mr. Woods' paper is followed by an interesting sketch of the career of Said Pasha, the Grand Vizier. Said Pasha, the writer says, is altogether in favour of making peace, for his wide experience, added to a profound knowledge of the real needs of his country, has convinced him that he ought not to barter the welfare of the State for some dubious and shadowy honours in Africa. The task is no easy one, for, says "H.":—

> That Turkey has suffered any loss to her military prestige by her Tripolitan campaign cannot be entertained; in fact, the desperate resistance made by a few thousand Turkish troops and Arab irregulars against a vastly superior force, equipped with every modern appliance, is one of the most striking events in history.

FEBRUARY *Cornhill* overflows with good matter. Apart from fiction, most of the articles have been separately mentioned. A quaint and pathetically interesting paper is contributed by the late Mr. Ken Hoshimo on his dead sister, O-Tsune-Chan, giving very direct glimpses of Japanese home life. One of his brothers became a Christian minister, and the whole family finally followed into the new faith.

PANAMA A WORLD HARBOUR.

THE *Bulletin of the Pan-American Union* states that last November more than three-fourths of the Panama Canal was already completed. Already there appears to be a surplus of both European and West Indian labour. The force of labour is being reduced. The canal is divided into three sections: the Atlantic, which ends in the three flights of the Gatun locks, seven and seven-tenths of a mile in length; the Central, from the Gatun locks to the Pedro Miguel locks, thirty-one and seven-tenths of a mile; the Pacific division, extending from the Pedro Miguel locks, eleven miles long. As the accompanying sketch suggests, there is provision at the Pacific end of the canal for the largest and most completely equipped harbour and dock system in the world. The piers will be a thousand feet by one hundred and ten feet, and the slips between them three hundred feet wide, thus permitting vessels like the *Olympic*, which is eight hundred and sixty feet long, to dock with ease. The locks are gigantic erections capable of containing with ease vessels of the size of the *Olympic*. They are capable of being emptied or filled within fifteen minutes. Their steel gates are as high as a six-storied house, the larger of them weighing six hundred tons.

WHY JAPANESE WENT TO AMERICA.

THE Japanese in America form the subject of an interesting paper in the *Oriental Review* for January, by Dr. Jokichi Takamine, President of the Nippon Club. He declares that the young men and women who came to America a generation ago were mostly students, and later came to be the guiding spirit of modern Japan. "Newhaven and Cambridge are names even more familiar to the Japanese than New York and Chicago"—a very remarkable statement. The Japanese in entering America dreams not of money, but of books and colleges. Japanese domestic servants are complained of because they always demand time to attend night-schools or similar institutions:—

> A few years ago, when the Japanese Government, at the request of that of the United States, prohibited the coming of the Japanese labourers to America, a vital blow was dealt to the young men who were not rich enough to come as regular college students, but who still wanted to come, not really to work, but to learn. The flow of immigration from Japan has not only been stopped, but reversed.

The so-called anti-Japanese feeling in America was a political fiction only. The Japanese form no Japan-town as the Chinese form a Chinatown. They assimilate with the American methods and manner of life.

Sketch of Docks and Harbour at Panama: to be the largest in the World.

THE DELHI DURBAR.

INDIAN OPINION.

THE *Modern Review* for January is grateful, but only subduedly grateful, for the Delhi boons. The editor says:—

Whatever the genesis of the changes, let us on this solemn occasion bow down in all humility before the throne of the Most High and pray to him to teach us wherein lies true strength and the way to conserve it. Let us not forget, too, in the midst of our rejoicings, all who have suffered, directly or indirectly, on account of the partition and for undoing the partition.

Among the Durbar boons which will be appreciated is the grant of fifty lakhs for popular education. The amount is not large, considering the vast extent and population of India, but it will be a blessing if it foreshadows a policy of universal education.

Among the boons that have been missed are commissions for Indian soldiers, the grant of the right of volunteering to Indian citizens, and the liberation of prisoners who have been guilty only of political offences.

HOW THE DURBAR AFFECTED THE CROWD.

The February *Blackwood* contains an account of the Durbar from the crowd, which is much more interesting than any amount of gorgeous rhetoric from the Press stand. After the King passed, the writer reports the gossip that followed:—

One other topic, too, was a common one, and showing, perhaps, how the great machinery of government pinches as it grinds. Never, said the old country folk, had the police been so *mihrban*, so kind. It was no longer "*Hut jao*," and "Get away out of this," and "Serve you right if you do get run over!" but "Would you be so good as to move along," and "Grandfer, mind the motor," and the like. "No doubt," as one old farmer said, "the *Bādshāh* had given orders to the police to treat his subjects properly; it was only real *Bādshāhs* who thought of poor folk in the streets." And a ragged leper by the roadside waving the flies from its (you could hardly say his) face, with fingerless stumps, cried in a voice forged on anvils hot with pain, that the Queen herself had heard and ordered relief. Wherever one went, wherever one listened, was the same chorus of contentment that the *Bādshāh* had come and been seen by his people, and stirred the pride of other days.

In the streets all the school children had been provided with a medal bearing the heads of their Majesties, and showed them off eagerly, and even away in the village schools a similar distribution had been made. In all the streets the veterans paraded their intense satisfaction—for had not his Majesty actually spent over an hour going down their ranks, speaking to almost every one, and making kindly remarks in their own language? It is good to cherish the men who have carried the eagles, and the *Bādshāh* had not forgotten. "When," said one triumphant old man, who had been serving as a mace-bearer, "did a king in the Mogul days ever allow such as me to come within a hundred feet of him, but this *Bādshāh* has shaken hands with me, and called me faithful, and the Queen has given me a medal; was ever such a Raj before?"

LORD MORLEY'S MARTYRDOM.

Sir W. Wedderburn, writing in the *Contemporary Review*, thus sums up the inner history of these great events:—

The Partition of Bengal was the central fact. From the beginning Lord Morley held that it was wrong: he declared it to be "wholly and decisively" against the wishes of the people. But he was faced by two impossibilities. On the one hand, the conciliation of India was impossible unless the Partition was rectified; on the other hand, the passing of the Reform Act, on which the future of India depended, was impossible unless the rectification was postponed. Accordingly he postponed the rectification, taking upon himself a long martyrdom of reproach, both in India and in this country. He insured the success of his great scheme of reform, and at the psychological moment he stood aside, and left to others the crowning of the edifice.

WORLD SCOUTS v. BOY SCOUTS.

THE *American Magazine* for January contains a very interesting illustrated paper on "World Scouts," written by Albert J. Nock. Mr. Nock is an enthusiastic admirer of Sir Francis Vane, publishes an excellent portrait of Sir Francis as the frontispiece, and declares that he is "the most remarkable and interesting man that I had the fortune to meet in all Europe. This is Sir Francis Vane, sixth in line from the Sir Harry Vane of Cromwell's time. Sir Francis Vane is an aristocrat of the purest type." Mr. Nock says:—

The original Scout movement was a stroke of genius, nothing else. All honour to Sir Robert Baden-Powell for it. His scheme was one of the few that light up the centuries. It interpreted the instincts and aspirations of boyhood and suggested the direction they should take. Too much cannot be said for it; it cannot be overpraised. But the collective selfishness that we miscall patriotism laid hold of it and drove it awry. Selfishness in boy, man or nation is bound to go wrong. Now the thing is, to show the organisers of the original Scout movement that they have made a false step. The ideal of patriotism to be set before boys is the ideal of the World Scouts,—an ideal that has no spark of racial animosity.

Sir Francis Vane has founded the World Scouts on an anti-military basis, and has restored the movement to its proper bearings:—

It has been a wonderful success. In the few months of their existence the muster-roll has gone up to fifty thousand, and is growing daily by shoals. There are World Scouts of England, Australia, France, Germany, even of Russia. Mr. Slobodyanikov, Master of the first Classical Gymnasium at Kherson, was in London in July and addressed a Scout parade at Southwark. Italy has Scout Corps in thirty-five cities and villages. The King of Italy reviewed them recently, and many of the most prominent Italians are engaged in the movement. The peace sentiment is strong in Italy, and the Scout idea takes hold at once.

Now, being turned off from following a false ideal of chivalry, the Scout learns indirectly how to get at the true. Scouts are started out in twos and threes, as I was continually seeing them in the London streets, to find something good that needs doing and do it. Perhaps it is some old woman that needs to be piloted over a crowded crossing; perhaps a cat or dog to be rescued from cruelty; perhaps a child to be fished out of the Thames.

Mr. Nock concludes his article by suggesting that the American Boy Scouts should all become World Scouts. He says:—

America, with its half million boy Scouts already enrolled, is the very place to effect a substantial federation of the World Scouts with the original movement. American boys are the ones to say that the Boy Scout ideal is not half large enough or half progressive enough to suit.

I venture to ask Mr. Roosevelt whether he might not see his own way to a permanent place in the world's history by leading the sturdy march of American childhood through paths of real chivalry and real adventure towards the pure ideal of childhood's natural romance.

THE PAINTER OF MONA LISA.

FACTS AND FANCIES ABOUT LEONARDO DA VINCI.

THE *Art Journal* for January publishes a long article, by M. Salomon Reinach, on Leonardo da Vinci. Leonardo's apprenticeship at Florence in Verrocchio's studio remains shrouded in mystery, and only two drawings of that period seem to be extant. Some critics assert that he painted the angel in profile in Verrocchio's great picture, "The Baptism," in the Academy at Florence; others assert that the whole picture was by Verrocchio, and others that Leonardo's co-operation should be recognised throughout the picture. As it is not yet possible to fix the exact date of the painting it cannot be stated with accuracy whether the work was executed before Leonardo entered Verrocchio's studio. M. Reinach, however, is of opinion that Leonardo painted the angel, but not the rest of the picture. The writer also believes that a panel in the National Gallery, "The Virgin adoring the Infant Christ," ascribed to Ghirlandajo or to Verrocchio, is a work by the young Leonardo.

WHO PAINTED "THE VIRGIN OF THE ROCKS"?

No picture, continues M. Reinach, has been the object of more controversy than "The Virgin of the Rocks." The Paris picture is stated to be undoubtedly Leonardo's, but what about the picture in the National Gallery? As we know some critics believe that it is a free copy of that in the Louvre executed entirely by Ambrogio da Predis, but M. Reinach thinks it far too good and far too original a picture to be attributed to a copyist. He is of opinion that "The Virgin of the Rocks" in the Louvre was painted by Leonardo in Florence before 1483. In this picture the angel is looking towards us and with extended arm and finger is pointing to the young St. John, who is praying to Jesus. In the London picture that gesture of the angel does not exist. M. Reinach explains that the gesture of the angel in the Louvre picture is an exhortation to the Florentines, whose patron saint was St. John the Baptist, to follow the Saint's example and pray devoutedly to Jesus. In Milan where the London picture seems to have been painted after 1483 that gesture would hardly have been understood, therefore Leonardo substituted for it another, which not being significant is rather dull. M. Reinach concludes that Leonardo thus modified his first composition, and that if he did not paint the London picture entirely, it was executed under his guidance with the assistance of Ambrogio da Predis.

In the January number of the *Month* there is another article on the same subject. Assuming that Leonardo painted only one of the two pictures, Mr. Montgomery Carmichael, the writer, names ten eminent critics who favour the view that the Louvre picture was the work of Leonardo, and ten others who attributed the National Gallery picture to him. Mr. Carmichael draws attention to the various points of difference in the two paintings, but comes to the conclusion that Leonardo was the painter of both pictures.

MONA LISA'S TEARFUL SMILE.

In reference to Mona Lisa, M. Reinach tells us that Vasari was right when he said that Leonardo called in musicians to amuse her while he was painting her portrait, but he missed the reason and point of it. In 1499 Mona Lisa had lost a young daughter, and as she was the third wife of her husband, and he was no longer young, this may have been her only child. Next comes the fact that she wears no diadem, or necklace, or ring, or jewel of any kind. She is clad in dark olive green and a dark veil. The absence of jewels, according to Florentine custom, was characteristic of mourning attire. This, M. Reinach suggests, explains the whole matter. Mona Lisa was a distressed mother, and when Leonardo began to paint her portrait he found she looked dejected, and got musicians to elicit a smile from her. Her smile is not perfidious, or ironical, or coquettish; it is a forced and superficial smile, a smile of the lips and eyes to which the heart fails to respond.

FREDERICK THE GREAT AS A MUSICIAN.

ON January 24th the two-hundredth anniversary of the birth of Frederick the Great was commemorated in Germany. The January numbers of the *Konservative Monatsschrift* and of the *Arena* each publish a series of articles on the great king, and one in the *Arena*, by Herr Enst Eduard Faubert, deals with him as a musician. As Crown Prince, Frederick chose the flute as his favourite instrument, and under the tuition of Quantz he attained a remarkable degree of proficiency. His father, however, was much opposed to the Prince's study of music, and it had to be carried on in secret. After he became king he remained faithful to the instrument of his choice, but in his old age shortness of breath and loss of teeth made it difficult to play it, and he returned to the clavier. A visit to Dresden which he made with his father in 1728 when he heard an opera for the first time had a decisive influence on his relations to music. The impression made by what he then saw and heard was so great that as soon as he came to the throne he set about instituting something of a like nature in Berlin. Orders were given for an opera house to be built, and Karl Heinrich Graun was commissioned to compose an opera. But the King was too impatient to wait till the opera house was completed, and Graun's opera was performed in 1741 in a temporary theatre fitted up in the palace. It was the first of a long series composed under the auspices of the King. During the years of peace after the Seven Years' War concerts were given every evening at Sans Souci, and pieces composed by Frederick or by Quantz were regularly performed by the King and the musicians established in the palace. Several contemporaries have written of the King's affecting playing of slow movements on the flute.

THE CREED OF THACKERAY.

IN the *Dublin Review* the Rev. P. J. Gannon discusses the religion of Thackeray. He says:—

His creed might be embodied in these few maxims. Hold, as far as may be—but unobtrusively—to the beliefs of your fathers, and do as much kindness as you can, mindful that we are all sharers in the same pathetic doom and owe one another a tragic loyalty. Dry the tears of childhood and ease the burden of old age. If you meet a good woman, go on your knees in reverence; if you meet an erring one, don't be in a hurry to cast stones. In general, judge not and you shall not be judged. No one is faultless. The good are not without their weaknesses, if you look closely; the wicked are seldom wholly graceless, if you peep within. Destiny is a tangled web and life a multi-coloured scene, where the drab hues predominate. Which of us has his heart's desire or having it is satisfied? But even so drink your wine, and sup your *Bouillabaisse*, and be content. No snivelling about Fate, no whining about the world's ingratitude. If there is much wormwood in the cup, tears won't sweeten it, and courage may.

It is true that in the real life the hero does not always come in time to rescue the maiden in distress, as on the Adelphi stage. The Dragon does not always meet a St. George: he dies occasionally in a hoary and evil old age, with his scales decorously whitewashed, and quite persuaded, perhaps, of his own eminent respectability. Yet for all that, honesty *is* the best, if not necessarily the best-paying policy; and if virtue is not always triumphant, still less is vice likely to prosper, or if prosperous to make the sleek sinner content. Sir George Warrington may "yawn in Eden, with Eve for ever sweet and tender by his side;" but most readers will think he has fared better than Barry Lyndon, whose career closes in the Fleet Prison with nothing but the love of an old mother to lighten existence till *delirium tremens* ends the tale.

The writer says we get as near to the mind of Thackeray on religion as we shall anywhere in his words:—

O awful, awful name of God! Light unbearable! Mystery unfathomable! Vastness immeasurable! Who are these who come forward to explain the mystery, and gaze unblinking into the depths of the light, and measure the immeasurable vastness to a hair? O name, that God's people of old did fear to utter! O light, that God's prophet would have perished had he seen! who are these that are now so familiar with it? Women, truly, for the most part weak women—weak in intellect, weak; mayhap, in spelling and grammar, but marvellously strong in faith.

ANGLICAN PLEA FOR A CELIBATE PRIESTHOOD.

MRS. HUTH JACKSON makes in the *Nineteenth Century* for January a strong plea for a celibate clergy in the Church of England. She resents the appeals that are made for the support of clergy on the ground that they are married and have families. She says:—

What happens if a penniless subaltern in a good regiment marries? He leaves. What happens if a briefless barrister marries? He starves. What happens if clerks, actors, business men, doctors, or men in any other profession marry on an insufficient income? Is there a public appeal to the compassionate for money on their behalf? . . . The average clergyman works no harder than other men—and very much less hard than the doctor. There are many, especially country clergymen, or clergymen in fashionable watering-places, who have a very easy time indeed.

Mrs. Jackson quotes a gifted Frenchman who asked, why an Englishman always mentions the word "parson" with a shade of contempt? adding, "We often hate priests in my country, but we do not despise them." Mrs. Jackson finds the reason in the fact that the Roman priest has for the sake of his profession practically renounced all that to most men makes life worth living. Hence the laity respects him. The ordinary English clergyman "has not given up enough," and hence he is not sent for by his parishioners in trouble.

PRIESTS VERSUS CLERGYMEN.

The writer goes on to urge "There are signs in the air that in England the need for priests as opposed to clergymen is more general than is popularly supposed." To the stock arguments against celibacy she replies that scandals arise in connection with married clergymen as well as with celibates. Marriage does not make clergymen more human than Roman priests. The wife and family of the clergyman do not always do good work in the parish, but often are the cause of great trouble. The growing need for confession makes a clear line of demarcation between confessor and confessed essential. "It is nauseous to think of a girl relating her sins to a possible husband." A married clergyman can never be a priest in the fullest sense of the word. He will never have that hold over his flock or that direct communication with God which a priest has.

Asked why she does not rather go over into the Roman Communion than seek to introduce celibacy into the Anglican, the writer replies that she believes firmly in the Anglican branch of the Catholic Church, and in its destiny to reunite Christendom.

PLEA FOR BOUNTIES ON WHEAT.

MR. HILAIRE BELLOC, writing in the *Oxford and Cambridge Review*, urges that the chief requisite at this moment to re-establish wheat-growing upon its true economic basis in England is the security and steadiness of the minimum price. Between the statements that wheat pays well at 37s. a quarter and tolerably well at 30s. a quarter he suggests 33s. 6d. If 33s. 6d. could always and regularly be obtained the majority of farmers would begin to produce it permanently and profitably. Taking this 33s. 6d. as the minimum price the State could secure and obtain it by a bounty equal to the difference between the minimum and the actual market price. In 1906 bounties would have cost us 5s. 3d. a quarter, or a total of two million pounds; in 1907 2s. 11d. a quarter, or just over the million; in 1908 1s. 6d. a quarter, or a good deal less than half a million; in 1909 the tax-payer would not have had to pay at all; in 1910 the bounty would have been somewhat less than 2s., a total of £700,000. Mr. Belloc declares "the 1s. registration duty on corn, which nobody felt, and which was only taken off as a matter of economic orthodoxy, would very nearly meet the largest of these imposts, and would have much more than met all the others."

TENNYSON AND HIS WOMAN FRIEND.

MR. WILFRID WARD writes in the *Dublin Review* for January on Tennyson at Freshwater. He reviews Lord Tennyson's account of the poet and his friends, and adds reminiscences of his own. Mrs. Cameron was a woman of great originality, a daughter of Mr. Pattle, and a sister of the late Lady Somers and Lady Dalrymple.

"MY WILL AGAINST HIS WILL."

She was an expert photographer and took of the poet "a photo done by my will against his will." She seems to have made the poet do much as she would with him, the explanation being, "Tennyson loved Mrs. Cameron sincerely, and was amused at her intense hero-worship." She used to make him show himself on occasion and do whatever she thought suitable to his genius and position, while he often endeavoured, half annoyed and half pleased, to frustrate her design. One time, in 1873, she took it into her head that he ought, like the Doge of Venice, to wed the sea. She had a friend make a wreath of white and red may to take the place of a ring. In the end she succeeded in bringing the poet with her to Freshwater Bay and making him throw the wreath into the sea and speak words worthy of the occasion. She was almost an official mistress of ceremonies for those who desired an interview with Tennyson. Once she brought American visitors to whom he showed himself out of humour. She rebuked him with the words, "Alfred, I brought them to see a lion; they did not expect to find a bear."

VACCINATED NOLENS VOLENS.

Here is another instance of her ascendency over the poet:—

Mrs. Cameron was profoundly interested in keeping the poet well, and fit for work. One evening a friend who was dining with her mentioned that there was small-pox in the neighbourhood. Mrs. Cameron started. "Alfred Tennyson has not been vaccinated for twenty years," she said. "We must not lose a moment." She went at once in search of the village doctor, took him to Farringford, and made her way to Tennyson's study. He was busy and did not want to see her, but she pursued him from room to room. In the end he said: "Madam, if you will leave me I will do anything you like." He was vaccinated. The sequel was told me by Tennyson himself. The vaccine proved to be bad, and he was not really well again for six months; so Mrs. Cameron's intervention did not prove quite so fortunate as she had hoped.

CARDINAL VAUGHAN AS SIR LANCELOT.

Once Cardinal Vaughan was at the Wards' house at Weston, when Mrs. Cameron and Tennyson came to tea to meet him:—

Mrs. Cameron was, at that time, photographing various people for the characters in the "Idylls of the King." Directly she saw Vaughan's knightly face and figure she called out to Tennyson: "Alfred, I have found Sir Lancelot." Tennyson, not seeing to whom she referred, replied in deep tones: "I want a face that is well worn with evil passion." The Cardinal was greatly embarrassed, and the company a good deal amused. But they were afterwards introduced to each other and had much friendly conversation.

TALKED BEST WHEN WALKING.

Mr. Ward adds:—

Tennyson's conversation was at its best out walking, and his morning walk was an event to which his friends always keenly looked forward. To one who had never met him it presented some surprises. When one first heard him speak one was startled by the strong Lincolnshire accent, which I fancy he deliberately cultivated.

THE BEAUTY OF THE NEW WOMAN.

M. FINOT'S IDEAS.

M. JEAN FINOT contributes to *La Revue* of January 1st another chapter on women.

THE CANON OF BEAUTY A FICTION.

Entitled "The Beauty of the New Woman," the article deals with the effect which the present evolution of woman will have on her personality. The eternal feminine is always changing, but is there not also a continuous evolution of the eternal masculine? Men's ideas of beauty change not only because women are always changing, but because men's ideas about women change as women change in their ideas about men.

There are no inflexible laws which can be applied to beauty. Ideas of beauty cannot be codified, for beauty evolves. Present changes in the social and moral conditions of humanity are going to bring about the triumph of a new ideal of feminine beauty conformable to the evolution of women and to the changed tastes of men. The canon of beauty, the law of fixed proportions of the human body, is a fiction. Such a law can only have in view a normal type. There are other points of beauty of equal importance.

THE NEW BEAUTY.

The changes in women's education will give us new incarnations of the beautiful. Women will become stronger, bigger, but not necessarily less graceful. As the brain of woman contains more ideas it will change in form and will bring in its train a modification of the facial angles. Her intelligence strengthened by contact with life will give a new expression to her face, her body will be more harmonious, thanks to physical exercise, and her look will be expressive of a deeper inner life. She will be graceful and strong, and her movements will be animated by divine thought; she will be the dispenser of noble joys, and at the same time be more intimately associated with our sorrows.

Women, thus transformed morally and intellectually, will cease to wear clothes detrimental to their health. In the dress of the future they will be more elegant and at the same time more personal in their taste. A beautiful soul is expressed by a beautiful face. The mystery of true beauty is to be found there and nowhere else. The new beauty will be expressed in beings having more nobility of soul and pride in the rhythm of their bodies than could be found in the old. The new woman will be beautiful in a different way, but men will be none the less sensible of her charms.

TENNYSON'S EARLY NEIGHBOURS.

CANON RAWNSLEY contributes a delightful paper to the February *Cornhill* on memories of the Tennysons at Somersby. It is a beautiful picture of the affectionate way in which the poet, his brothers and sisters and father and mother, were regarded by the village folk.

"QUEEN OF THE ROSEBUD GARDEN."

The Canon tells us that the originals of "rare pale Margaret" and "Adeline were the Misses Bourne, beauties in their day, who lived at Alford:—

Rosa Baring, "Queen of the rosebud garden of girls," although to her all poetry in those days seemed mere "jangledom," remembered how she would hang upon the words of the quaint, shy, long-haired young man who impressed her as being more learned and thoughtful than was common, and wiser than his years. "Alfred," she said, "was so quaint and chivalrous, such a real knight amongst men, at least I always fancied so; and though Sophy and I used to ride over to Somersby just to have the pleasure of pleasing him or teasing him as the case might be, and used to joke one another about his quaint taciturn ways, which were mingled strangely with boisterous fits of fun, we were as proud as peacocks to be worthy of notice by him, and treasured any message he might send or any word of admiration he might let fall."

"AIRY FAIRY LILIAN."

As for my Aunt Sophy, the original of "Airy fairy Lilian," as the family tradition has it, she never quite got over the kind of awe with which Tennyson inspired her as a young man, but she said "he was so interesting because he was so unlike other young men, and his unconventionality of manner and dress had a charm which made him more acceptable than the dapper young gentlemen of ordinary type at ball or supper party. He was a splendid dancer, for he loved music and kept such time. Most girls were frightened of him. I was never afraid of the man, but of his mind. He once told my brother that at the age of sixty he had well-nigh danced a girl off her feet, and was not a bit dizzy at the end of it."

THE POET'S FATHER.

A Somersby villager said that the poet's father had a voice like a "horgin," and was "the clivverest man i' the county. A great scholard as taught all his boys hissen, would not let other folks do it—taught them hissen, he did. Theer was a great family of them to wear him, one died a babby and there was eleven left," and the old man went over the names of them all, and then added, "It was sturdy as wore out th' owd doctor. He wouldn't 'low other fwoaks to school his bairns."

The villagers said:—

Such fine, up-straight men they all were; such heads of hair, and such a walk, without never a bounce of pride in them; always in and out of the cottages, and never forgot their servants, and generally with books in their hands.

"A ROUGH 'UN, MR. HALFRED."

An old woman, speaking of the family, says:—

But as for Mr. Halfred, he was a 'dacious one. He used to be walking up and down the carriage-drive hundreds of times a day, shouting and holloaing and preaching, with a book always in his hand; and such a lad for making sad work of his clothes. He never seemed to care how he was dressed or what he had on—"down on his heels," and "his coat unlaced and his hair anyhow." He was a rough 'un was Mister Halfred, and no mistake.

ALMOST A WESLEYAN!

Some of the old folks remembered a Wesleyan minister who "Mr. Halfred used to have a deal o' talk with i' them daäys, and he said he wud go to church to 'commodate his mother, but he wud well have liked to get oop a meetin' hissen."

The old parish sexton, as he told me of this, added, "He was quite a religious young man was Mr. Halfred, you know; leastways, would have been if he had been dragged up by the Wesleyans, you know."

"ALL THOWT HE WAS CRAZED."

The Canon gives a very vivid picture of an old inhabitant at Gibraltar Point who could not believe that Mr. Alfred was now "wuth thousands by his potry," and who tells how her man was coming home in the morning early:—

Who should he light on but Mr. Alfred, a-raävin' and taävin' upon the sand-hills in his shirtsleeves an' all; and Mr. Alfred said, saäys he, "Good morning," saäys he; and my man saäys, "Thou poor fool, thou doesn't knaw morning from night"; for you know, sir, i' them daäys we all thowt he was craäzed. Well, well! And the Queen wants to maäke him a lord, poor thing! Well, I nivver did hear the likes o' that, for sarten sewerness."

GENTLEMEN AND AN EIGHT HOURS' DAY.

MR. STEPHEN GWYNN in the February *Cornhill*, bidding farewell to the land, contributes much sound sense and shrewd wisdom:—

Gentlemen talk airily about an eight hours' or a ten hours' day; but do they know what it means? I have heard able editors declaring that they themselves wished greatly they could get off with an eight hours' shift. I have even heard members of Parliament declaring that their Parliamentary labours (save the mark) are often extended beyond that limit—as if that had something to do with the matter! It would really be a great and blessed thing if every educated man knew by bodily experience what it meant to dig eight hours and get half a crown for it.

The learner would have to be taken early. No man of middle age could, I think, do a reasonable day's spade-work without going near to kill himself, unless he had been broke to it in boyhood. But even a couple of hours, or, better still, the task which an ordinary labourer will accomplish in two hours, would teach a man what labour means, and should, if he is a decent man, teach him to feel that sense of inferiority which the swimmer inspires among those who must drown if they fall in.

THE FELLOWSHIP OF THE SOIL.

He also says:—

Living on the land gave me full confidence (not that I ever lacked it) not merely to deny, but to ridicule and spit upon an opinion which often enough is put forward. A "gentleman" (to speak by the card), it is said, lowers himself in the eyes of working people if he puts his hand to servile labour. God help us all, if that were so! For my own part, though it had become natural for my men to send for me without more ado when an extra hand was needed in any sudden pressure, and to save up things which needed extra help till I should be available, no one ever got more ungrudging service or better value for wages paid; and I think I got more than service, as certainly I gave more than wages. I think our liking and respect were mutual. If to-day we heed "class-conscious Socialists," that is because yearly fewer of us, gentle and simple, live together on the land.

Mr. Gwynn says that "by owning a farm, by having a voice in the working of it, by putting my hand to all the elementary activities, I did find myself brought nearer to the central facts of life, and nearer to the men I employed. Comradeship was established."

HOW TO FIND SPIRITUAL PEACE.

By JOHN MASEFIELD.

MR. MASEFIELD, whose portrait appeared in our last number, publishes in the quarterly *Quest* a very interesting and thoughtful article concerning contemplatives It is a thoughtful survey of the various methods by which men have sought to find spiritual peace. He begins by describing the monastic system, of which he speaks with great appreciation. The earlier religious orders, he says, provided man with a way of escape from the world, the later ones fitted him with a means for conflict with it. The great object of the monk was to beat down self in order to obtain the peace which passes understanding :—

They strove to make themselves vessels of Christ, exponents of the spirit of Christ, and they sought Christ's cross cheerfully, wherever it might be found most heavy, in the world, the monastery, or the wilderness.

After the Reformation the place of the monk was taken by the Alchemist, who became the typical religious thinker :—

But the true Alchemist sought by a knowledge of matter and a subtlety of reason to make the spiritual Gold, the Perfect Metal, the Incorruptible Substance, in himself and in the universe, and to practise in short (though not presumptuously) the Art of God.

When Alchemy came to the ground thought ceased to be religion. Thought began to undermine religion as it undermined Alchemy; and although much of Christianity remains, it is now not a light illuminating the multitude :—

I do not know who in this age can be called contemplatives, seeking union with the Divine Nature, though all seek it somehow, according to their enlightenment. It has been urged to me that artists are the people most like the religious of past times; but all who set themselves to attain mental or spiritual power take the three vows of the monk, and fight the rebellion of the alchemical Sulphur, and walk the dark night, often enough.

But he remarks that there is in nearly all art of the time a want of any thing that will feed the soul. How, then, shall we find spiritual peace? Mr. Masefield's conclusion is stated in the following passage :—

Inner peace, tranquil happiness, the possession of the spirit, and all the spiritual gifts, are not to be got by reading the new book and listening to the old fossil. If we want them, they are within ourselves, here and now, near the surface or not as the case may be, waiting to glorify our work here, whatever it may be, and we can get them, if we want them, as they have been got in the past, by the contemplative man. I know that the contemplative man got them, and what he did we can do. We can get them ourselves by trying for them and paying the price, and in no other way. And what is the price? The monk and the alchemist paid themselves, and got, as they declared, God for the price paid. For the same price really paid down, without haggling, we can have the same reward. When we come to look at the price paid and to ask, Can we pay this? Is it really worth it? we realise more the heroism and the nobility of those old dead thinkers who paid the price centuries ago :

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ."

That was the price paid; and it was paid very cheerfully by thousands of earthly men and women, who were the happier for paying it. And if we, whose lives are so much wider and finer than theirs, will pay that price, not leaving the world as they did, but making the world our monastery, and our work our laboratory, we, too, shall attain their Union, and touch our fellows with Incorruptible Substance.

As a sequel to Mr. Masefield's paper may be read with advantage another paper in the same periodical. It is Mr. G. R. S. Mead's paper on "The Ideal Life in Progressive Buddhism," which, he says, is essentially indistinguishable from the highest Ideal preached in the West.

THE EARLY MARIE CORELLI.

IN "Sixty Years in the Wilderness," appearing in *Cornhill*, Sir Henry Lucy recalls times he had in 1879 with Professor Blackie. He mentions a meeting with a young lady who has since acquired multitudinous fame :—

Some weeks later Blackie and I foregathered at Oban, where he had a house encircled by hills and fronting the Bay. Charles Mackay, the poet, also had quarters at Oban, and was accustomed to be at home after dinner to a little circle of friends, amongst the most regular attendants being William Black and Professor Blackie. The mistress of the household was a lady in the prime of young womanhood, whom we knew as Miss Mackay, niece of the poet and journalist. She played the piano with fine touch and sang charmingly. Blackie was accustomed to break into song as inconsequently as he dropped into poetry. He always insisted upon a chorus to Miss Mackay's song, regardless of the composer's intentions in the matter. In later years we knew the simple-mannered songstress as Marie Corelli.

THE GROWTH OF THE RACE MEETING.

IN *Baily's Magazine* for February "Sprinter" writes on the development of race-courses. He gives the following striking statistics :—

According to the returns in "Baily's Racing Register," York meeting was the only one, from 1709 until 1714, of which a record was kept. In 1715 Black Hambleton meeting finds its way into type, and in 1716 a return of a programme at Newmarket is given. For a year Newmarket falls out, but by 1719 it has two meetings a year. From 1719 until 1724 there are five meetings reported. In 1727 one finds twenty-six meetings to record, and in 1728 forty-two. By 1728 they had grown to sixty-four, and by 1760 there were seventy-nine race meetings a year. In 1790 there were exactly eighty meetings recognised, but about 1800 a select sixty-six reunions were run off year in and year out.

The growth of the movement up to the present time is given in the following table :—

Year.	No. of Meetings.	Year.	No. of Meetings.
1709	1	1811	115
1719	5	1816	112
1727	26	1830	170
1728	42	1840	184
1729	64	1846	194
1760	79	1902	217
1790	80	1908	205
1800	66		

SHOULD ESPIONAGE BE ABOLISHED?

A FRENCH SYMPOSIUM.

IN *La Revue* of January 15th M. Paul Gsell has edited a symposium on the subject of espionage.

The questions addressed to a number of writers and thinkers considered qualified to express opinions on the problem were :—

What do you think of espionage? Do you believe that it is indispensable to the security of States? Is it not desirable that it should be suppressed by an agreement between nations?

INDISPENSABLE TO ARMED PEACE.

M. d'Estournelles de Constant writes that in case of war, all the rules of morality being more or less abolished, espionage is an inevitable complement of invasion, and of defence. It is puerile to think of suppressing it so long as we live under the *régime* of armed peace, for it would be unreasonable to maintain armies and deprive them of the means of information. In times of peace espionage is useless and unworthy of a civilised nation.

At the present day it is in times of peace that war is made by the invention of new military engines, and since war properly so called is but a trial of strength, espionage is indispensable to the security of States, replies M. Emile Faguet. As to the suppression of espionage, the day when an agreement among the nations would bring it about would be the time to suppress war itself.

M. Anatole Leroy-Beaulieu considers espionage one of the disgraces of our age, and thinks that it may become a danger to peace both at home and abroad. He doubts whether nations would desire to suppress it. Notwithstanding all desires for peace among nations war preparations have never been so great as at the present time, and espionage is evidently part of those war preparations.

A RELIC OF BARBARISM.

The opinion of M. Charles Richet is very simple. It is an inept custom, as disloyal as it is useless, he says. Such a relic of barbarism should be suppressed. The chief advantage to be gained by its suppression would be to abolish the fear of spies, a fear which is childish and which has caused so much mischief. An international *entente* could be easily realised, and if routine did not govern the world like a tyrant such a disgrace as a service of spies would have disappeared long ago.

M. Frédéric Passy thinks that while espionage in certain instances may be of service, it is most mischievous to those who make use of it.

A QUESTION FOR THE HAGUE CONFERENCE.

M. Gsell, in summing up, adds that in the condition of antagonism in which nations now exist each one has the right to try to find out the strength of the war preparations of its possible adversary. These are the views of Messieurs Jules Claretie, Alfred Fouillée, and Victor Margueritte. But espionage is repulsive to such minds as Messieurs Paul Hervieu, Paul Margueritte, Frédéric Passy, and Charles Richet. Other writers fear that the first nation which had the courage to suppress it would find itself in a weaker position than other nations which continued to profit by this means of obtaining information. M. d'Estournelles de Constant thinks the question of suppression ought to be brought before a Hague Conference.

HORRORS OF BIRMINGHAM SLUMS.

IN *London* Herman Scheffauer begins a series of sketches of "human grist," women and children toilers in England's underworld. He describes the condition of the chainmakers at Cradley Heath, and then he says :—

Deeper and darker depths are to be plumbed, circles, like the infernal ones of Dante, that plunge suffering flesh and spirit into pits where the simplest human comforts and decencies cease to exist. Such places may be encountered in the slums of the bleak and sordid streets and lanes, whose denizens slave in the countless little shops which turn out the vast variety of articles on which the wealth and fame of Birmingham are built.

But lying in strata still lower than the victims of these sweated trades are those unhappy beings who are dependent upon an off-fall of "home" work from such minor industries. Of such are the hook-and-eye carders in the slums, the wrappers of hairpins and buttons, and other workers.

These toilers may be found in most of those abominations of courts which are entered by narrow passages between the houses fronting on the street, a system of human warrens very common in the poor quarters of Birmingham. Here these plague-spots may fester, in the very midst of surrounding houses, almost isolated from the life of the street. Here, in courts off lanes, which themselves lie off such gloomy roads as Newton Row and Summer Lane, I felt myself suddenly transported, as it were, into a time of sodden savagery, face to face with primitive life waging its grimmest battle with hunger, dirt, and disease. Or one should rather say that life, under its awful handicap, had ceased to wage war with these, and had accepted them as terrible guests to be entertained from birth to death. Human beings were existing here under what might be thought some deliberate system of prison torture rather than a mere outgrowth of industrial life in a rich and in many ways progressive metropolis.

The note of desperate and savage poverty was to be met with everywhere in these hovels. Chinese dens, negro cabins, Indian mud-holes, shacks of Mexican peons, the congested foreign tenements of New York's East Side—all these I had seen, as well as some of the horrors laid bare a few years ago by the *Pittsburgh Survey* in the States, but never yet had I encountered anything quite so brutal and appalling as this. Even the blue tattooing on the scrawny arms of many of the women added something barbaric to the scene, as well as the stark-naked children of both sexes who crouched with cats and dogs under the tables. On the tables were remnants of food—and the work which furnished the food. Dirty plates held scraps of lard and a few dry or mouldy crusts. This for some had been dinner.

Yet American visitors have described Birmingham as the best governed city in the world.

ONE of the smallest sixpenny magazines published is *The Liberal Magazine*, which is published by the Liberal Publication Department, 42, Parliament Street. It is a kind of REVIEW OF REVIEWS of all the important political speeches, and Parliamentary debates of the month. For purposes of reference the Diary of the Month is invaluable, and the quotations from the month's speeches are simply indispensable to journalists and public speakers. It is altogether an indispensable magazine for politicians.

THE BUSINESS GIRL'S DRESS.

IN the first number of the *Business Girl*, the official organ of the Institution of Women Shorthand Typists, monthly 1d., an employer's message suggests, as a matter of interest for discussion, the question of dress :—

As an employer I think it would be a capital idea to decide upon a standard of business dress. Of course I may be wrong, and I realise I am getting a little out of my depth, but I just give the hint. Most girls dress suitably for office work, but some do not, and I do not see what objection there could be to a uniform dress of suitable character just as nurses and others have found desirable.

Another writer on clothes for office wear says :—

Clothes well cut on simple lines and of good material look well to the last. Perhaps the shirt blouse and plain skirt is the most workmanlike style, but to some girls the cashmere Quaker dress is very becoming, and if the muslin yoke and under sleeves are kept very fresh there is nothing to be said against it.

The average business girl is well dressed, *i.e.*, her coat, skirt, blouse, and hat are generally neat and suitable. But the condition of hair, finger-nails, neck, waist-wear, and shoes often leaves much to be desired, and it is in the amount of care they bestow on these details that girls differ so much. Often a reputation for being "well dressed" is gained by careful attention to details of the toilet.

It is not permissible to wear any chains, bangles, or trinkets of any kind, except a watch, and, if necessary for fastening purposes, a brooch, during working hours.

A third writer tells of an eccentric employer who could not bear green, and therefore gave a girl the money to buy another dress, any colour but green.

"BLOOD ON YOUR DRESS!"

IN a fantasy by Archibald Sullivan in *London* the Modern Woman is shown by Fashion the massacre of innocent birds and other animals which had gone to furnish her wardrobe :—

Then through the shadow of the Room women and girls began to pass. A white-faced child with blood-pricked fingers wept over an embroidery-frame. The Passionflower she embroidered was spotted minutely in scarlet drops. She passed the Modern Woman with a cry. Half crucified over her machine a seamstress pedalled furiously, and the clicking of it came like the sound of castanets. She, too, went by, but weeping softly—weeping carefully away from the fineness of her work. Shopgirls in black, colourless as dead things, passed on, only pausing to stare into the Modern Woman's eyes. Still they came. All the ones who had crooked their backs, blinded their eyes, stabbed their fingers for her in garrets and cellars—in places even worse than both. Each carried a dress of hers or a fragment of embroidery. Her white crêpe with the silver wheat lay like a sick child in the arms of a dying woman. The grey linen, stitched and restitched beyond all counting, slashed her across the face as it went by. All this in the half-light. She turned to Fashion, and her voice was like some strange, wild thing.

"It's all your work! It's all by your orders!" she cried hoarsely. "I thought that in saving the animals I saved everybody suffering. Why didn't you tell me? How could I be expected to know?"

Then the shade of Eve enters, and says :—

"It all began in Eden," she said softly, "when we were given coats of skins."

"But it must stop! It's got to end!" cried the Modern Woman.

WOMAN AS TEACHER.

"THE Monopolising Woman Teacher" is the title of a racy article by Mr. C. W. Bardeen in the January (American) *Educational Review*. The writer quotes the following statement :—

The number of men teachers decreased between 1882 and 1895, in America, from 72·6 per cent. to 68·5 per cent.; in France, between 1886 and 1896, from 54·5 per cent. to 42·4 per cent.; between 1881 and 1901, in Italy, from 41·2 per cent. to 35·4 per cent.; and in Great Britain, from 29·6 per cent. to 26·8 per cent.

A WOMAN WITH THE LARGEST SALARY.

In the several States in America the percentage of women has risen from ninety to nearly ninety-six. The writer says :—

To-day the largest salary paid in the world to a public school teacher is paid to a woman. The action for equal salaries for men and women is universal. The immediate working in New York is to make the salary of those entering the system, which had been 600 dollars for women and 900 dollars for men, 720 dollars for both. But at 900 dollars it had already become impossible to secure satisfactory men; how many are likely to present themselves at 720 dollars? Where men and women get the same salary and are equally eligible the men will vanish.

WOMAN'S DEFECT.

The writer finds the most serious difficulty of all that a woman does not grasp what a man means by sense of honour. To women principles count for little when persons are involved. Did you ever hear of a woman who would not rather consign law and justice and the entire structure of society to the demnition bow-wows than that her son should be hanged?

Man sees an idea in its relation to the rest of the world, in perspective. Woman sees only the one idea, whether a person or a cause. Some of the noblest women I know are suffragists, and there is not one of them who, when her opinion of a public man is asked, will not state first his attitude on that subject and base the rest of her judgment on that fact. The modern English suffragette, for instance, thinks that the one end she has in view justifies the means, though it involve the destruction of every law and principle of society and the conversion of women into a nuisance that every man loathes.

A STONE LIBRARY.

THE idea of the terra-cotta library has been made familiar to us by the explorations of the Assyriologist, but the stone library of China referred to in the *Oriental Review* for January is perhaps not so well known :—

There is one public library in Peking. It is the library of the Kuo Tze Chien, or "School of the Sons of the Empire," an ancient university that existed a thousand years before the Christian era. This library is of stone. On 182 tablets of stone composing it are carved all of the "Thirteen Classics," the summary and essence of all Chinese culture.

In the Imperial lecture hall of this Kuo Tze Chien the Emperor would go once a year to hear a discourse on the responsibilities and duties of his office and would receive reproof and exhortation from the heads of the institution.

The stone library in Peking is only a copy of that in Shi An Fu, in Shen-si, which was the capital of the empire.

THE SECRET OF HAUNTED HOUSES.

MR. R. H. BENSON'S EXPLANATION.

IN the *Dublin Review* appeares an article on the phantasms of the dead, by Mr. R. H. Benson. He says :—

I have listened patiently to every ghost-story that has come my way—I have read all the literature I could lay hands on ; I have slept in haunted houses ; I once took a suicide's room, with a bloodstain under the bed, and slept in it for a whole year in the hope of seeing a ghost—and the total effect of all my pathetic attempts to arrive at some conclusion on the matter, to formulate some theory that should satisfy myself at any rate, has been that I stand now in a position of entire and complete agnosticism.

His agnosticism has its limits, however. He declares :—

Strictly scientific investigation up to the present time has resulted in this—that while it is scarcely possible for an educated man in these days to deny that at the time of death it is comparatively common for the dying person to be able to project an image of himself, or a violent impression of his personality, upon some sympathetic friend at a distance—it is not possible to demand from fair-minded and educated persons that they should extend anything like the same kind of belief towards stories related of so-called haunted houses. Telepathy is now as much an established fact amongst psychologists as the law of gravitation amongst physical scientists.

A CURIOUS GHOST STORY.

Here is a curious instance :—

I am acquainted with a certain house in England, so badly "haunted" that the family has been forced at last to leave it and to build a new house in the same park a quarter of a mile away. This haunting has been experienced again and again by all kinds of people. Mass has been said in the house repeatedly, but with no effect. It is a beautiful old house, but so terrible are the apparently ghostly events that take place there that at least one member of the family, a normal and courageous person, entirely refuses to pass a single night there, even with servants sleeping in the room, because it is against him always that the principal force is directed.

Many others as well have experienced the attacks. In one case a perfectly normal man went to stay with the family for a week. He was put in a room two doors away from the haunted room, but such was the effect upon him merely of hearing half-a-dozen inexplicable footsteps pass his door that he left early next morning and has declined to set foot in the house since. The supposed "ghost" has been seen on many occasions ; there is an extraordinary sensation of evil, felt even by sceptical persons—and, in effect, as I have said, the best concrete evidence of the facts is found in the leaving of this old and ancestral house by the family and the inhabiting of the other. The most startling manifestations take the form of actually physical force. The member of the family has on many occasions been thrown to the ground, and once, at any rate, in the presence of three friends. I know these facts well.

ARGUMENT FROM RELICS.

Mr. Benson passes over the idea that the soul itself is present in the haunted house, or that the phenomena are the work of an unhuman fallen spirit. He inclines to the theory suggested in the following excerpts :—

All Catholics are perfectly familiar with the fact that spiritual impressions can be made upon material objects, and that these unintelligent material objects can retain the impression made upon them. Devotion to relics, for example, is an instance where an unanimated object so retains the effect, to some degree, of the personality that was once in close union with it. Now, if it is true that material objects can absorb, so to speak, something of the personalities that are in contact with them, we can hardly conceive an event more likely to put this law in motion than a murder. Both personalities are at full stretch—the murderer in his malignity ; the victim in his terror. It is, for both of them, a kind of nerve-climax—the supreme moment of their lives. Does it not seem probable—if the law I have spoken of is true at all—that the very walls, and ceiling, and floor, and bedhangings, and furniture, should receive a certain impression of the horror ? and that they should retain it ?

IMPRESSIONS IN ROOM ON IMPRESSIONABLE.

Then comes a man who is highly receptive and intuitive, falls to sleep ; his sub-conscious self receives the impressions from the material surroundings. Is it not perfectly conceivable that a telepathic force which has been stored, so to speak, in a kind of material battery, even for years, stored there by the terrific emotional impulse of the original crime—may be powerful enough also to produce a visual image ? He awakes with a sense of shock.

The cases where the haunting ceases so soon as the crime is discovered, where a body is found and given Christian burial, Mr. Benson says it seems to him conceivable, as Mr. Hudson suggests :—

That the emotion generated by the victim may be conditioned by the victim's own violent desire at the moment of the murder. As he dies with the knife in his throat, his supreme wish may very well be that the crime should be detected and punished. He sets up, that is to say, in the emotional atmosphere vibrations that are conditioned and coloured by his desire ; and those vibrations may, quite conceivably, continue to vibrate—with the result that the room is haunted—until their conditioning quality is satisfied—until, that is, they meet with the answering vibrations set up by the discovery.

THE EVIL EYE.

THE *Hindu Spiritual Magazine* publishes an article upon "The Practice of Gaze." Mr. U. S. Surya Prakas Rao says that the impossible becomes possible to the man who has practised steady gaze ! A French peasant, he says, was able to kill small birds by steadily looking at them. But the most striking story is that of an opera singer named Massol, who, under the Second Empire, was a great favourite with the public. Although he was a man of small intellect he had a wonderful voice and an eye which slew. One of his greatest successes was his rendering of the "Curse" aria in an opera called "King Charles VI." During the singing of this aria, if his eye fell accidentally upon anyone in the audience or on the stage, that person died. After he had killed a scene shifter, the leader of the orchestra, and an unfortunate merchant from Marseilles, the opera was excluded from the repertoire. The writer of the article says the science and practice of "the gaze" is known among the Hindus as "Trataka Yoga." The practice of the gaze gives you whatever you can desire. The third eye becomes open. The whole article is interesting and unusual.

THE DICKENS CENTENARY.

As might be expected, the magazines of January and February devote a good deal of space to papers on Charles Dickens. In the *Century Magazine* for January Mr. W. L. Phelps writes an essay on Charles Dickens as "the man who cheers us all up." He thinks that if Dickens is not the highest writer of English fiction he fills the biggest place, and is the last whom we could spare. The writer says that every child in England and America should be grateful to Dickens, for the present happy condition of children is due in no small degree to his unremitting efforts in their behalf. The paper is followed by four illustrations by S. J. Woolf of typical scenes in Dickens's novels: "Alfred Jingle and Rachel Wardle," "Sairey Gamp and Betsy Prig," "Captain Cuttle, Sol Gills, and Walter Gay," "Dick Swiveller and the Marchioness."

DICKENS AND FORSTER.

The February issue of *Chambers's Journal* contains an article, by Mr. S. M. Ellis, on Forster's "Life of Dickens." While this "Life" is generally regarded as one of the great biographies in the English language, it is astonishing how open is the book to attack. Forster himself is unduly prominent, while other intimates of Dickens who greatly influenced his career and literary work are relegated to an obscure position. The letters quoted are mostly those addressed to Forster, the valuable letters of other correspondents are not utilised, and Dickens's letters are cruelly mutilated. The writer also points out how incomplete is the record of many important events, such as the relations of Dickens to Macrone, his first publisher, Dickens's quarrel with Bentley, and Dickens's early visits to Manchester. The most attractive feature of the Memorial edition of the "Life" is the unique collection of over five hundred illustrations, arranged by Mr. B. W. Matz, but here, too, seem to be many regrettable omissions, and the writer maintains that portraits of Macrone, Bentley, the Grants, and others should have been included, also a view of Kensal Lodge, where Dickens and Forster first met, and illustrations of Dickens's visits to Manchester.

Charles Dickens as a Young Man.

DICKENS IN AMERICA.

In the *World's Work* for January Mr. Joseph Jackson describes "Dickens in America Fifty Years Ago." The paper is very interesting, and it is illustrated by reproductions of several illustrations that appeared at the time of his visit to the United States. Another illustration represents the only public monument to Dickens that has been erected in the United States of America. Dickens is seated on a pedestal, by the side of which is standing "Little Nell." According to this paper Dickens was received with more demonstrative exhibitions of genuine affection than had ever been given to any foreign visitor to America's shores before. Even the triumphal progress of Lafayette fifteen years earlier seemed tranquil in comparison. He was then only a young man, having just completed his thirtieth year. He began joyously by admiring everything and everybody, excepting the young ladies who insisted upon having a lock of his hair. He suffered from the rapacity of some hotel proprietors, and despite all his apparent good-will towards everybody he flatly refused to bow to national sentiment. His independence and his strong sense of his own righteousness would not suffer him to use tact in his public addresses. In private, as in public, he spoke his mind. A literary man once tried to draw him on the subject of slavery. "I do not like it," said he. "I don't like it at all!" "Ah!" said his visitor, "you probably have not seen it in its true character, and are prejudiced against it." "Yes, I have seen it, sir," said Dickens, "all I ever wish to see of it, and I detest it." After the visitor had departed, Dickens turned to his secretary and, burning with passion, exclaimed:—

> "Damn their impudence! If they will not thrust their accursed domestic institution in my face, I will not attack it, for I did not come here for that purpose. But to tell me a man is better off as a slave than as a freeman is an insult, and I will not endure it from any one! I will not bear it!"

Dickens was equally strong in his views as to the need for international copyright, and when his hostility to slavery led to the publication of spiteful and untrue paragraphs about him, it resulted in eventually securing

his early appreciation and love for America. The remainder of his visit, however, Dickens found more to his liking. He grew fond of Americans, found the women beautiful and the men chivalrous, but their expectorating habit aroused his wonderment. Dickens was unknown in America until after the first four monthly parts of "Pickwick" had been published in England, but on his first visit to America, although he came as a private person, he was treated practically as "the literary guest of the nation." On his second tour he came announced as a public reader and entertainer. That this tour was not in one sense so triumphal as the former was due to the fact that he was ill almost all the time. His readings from his novels were the most successful of the kind ever given in America. He carried with him a staff of half a dozen men. He gave in all seventy-six readings; the tickets were usually sold out a fortnight before the readings were given. The receipts of the tour were £57,000, of which Dickens took £38,000.

ORIGIN OF "BOZ."

In the *Treasury* Mr. T. Hannan gives a very concise story of the novelist's life. He thus explains the origin of the name "Boz":—

"Boz" was a *nom de plume*, conceived quite in the characteristic vein of the humour of Dickens. He had a brother who was called "Moses"—principally because that was not his name. Pronounced with a cold "id the head," it became "Boses"; and that was shortened into "Boz." And that is the genesis of the name under which were published, chiefly in the *Evening Chronicle*, those sketches which formed the beginning of a wonderful career. Macrone published the "Sketches" in book form and gave Dickens £150 for the copyright—which Dickens and his publishers, Chapman and Hall, afterwards bought back for £2,000.

The February *Strand* reports that the Dickens Centenary Fund which it inaugurated has attained such proportions as to place the five granddaughters of the author of "David Copperfield," for whom the appeal was made, for ever out of the reach of want. The portraits are given of the five ladies in question, whose names are: Miss Mary Angela Dickens, Miss Evelyn Dickens, Miss Ethel Dickens, Miss Dorothy Dickens, Miss Cecil Mary Dickens.

THE PERSIAN TROUBLE.

MR. ROBERT MACHRAY contributes to the *Fortnightly Review* for February a narrative of recent events in Persia, which brings out very clearly the absurdity of assuming that all the troubles in that distressful country have arisen from the Anglo-Russian Agreement. He points out that Russia practically dominated Northern Persia ten years ago, and the fact that her troops are in occupation in certain towns in the North is paralleled by the fact that our troops are in occupation in certain districts in the South:—

In both cases the presence of these soldiers has been caused by the weakness, and, it may be added, the folly of the central Persian Government. The experiment of a constitutional *régime* has produced chaos so far, and there is no good reason for supposing that for a long time to come it will produce anything else, the same unfortunate influences still being operative. Some other form of Government seems to be required, but what? At the moment there is in effect a condominium of Russia and Great Britain, and it is just possible that it may subsist until Persia is nursed into strength. At all events, that is what Great Britain would desire to see accomplished.

JAPANESE AND ENGLISH POETRY COMPARED.

BY A JAPANESE POET.

IN the *Taiyo* for January, Mr. Yone Noguchi, who says, "I pass as a poet," contrasts Japanese with English poets. He says:—

The English poets waste too much energy in "words, words and words," and make, doubtless with all good intentions, their inner meaning frustrate, at least less distinguished, simply from the reason that its full liberty to appear naked is denied. It is the poets more than the novelists who not only misinterpret their own meaning, but often deceive their own souls, and cry to their hearts too affectedly so that their timid eyes look aside; it is almost unbelievable how the English-speaking people with their pronounced reserve and good sense can turn at once to "poetry" so reckless and eloquent.

Japanese poetry, at least the old Japanese poetry, is different from Western poetry in the same way as silence is different from a voice, night from day; while avoiding the too close discussion of their relative merits, I can say that the latter always fails, naturally enough, through being too active to properly value inaction, restfulness, or death, to speak shortly, the passive phase of Life and the World. Oh, our Japanese life of dream and silence! The Japanese poetry is that of the moon, stars and flowers, that of a bird and waterfall for the noisiest; when we do not sing so much of the life and world it is not from the reason that we think their value negative, but from our thought that it would be better, in most cases, to leave them alone; and not to sing of them is the proof of our reverence toward them. Beside, the stars and flowers in Japan mean to sing Life, since we human beings are not merely a part of nature but Nature itself. When our Japanese poetry is best, it is, let me say, a searchlight or flash of thought or passion cast on a moment of Life or Nature, which, by the virtue of its intensity, leads us to the conception of the whole; it is swift, discontinuous, an isolated piece itself.

ANGLO-GERMAN RELATIONS.

HOW TO SQUARE GERMANY.

IN the *Dublin Review* Mr. Edwin De Lisle boldly outlines a policy which he thinks would dissipate the war cloud that hangs over our present relations with Germany. He says:—

Why then should England wish to prevent Germany from acquiring an Asiatic Empire, let us say West of the Persian Gulf, and East of the Mediterranean Sea? It is unfriendly; it is impolitic. In fact, it is impossible. The Turk must wane, the German wax!

The alternative seems to him absurd:—

Will England be mad enough to compel Germany to encroach on the French Republic rather than on the Ottoman Empire? To expand in Europe on her French, Dutch, Swiss and Italian boundaries, instead of over the seas, say in Morocco and Mesopotamia? Why should England fear? Why should France object? Why should Russia fume? . . . The true solution of the difficulty is to make a friend of Germany instead of an enemy, and to regard her growing fleet as a possible ally. If we abandoned our present policy of thwarting every German move, as in the railway schemes for Salonika and Bagdad, and the East and West transcontinental African Railway, we should lose nothing, and Germany would gain her desires, and there would be no need to continue this ruinous neck and neck race in shipbuilding.

WHEN A MAN DIES, WHAT HAPPENS?

By Mr. C. W. Leadbeater.

THE most minute and detailed description of what happens to man after death that I ever remember to have read appears in the January *Theosophist* from the pen of Mr. Leadbeater. It forms the sixth chapter of the new "Text Book of Theosophy." Whether Mr. Leadbeater knows what he is writing about I cannot say. But he certainly writes as one having authority and not as the scribes. Much that he says I can confirm as having been stated to me by those who have returned from beyond the grave to describe their experiences; but much, very much, lies beyond the range covered by these reports. The distinction between the physical, the astral, the etheric bodies are confusing to non-theosophists, and the account which he gives of the different planes through which men pass in their ascent to the glorious heaven that awaits us is very circumstantial, and those who are interested in these speculations will read Mr. Leadbeater's paper :—

PROGRESS AFTER DEATH.

Death is the laying aside of the physical body; but it makes no more difference to the ego than does the laying aside of an overcoat to the physical man. Having put off his physical body, the ego continues to live in his astral body until the force has become exhausted which has been generated by such emotions and passions as he has allowed himself to feel during earth-life. When that has happened the second death takes place; the astral body also falls away from him, and he finds himself living in the mental body and in the lower mental world. In that condition he remains until the thought-forces generated during his physical and astral lives have worn themselves out; then he drops the third vehicle in its turn and remains once more an ego in his own world, inhabiting his casual body.

HOW THE ASTRAL BODY IS FORMED.

At the death of the physical body his vague astral consciousness is alarmed. It realises that its existence as a separated mass is menaced, and it takes instinctive steps to defend itself and to maintain its position as long as possible. The matter of the astral body is far more fluidic than that of the physical, and this consciousness seizes upon its particles and disposes them so as to resist encroachment. It puts the grossest and densest upon the outside as a kind of shell, and arranges the others in concentric layers, so that the body as a whole may become as resistant to friction as its constitution permits, and may therefore retain its shape as long as possible.

This, however, is soon sloughed unless the man has lived a life of selfish indulgence, in which case the heavy and gross particles due to his selfishness last a long time.

PURGATORY.

The coarse, sensual man finds himself unable to perceive any but coarse, sensual people. He finds himself, he thinks, in hell among the damned. He carries with him all his desires, which are intensified. He is unable to satisfy them :—

Such a life is a very real hell—the only hell there is; yet no one is punishing him; he is reaping the perfectly natural result of his own action. Gradually as time passes this force of desire wears out, but only at the cost of terrible suffering for the man, because to him every day seems as a thousand years. The astral life, which the man has made for himself either miserable or comparatively joyous, corresponds to what Christians call purgatory; the lower mental life, which is always entirely happy, is what is called heaven.

AWAKING AFTER DEATH.

Character is not in the slightest degree changed by death; the man's thoughts, emotions and desires are exactly the same as before. He is in every way the same man, minus his physical body; and his happiness or misery depends upon the extent to which this loss of the physical body affects him. The man who finds himself in the astral world after death, if he has not submitted to the rearrangement of the matter of his body, will notice but little difference from physical life. He can float about in any direction at will, but in actual fact he usually stays in the neighbourhood to which he is a survivor. He is still able to perceive his house, his room, his furniture, his relations, his friends. The living, when ignorant of the higher worlds, suppose themselves to have "lost" those who have laid aside their physical bodies; but the dead are never for a moment under the impression that they have lost the living.

THE FATE OF THE AVERAGE DECENT MAN.

For most people the state after death is much happier than life upon earth. The first feeling of which the dead man is usually conscious is one of the most wonderful and delightful freedom. He has absolutely nothing to worry about, and no duties rest upon him, except those which he chooses to impose upon himself. For the first time since early childhood the man is entirely free to spend the whole of his time in doing just exactly what he likes. His capacity for every kind of enjoyment is greatly enhanced, if only that enjoyment does not need a physical body for its expression. Men are no longer hungry, cold, or suffering from disease in this astral world; but there are vast numbers who, being ignorant, desire knowledge.

THE DWELLERS "IN THE GREY."

The etheric double which remains in a man when he sleeps leaves the corpse at death. The astral body has at first some difficulty in freeing itself from this etheric double, and until they do they are unable to function either in the physical or in the astral world :—

There are some men who cling so desperately to their physical vehicles that they will not relax their hold upon the etheric double, but strive with all their might to retain it. They may be successful in doing so for a considerable time, but only at the cost of great discomfort to themselves. They are shut out from both worlds, and find themselves surrounded by a dense grey mist, through which they see very dimly the things of the physical world, but with all the colour gone from them. It is a terrible struggle to them to maintain their position in this miserable condition, and yet they will not relax their hold upon the etheric double, feeling that that is at least some sort of link with the only world that they know. Thus they drift about in a condition of loneliness and misery until from sheer fatigue their hold fails them, and they slip into the comparative happiness of astral life.

HEAVEN.

Even astral life has possibilities of happiness far greater than anything that we can know in the dense body; but the heaven-life in the mental world is out of all proportion more blissful than the astral. On each higher plane the same experience is repeated. Merely to live on any one of them seems the uttermost conceivable bliss; and yet, when the next one is reached, it is seen that this far surpasses it. To a large extent people make their own surroundings in the higher astral plane. This, however, is not the end. Progress is infinite. It is always better in the summerland of which we hear in spiritualistic circles—the world in which, by the exercise of their thought, the dead call into temporary existence their houses and schools and cities. These surroundings, though fanciful from our point of view, are to the dead as real as houses, temples or churches built of stone are to us, and many people live very contentedly there for a number of years in the midst of all these thought-creations.

MUSIC AND ART IN THE MAGAZINES.

THE NEW BACH CRITICISM.

IT is now some two hundred years since the great Bach lived and flourished, primarily as an organist and only secondarily as a composer. But in the last half-century or so research has revealed a dozen new aspects of him and has slowly changed our general view, not only of him, but of æsthetics in general, writes Mr. Ernest Newman in the January number of the *Musical Times*. In his article Mr. Newman deals with Bach literature since the monumental biography by Spitta, which appeared between 1873 and 1880. The Bach criticism of recent years includes two great books, one by Albert Schweitzer and the other by André Pirro, and these have largely transformed the older notions of the æsthetic basis of Bach's music. The tendency during the last decade has been to study more his vocal works and to look there for a key that will unlock, not only these, but his instrumental works as well. Schweitzer and Pirro prove conclusively, says Mr. Newman, that so far from being the most "abstract" of musicians, Bach is the most "poetic" or "pictorial." If a line or a verse offered him an opportunity for "painting" he never failed to seize upon it to the occasional neglect of the sentiment of the passage as a whole. The same verbal "image" was sufficient to evoke the same, or a similar, musical phrase. Thus we have quite a system of "motives"—generic types of melody or of rhythm which may be classified as symbolising joy, or grief, or terror, or majesty, or peace, etc.; and these discoveries throw a new light upon both the vocal and the instrumental music of Bach.

MUSIC AND DRAMA.

Writing in the *Quarterly Review* for January on Music and Drama, Mr. W. H. Hadow tells in outline the story of music's association with drama from the days of earlier Greek tragedy to our own times. He replies to the dictum of Tolstoy that the musical drama is an untenable convention by explaining how music has been needed at all times to enhance the effect of the drama—either to intensify the dramatic note, or, it may be, to relax and alleviate it, as in poignant tragedy. With regard to modern music-drama, he deals with Wagner, Richard Strauss, and Debussy. The most momentous composer to carry on the Wagnerian tradition is Strauss; but, says M. Romain Rolland, Wagnerian drama does not in any sense respond to the French mind, and he declares Debussy's "Pelléas et Mélisande" to be the manifesto of the French revolt against Wagner. Mr. Hadow, in conclusion, says that it is clear that no common measure can at present be set to the ideals of Strauss and Debussy, to the music of "Pelléas" and that of "Elektra"; they stand poles asunder, and seem to admit of no point of union. But each in its own way has shown how the music-drama can enrich its theme, and it is possible that the ways may after all converge. The day may come when men will regard Strauss as we regard Gluck, and see in Debussy the lineal heir of Mozart. Also the day may come when a greater than either shall arise and show us that these ideals are not incompatible; that the poignancy of the one and the exquisiteness of the other may be resolved into a fuller and nobler art that shall absorb them both.

THE CHANTRY GALLERY.

The *Windsor Magazine* for January publishes the fourth article, by Mr. Austin Chester, on the Pictures in the Chantry Bequest. Referring to the pictures which represent the sea the writer mentions Mr. Henry Moore's masterpiece, "Catspaws off the Land," and Mr. Thomas Somerscale's "Off Valparaiso," the former depicting the English sea, hyacinth, purple, and sapphire, and the latter the dark-blue, deep-rolling, oily-looking sea of the Pacific. The note of tragedy is struck by such works as Mr. Arthur Wardle's "Fate," Mr. W. F. Yeames's "Amy Robsart," and Mr. Frank Bramley's "A Hopeless Dawn," the last-named appealing to the eye and to the heart in a manner attained by no other picture in the collection. History is represented by several pictures, and "pastoral" by a number of landscapes by Mr. David Murray, Mr. Yeend King, Mr. Adrian Stokes, Mr. MacWhirter, Mr. Farquharson, and other well-known painters. There is a group of pictures by Mr. Thomas Matthews Rooke, illustrating the story of Ruth, and Mr. Arthur Hacker has a picture representing the Annunciation. Other pictures deal with mediæval subjects, and there are many more, the subject-matter of which it would not be easy to classify. The writer notes the catholicity of choice, both in regard to subject and to style of painting, which has been exercised by the Purchase Committee. There are now nearly one hundred and forty pictures in the collection.

MURILLO'S "HOLY FAMILY" IN THE NATIONAL GALLERY.

Murillo's "Holy Family" in the National Gallery in its spiritual significance is the subject of a little article, by H. A. Dallas, in the January number of the *Treasury*. No other picture in the National Gallery, says the writer, offers so much food for thought to the Christian mystic. Poverty brought Murillo into contact with the poor and gave him sympathy—and he saw in a family group of poor peasants the material for his imaginative pictures of the Holy Family of Nazareth. We are told that his wife was the model for many of his Madonnas. To the writer, the "Holy Family" in the National Gallery suggests that the idea of the artist was to represent the Divine Trinity and the human trinity, the Man, the Woman and the Child, as Joseph, Mary and Jesus presenting the human trinity, while the picture symbolises Eternal Fatherhood and Sonship united by the Divine Spirit under the figure of a Dove. The Child is the meeting-point of the two trinities.

RANDOM READINGS FROM THE REVIEWS.

The Centre Party.

No scientific economist, and certainly no historical economist, can be either an out-and-out Individualist or an out-and-out Socialist nowadays. They must all belong to the Centre; the only question is whether it shall be the Right or the Left Centre; to stand in the Exact Centre is, perhaps, more than can be hoped for. —Professor W. J. Ashley, in the *Economic Journal.*

Missionaries and the Making of a New Africa.

The mission schools are creating an educated class of civil servant, of skilled artisan, telegraph operator, and agriculturist, who will be of inestimable advantage in the future development of Negro Africa. Practically nothing of this kind comes from out of the teaching of Islam. One has to take things as one finds them, and to admit that the theology of the Christian missionaries is at any rate harmless, whereas three-fourths of their work in moral and mental training will prove to have been of supreme advantage to the new peoples that are growing up in Africa under European supervision.—Sir Harry Johnston, in the *Journal of the African Society.*

What Miss Willard Prized more than Success.

Frances Willard seems to me a type of the most admirable and the most successful of public women. She accomplished much, she was honoured, she was loved; instead of losing her femininity she made it to the last a prime element of her power. When she published her autobiography I wrote a review of it that happened to please her; she thought I understood her in so many ways that she wanted to correct my misapprehension in some others, so when I was introduced to her she did me the honour to discuss with me at some length the book and her life. Near the end of the conversation I remarked: "Yet I have no doubt that all this success, so far as it is personal, you would gladly exchange to be a happy wife and mother." "Without a moment's hesitation," she replied, her eyes glistening.—C. W. Bardeen, in January (American) *Educational Review.*

The Future of English Farming.

The prophet who, in the second decade of the twentieth century, traces in outline the future history of English agriculture, and attempts to mark the main directions along which the land system of this country will develop, may, with more precision than belongs to most cautious horoscopes, venture on two positive assertions. The one is that a noticeable change is likely to occur, or is even now proceeding, in the mutual relations of the ownership and the occupancy of land, and in their separate characters. The second, which has its connection with the first, is that in a fuller degree than heretofore scientific study will be given, and inventive genius applied to cultivation; and that the various parts of the complex business of raising and selling produce, which will be more minutely subdivided, are destined to become methodically organised, and in the process to be improved. In both respects tolerably plain signs can be now discovered of a movement, which may reach the bulk, and earn the name, of a "revolution."—L. L. Price, in the *Economic Journal.*

Death not so Dreadful.

In an article under "The Ministry of Pain" in the *Bibliotheca Sacra* Mr. E. M. Merrins says:—

> One of the greatest of English surgeons, as the result of his wide experience, was inclined to the opinion that death, as a natural act, is accompained with the sense of ease and satisfaction, which generally accompanies all natural acts, such as is felt in falling asleep when tired out after a hard day's work. This is probably true in the case of those dying naturally of old age. In the course of time we may confidently hope this will be the peaceful ending of nearly all human beings.

He quotes also from Osler as follows:—

> Careful records of about five hundred death-beds, studied particularly with reference to the modes of death and the sensation of dying, show that as to the latter, "ninety suffered bodily pain or distress of one sort or another, eleven showed mental apprehension, two positive terror, one expressed spiritual exaltation, one bitter remorse. The great majority gave no sign one way or the other; like their birth, their death was a sleep and a forgetting."

"Boiled-Curatey Hymns."

Principal Peterson, of McGill University at Quebec, says:—"Perhaps you don't know it, but I am quite a specialist in hymns, and when I have time I am going to compile a hymn-book which will contain nothing but good English and pure verse. At present, in the words of a friend, we have only hymns of the namby-pamby boiled-curatey kind. The symbols of civilisation in Canada are said to be the railroad, the newspaper, and the schools. The railways are successful, and make all the money. As regards the newspapers, we never cease praying for their improvement. The school is at the other extreme. It makes no money, and the profession is poorly paid. The school should be regarded as one part of the social problem, and the first object is to get to the masses and give them the broadest and most liberal education, to make the most of the brains of our people, not only by learning, but also by doing things. A nation at school is the counterpart of a nation in arms."—*The Busyman's Canada.*

The Meaning of "Mark Twain."

In *Harper's* for February Mr. A. B. Paine continues his chapters from the extraordinary life of Samuel Clemens, and thus explains how in 1863 the great humorist assumed his world-renowned *nom de guerre*:—

> "Joe," he said to Goodman, "I want to sign my articles. I want to be identified to a wider audience."
>
> "All right, Sam. What name do you want to use—Josh?"
>
> "No. I want to sign them 'Mark Twain.' It is an old river term, a leadsman's call, signifying two fathoms—twelve feet. It has a richness about it; it was always a pleasant sound for a pilot to hear on a dark night; it meant safe water."
>
> It was first signed to a Carson letter bearing date of February 2, 1863, and from that time was attached to all Samuel Clemens's work.

LANGUAGES AND LETTER-WRITING.

IT is not too early for parents and teachers to begin planning for the summer exchange of homes. There are many opposing wants to be arranged for, and the arrangements consequently often take a long time. For example, last summer Miss Batchelor received seventy-nine applications from Great Britain, but of these only fifty came to a successful issue. In some cases the distance to be traversed was too great, some of the applicants were so much over the ordinary age that no one came forward on the other side of the Channel, and illness was a preventive in one or two cases.

The reports from all quarters show steady progress, but we must all give publicity to the scheme as far as we can; for what can better promote international amity than an exchange of children, and what can better advance facility in a language than a sojourn in the country where the language is spoken and in a family where it is the mother-tongue?

This year a German society which will act with us has been successfully formed. The offices are in Berlin, and prominent directors of schools and such men as Professor Forster are on the committee. It is for us to do our part, for, to our great regret, only four exchanges were made with Germany last year, whilst 154 were made between Germany and France. It cannot be too often repeated that every possible care is taken on both sides that the exchangees shall have the same advantages they would enjoy in their own homes. Certain railway facilities have been granted on some lines, and when necessary the young people are met in London, Paris, etc., and passed from one station to another. Miss Batchelor, who is hon. secretary for Great Britain, will answer all inquiries and send fuller particulars. Her address is Grassendale, Southbourne-on-Sea, Hants. There is a small fee of five shillings to cover the various expenses.

The new list of British teachers who favour the scholars' exchange of *letters* must shortly be made up. Will teachers kindly send to the office of the REVIEW OF REVIEWS if they desire their names to be put upon the list? It is printed in France by the French Modern Language Association, the list of French teachers being published by our Modern Language Association. Even facility in speaking a foreign tongue does not mean perfection in writing it, as the comical expressions in some letters show.

ESPERANTO.

As usual, there is so much to report and our space is so limited that we can never get the half in. Last month a most successful meeting at Manchester was omitted. It was organised by Mr. Rhodes Marriott, Colonel Pollen came from Germany to present Esperanto to the audience, and the Dean of Manchester (Bishop Welldon) was present, and protested that English must be, and was rapidly becoming, the universal language. Esperantists were on the right lines in trying to overcome the great barrier to human sympathy, but Esperanto was as difficult to learn as any other language. He believed it to be practically impossible to form a language by an arbitrary process; such a language must lack fine shades of meaning. He was not surprised that Esperanto had no literature; he did not think it ever would have a literature. Needless to say Dr. Pollen was able to demolish such mistaken statements, and the large audience applauded him heartily. Mr. Marriott may be well gratified at the success resulting from his efforts.

If Bishop Welldon, or others who think like him, would pay a visit to the British Esperanto Association, they would be astonished at the amount of literature produced in so short a time. The delightful original novel "Paulo Debenham" (2s. net) is noticed amongst the month's novels. Mr. Luyken is a naturalised Englishman, busy earning his daily bread in business. He learnt Esperanto in three weeks, had to make a speech before a month was up, and immediately began to translate such books as "The Practice of the Presence of God"; but being a genuine story-teller, in the habit of giving out yarns innumerable and unpremeditated to eager groups of children, he started to write a romance. Speaking four languages fluently and with a smattering of three others, he yet finds Esperanto the easiest medium for the expression of thought. Mr. Luyken is writing a second novel, but will not publish, of course, unless "Paulo Debenham" is a success. It has already brought from abroad expressions of thanks for such a revelation of English modern life.

Many other publications are rapidly coming from the press. Dr. de Hartog, a Protestant pastor in Haarlem, has entered into correspondence with a Theosophist, Madame Weggeman Guldemont, anent their differing views of religion, and the two papers are published under the title of "Disrompu ni la intermurojn" (6d.). Mr. Luiscius, a Dutch advocate, has written a treatise on character, "Karaktero," price 6d. also; and these are only two of many such works, for it is being realised than an international public is a great desideratum in these days.

The annual dinner of the British Esperanto Association is arranged to take place February 17th. M. Privat's plans are not yet settled; he will probably lecture in London in March. A short time ago he gave an Esperanto lesson to the King of Italy.

At the prize giving of the London Chamber of Commerce at the Mansion House, January 24th, Miss E. M. Lambert was presented with the £3 prize for proficiency in Esperanto and Miss Stacy the prize of £1. Both got a hearty cheer.

THE REVIEWS REVIEWED.

THE QUARTERLY REVIEW.

THE *Quarterly Review* for January is a very good number, containing a map of the Fiji Islands, and nine signed articles out of the thirteen which make up the contents of the number. The articles on Turkey, "The Growth of Expenditure on Armaments," and "Home Rule Finance" are noticed elsewhere.

THE FUTURE OF THE CROWN.

Dr. Baty opens with a very interesting article describing "The History of Majority Rule." It is more than purely historically interesting because the writer concludes with a speculation as to the effect which the Parliament Bill will have upon the position of the Crown. Dr. Baty, like most writers of his school, exaggerates enormously the effect of the Parliament Bill, and then goes on to base upon his exaggerated estimate the prophecy that in future the Crown will more and more be irresistibly drawn into the vortex of party politics. He says:—

The justice of the King is the sole safeguard of the minority in the coming days when a permanent majority of strikers seems a probable feature of British politics. How can that justice be invoked without response? The Crown has become, by the acts of Liberals, a vital force of the near future.

NEW LIGHT ON GEORGE SAND.

One of the most interesting articles in the number is an account of George Sand written in the light of her latest published correspondence. The writer is unsparing in his delineation of her innumerable love affairs, but he is full of appreciation of her genius. She and Balzac, he says, raised the French novel to its height:—

It was she, and not Balzac, who stirred the problems of Ibsen and Tolstoy in advance, urging the freedom of woman to be noble, and the social reparation that springs from the sense of fraternity. She was the Æolian lyre of her times, it has been said; the echo of the century in its most generous aspirations. The widest love and faith and hope were her portion. She lived by admiration, and looked to the triumph of the good, the fair, the true. Able to console and inspire, she well may continue to propagate the sense of the divine within us. And it were ungrateful to look narrowly upon her shortcomings.

THE FUTURE OF FIJI.

Sir Everard Im Thurn, writing on "Fiji as a Crown Colony," concludes his paper by saying:—

There are good and strong reasons why the Islands should not at present be annexed to either of these Dominions [Australia and New Zealand], despite their geographical position and community of commercial interests; but it seems that the time has come when every effort should be made to assist the development and growth of the Pacific Crown Colony towards the point at which it might safely be allowed to pass out of the Crown Colony stage, and to join that united "Dominion of Australasia" which seems certainly destined one day to represent the British Empire in the western portion of the Pacific Ocean.

AN ANGLICAN VIEW OF THE REFORMATION.

Professor J. P. Whitney, writing on "The Elizabethan Reformation," thus sums up his conviction that all is for the best:—

If the Elizabethan leaders erred in one direction more than in another, it was in tenderness towards Puritanism; political interest, religious sympathies, sometimes pressed them to compromise. Had they gone further in that direction, their own problems would have been easier, but their children would have suffered. It was a sound instinct which led the leaders to see that a more elaborate and efficient administration, a code of law, was needed; but it was an equally sound instinct that led the bulk of Churchmen to reject the "Reformatio Legum."

A CRITIC OF BERGSON.

Mr. Sydney Waterlow writes with some severity upon "The Philosophy of Bergson." He doubts the correctness of Bergson's account of the nature of our minds; and he maintains that Bergson's answer to the question whether the universe contains any other things in addition to our minds is ambiguous and devoid of illumination. Reading Bergson, says Mr. Waterlow, is like watching a conjurer toss glittering balls. The charm of his philosophy he thinks lies in—

the conviction he always expresses that it is not arduous thought, but living and acting, that gives us the key to reality. This thesis, so consoling to all who are too tired to think, is the background of his philosophy; it even, as we may note, in conclusion, underlies his attempt to define the essence of the comic.

THE AMERICAN STEEL CORPORATION.

Mr. Edward Porritt contributes an elaborate article in which he describes the present position of the most comprehensive and magnificently equipped manufacturing undertaking that the world has ever seen. The Steel Corporation, which has a total capitalisation of over two hundred and eighty millions sterling, controls the supplies of nearly all the raw materials of all kinds needed at its hundred of works in eighteen or nineteen States; and wherever it does not possess that control it insists that it shall be supplied at twenty per cent. lower rates than those charged to any other competitor. It has an army of 236,000 employés. Since 1907 it has professed a desire to establish a six days working week, but one-third of the men employed in steel works in the United States work seven days, one-fourth of the whole work twelve hours a day. One half of the iron and steel workers only earn 9d. an hour.

THE quarterly review called the *Quest*, edited by Mr. G. R. S. Mead, like the *Hibbert Journal*, is a standing proof of a thoughtful but limited public which has not lost the habit of serious thinking. In the current number twenty pages are devoted to an article by Mr. L. A. Compton-Rickett on the doctrine of "Die to live" in Hegelianism; Mr. Harold Williams writes on "Personal and Abstract Conceptions of God"; and the Rev. K. C. Anderson discusses whether the New Testament Jesus is historical. Mr. R. Hopkyns Keble writes a curious essay entitled "The Unbelievable Christ," Mr. Eric C. Taylor writes on Henri Bergson, and the Rev. G. W. Allen has an appreciative paper concerning Mary Everest Boole.

THE EDINBURGH REVIEW.

THE *Edinburgh Review* for January is hardly an average number. It opens with a long article on "The Place of Doctrine in War," the writer of which rejoices that the British General Staff has begun to formulate a doctrine of war. The article upon "The Elizabethan Playwright" is brightly written, and contains a good deal of out-of-the-way information. In Shakespeare's time the average pay for dramatic work was £5 a play. You could get room in the galleries of a theatre for one penny. One play, "A Game of Chess," which ran for nine days, brought into the company £1,500, which is equivalent to about £8,000 or £9,000 of our money. There are two articles dealing with the politics and country life of Chatham and Pitt.

The writer of the article on the Sovereignty of the Air adjures our Government to wake up and not waste the first half of 1912 as we have wasted the whole of 1911. The reviewer is very despondent on the subject, and feels it is quite on the cards that the Power that possesses the sovereignty of the air may be able to snap its fingers at our sovereignty of the seas. The article on Russo-Chinese relations is chiefly historical. The reviewer seems to think that Russia will have her own way in Mongolia—

That she will seek to confirm her political prestige there for the benefit of her trade and manufactures; and that she will profit by Lamaist goodwill, carefully fostered for some years past, to exercise henceforth a preponderating influence at Urga and at Lhassa—with what further extensions who shall say?

The writer of the article on Great Britain and Europe is an enthusiastic admirer of Sir Edward Grey, and refuses to believe that the soreness of Germany is irremovable.

THE DUBLIN REVIEW.

THE January number contains several articles of special interest which have been cited elsewhere. Mr. Wilfrid Ward pays a graceful tribute to Mr. Balfour's leadership and his farewell words. But he insists: "This is no termination of a political career. The appropriate word is not 'Farewell,' but 'Auf Wiedersehen.'" Mr. G. K. Chesterton recalls with exultancy the "agnostic defeat," when "Ideal" Ward, in answer to Huxley's statement that we cannot trust any other mental process except experience, asked, "Experience depends upon memory: why do you believe in memory?" Huxley rejoined, "I believe in memory because I have so often experienced its reliability." But, as Ward pointed out, Huxley could only experience the reliability of memory by memory itself. That is memory, not experience. "Here was one of the very few cases in history in which a great sceptic received in equal fight an answer he could not answer." Rev. Camillo Torrend describes with much heat the anti-clerical policy pursued by the Portuguese Republic, with especial abhorrence of Senhor Costa's Ministry. Mr. A. P. Graves gives some very quaint and interesting translations of early Irish religious poetry.

THE FORTNIGHTLY REVIEW.

THE *Fortnightly Review* for February does not tend to promote a healthy optimism. There are two articles on the coming triumph for the Tory Party by authors who are absolutely in disagreement as to the means by which that triumph is to be secured. There are two articles on the industrial unrest which are full of most lugubrious forebodings as to possibilities. Mr. Laurence Jerrold's article on French "Patriots" and English "Liberals" is equally sombre. Sir J. D. Rees is a veritable Jeremiah concerning the recent changes in India. Mr. H. Charles Woods is full of forebodings about the future in Turkey, and Mr. R. Machray, in a well-informed but gloomy paper, wrings his hands over the inevitable fate of Persia. Altogether, for enlivening reading I would recommend any magazine rather than the *Fortnightly Review* for February.

WOMEN AS TRAVELLERS.

A pleasanter note is struck by Mr. F. G. Aflalo in his paper upon "Diana of the Highways," in which he discusses the capacity of women who travel and explore. He says that women travel best by themselves, or rather by herself, for when there are two women they quarrel, and when there is a man in the party the woman never appears at her best, being inclined to rely upon the man, but when she is all alone she gets on first class. As regards the danger which a white woman runs from natives beyond the pale of civilisation, recorded experience shows that it is negligible. In Mr. Aflalo's glowing tribute to women as travellers, explorers, and mountaineers, I was very pleased to come upon the following tribute to a member of the REVIEW OF REVIEWS staff. Mr. Aflalo says:—

Miss Constance Barnicoat has climbed in a greater range of longitude than the other women. She has won the freedom of peaks in her native New Zealand and in the Caucasus. She has done the arduous summer trip to the Yguazu Falls, on both the Brazilian and Argentine sides. She has made many ascents in Dauphiny. I believe that she was the first woman to traverse the Ailefroide and Tschingelochtighorn, between Kandersteg and Adelboden, and the second to make the winter ascent of the Great Schreckhorn. Such achievements take my breath away in the bare writing.

THE SECRET OF EMPIRE.

Mr. P. H. W. Ross, in a very interesting article entitled "The Whirligig of Men," maintains that the gods are just, and that they give the best parts of the world to those who make the best use of them, especially to those who love their neighbours as themselves. This recalls Mark Twain's famous explanation of the British Empire, "The meek shall inherit the earth"; but Mr. Ross is quite serious. He says the best parts of the world are those where men can work three hundred and sixty-five days in the year in the open air without suffering, and these parts of the world have been given to England and America, because they have been, on the whole, more merciful to the flocks of the other gods than their earthly rulers have been, especially to the Jews. It is because England

and America have been better to the Jews than any other nation that they have been rewarded by the plums of all the continents. Mr. Ross is very enthusiastic about the Jews. He says :—

I suppose it would be impossible to estimate the benefits that this one class of immigrants alone has conferred upon England. In politics, finance, music, art, science, and commerce the Jew has been simply invaluable. Always sensible, practical, useful, easy, obedient to law, he makes the most excellent of citizens.

It is just those nations which have welcomed and been kind to the Jew that have prospered the most.

A PESSIMIST VIEW OF CHANGES IN INDIA.

Sir John D. Rees contributes a very bitter article concerning the transfer of the capital from Calcutta to Delhi and the undoing of the partition of Bengal. He declares that the Government of India's despatch is full of thin special pleading, sham history, and false sentiment. He thus sums up his verdict upon Lord Hardinge's achievement :—

In short, so far as can be judged so soon after the event, they have been received by the Anti-English party in Bengal with satisfaction, tempered by regret at the loss of Calcutta as capital, by the powerful and independent European commercial community of Calcutta, and by the Mahomedans of Eastern Bengal with natural disapproval, and by Hindus and Mahomedans in general with that indifference which might have been expected. Orientals have little or no sentiment. But that such great concessions to a moribund agitation, and such far-reaching administrative changes should have been made over the heads of all concerned, and without the previously ascertained assent of Parliament, the provincial Governments, and public opinion, is generally regarded as an unwarrantable exercise of authority, and another unjustifiable use of the royal prerogative.

THE ECONOMY OF THE DREADNOUGHT POLICY.

"Excubitor" boldly takes up the cudgels on behalf of the adoption of the Dreadnought policy on the ground that it has been most economical, and he gives many facts and figures in defence of his thesis. In the five years after the beginning of the Dreadnought we actually spent less on new ships than in the five preceding years, though the outlay of rivals increased — German expenditure being nearly doubled. For the moment we have succeeded in cutting down expenses and still maintaining or increasing our naval predominance, but the future fills the writer with alarm :—

We have an ample margin to-day, but the Admiralty's new programme will have to be based on the conditions which will exist in 1915. In the interval we shall have added to the seagoing fleet ten Dreadnoughts, Germany fourteen, Russia, Austria, Italy, France, and the United States, at least four each.

OTHER ARTICLES.

Mr. Philip Oyler contributes an interesting natural history paper explaining the reason why British birds and quadrupeds have adopted the peculiar markings both in colour and in contour. Mr. John Galsworthy publishes an essay entitled "Vague Thoughts on Art." It is an eloquent and somewhat dithyrambic meditation, leading up to his conclusion that we all ourselves are but "little works of Art—ripples on the tides of a birthless, deathless, equipoised Creative Purpose."

THE CONTEMPORARY REVIEW.

THE *Contemporary* for February publishes several articles of topical interest which are briefly noticed elsewhere.

The Bishop of St. David's protests against the disendowment of the Welsh Church. The Bill,

subject to vested interests, takes away from the Church in Wales all its endowed income for the maintenance of the ministry except 1s. 6d. in the £, takes away every penny of their endowments from 511 out of 983 incumbencies in Wales, and leaves 132 others with less than £10 a year each.

On the other hand, Mr. Llewellyn Williams, M.P., exults in the coming disappearance of the Establishment :—

Wales is the only country in Christendom which still has an alien Church established by law. The Church of Ireland is sounder, purer, and stronger to-day than ever it was before Disestablishment. Wales owes her success and her increase largely to her Nonconformity. To-day she reaps the fruits of her devotion and self-sacrifice.

Mr. Norman Lamont, writing on "The West Indian Recovery," suggests that the proposal to federate the British West Indian Colonies, rejected as premature in 1894, is now ripe for action :—

Everything depends on the first step. What is it to be? Not, let us hope, yet another Royal Commission. Rather let it take the form of a free and open Conference, summoned, indeed, at the suggestion of Downing Street, but held in the Antilles.

Canon Barnett, writing on "Charity Up-to-date," defines it as follows :—

Charity up to date is that which gives thought as well as money and service. The cost is greater. "There is no glory," said Napoleon, "where there is no danger"; and we may add, there is no charity where there is no thought, and thought is very costly.

Miss Florence B. Low describes enthusiastically the novels of Clara Viebig. She says :—

Clara Viebig gives us the peasant as he really is: his dense ignorance, his hard struggle with a soil that yields the minimum of result for the maximum of labour, his wonderful power of endurance, the influence of religion—the district is Roman Catholic—and the strength of human love, even among the roughest and most brutal of beings. She sees the German peasant as Crabbe saw the English peasant at the end of the eighteenth century.

Atlantic Monthly.

THE contrast between the British and American novelist could scarcely have been drawn more strikingly than in the opening pages of the *Atlantic Monthly* for January. Mr. H. G. Wells, as he has often previously done, claims to bring all life within the scope of the novel, with inseparable moral consequences and powerful moral suggestion, reflecting the insurgent thought of the age against authority. The American novelist, Mr. Winston Churchill, as noted elsewhere, proclaims, like a modern John the Baptist, the nearer and fuller advent of the Christ, the dawn of a greater religious era than the world has ever seen. Mr. Churchill's paper alone confers distinction on the number, which is otherwise remarkably good.

THE NORTH AMERICAN REVIEW.

I NOTICE elsewhere two remarkable articles in the January number of the *North American Review*—Rear-Admiral Mahan's article on "The Place of Force in International Relations" and Mr. W. G. Merritt's gloomy essay on the closed shop.

ARBITRATION TREATIES AND THE SENATE.

Mr. C. C. Hyde is hopeful as to the acceptance of the Arbitration Treaties:—

The Senate will not render the treaties abortive by emasculation. It will not withhold approval of the arbitration of all justiciable differences so long as it is clearly understood that political questions, such as those that might arise from the operation of the Monroe Doctrine, are definitely excluded. Finally, it is believed that, undismayed by the constitutional objection, it will be prepared to accept the full provisions for the Joint High Commission if the American representatives, when interpreting the scope of treaties, are to be not less than three in number, and themselves members of the Senate.

Mr. Ralph S. Tarr discusses at length the factors that govern what is known as the Alaskan problem. He says:—

The one underlying need to make this possible, assuming that the belief in the mineral wealth of Alaska is correct, is the provision of transportation. Without it, as at present, only the richest deposits can be worked, and these only at very great and wasteful expense, while truly valuable deposits will continue to remain untouched. As a landowner the United States cannot afford to allow these deposits to remain useless, and either private enterprise should be encouraged to furnish necessary transportation facilities or else the Government itself should provide them. Of the two plans the latter would seem to be far the wiser and to promise the best results with the greatest economy.

Mr. P. F. Hall, in an article entitled "The Future of American Ideals," discusses the effect which a million emigrants is likely to have upon the American nation. He maintains that many of the emigrants come from the defective and delinquent classes of Europe, who have fallen into a lower stratum of its civilisation. He fears that the one result would be that the United States would become like Austria-Hungary—a mixture of peoples living side by side who never wholly merge into the general national type. Further, he thinks that the Mediterranean emigrants and the Jews will intermarry with the blacks, and the resultant population will never tolerate the present domination of the whites. The Puritan Sabbath has already disappeared, free marriage is coming in, and unless something is done the old ideals will disappear.

OTHER ARTICLES.

Mr. Stanwood Cobb, writing on "The Difficulties of the Young Turk Party," maintains that Turkey is about to be carved; the only question is, who will get the best slice? Mr. P. J. Lennox, in an article entitled "Insuring a Nation," describes Mr. Lloyd George's Insurance Act from a very sympathetic point of view. Mr. W. D. Howells describes his visit to Stratford-on-Avon. Mr. Arnold Bennett writes on "The Future of the American Novel"; and Mr. S. G. Tallentyre gossips about the poetry of Robert Herrick, George Herbert, and Richard Barham.

THE CATHOLIC MAGAZINES.

WITH the January number the *Irish Monthly* entered upon its fortieth annual volume, having been founded in 1873. Of this Catholic magazine, the Rev. Matthew Russell, a well-known writer of religious verse, has been editor since the first number. Mr. Russell was not quite inexperienced when he took up this labour of love, for he had been a contributor to the English *Messenger of the Sacred Heart*, a history of which he gives in the January *Irish Monthly*. The first editor of the *Messenger*, Father William Maher, belonged to the Sir James Knowles class of editors, who never write a line themselves but get the best out of other people. The first volume of his magazine (1868) contained nothing original except new translations of Latin hymns, one of them being Father Albany Christie's famous translation from the German of a hymn to the Sacred Heart. In the second volume Mr. Russell's verse began to appear, and he helped the magazine by securing for it the poems of many other interesting writers. He now unveils for us the anonymities of many of these poetic contributors. Thus, the signature "M. M." represents the Rev. Michael Mullins, and the initials "R. M." stand for Rosa Mulholland (Lady Gilbert). When Mr. Russell's contributions became too numerous they were divided between his initials "M. R." and his finals, "W. L." In the *Irish Monthly*, Lady Gilbert is recognisable by the initials "R. M. G." Some of her early poems appeared in the *Month* over her finals, "A. D."

THE OXFORD AND CAMBRIDGE REVIEW.

THE January number is intensely Conservative. Mr. F. E. Smith, in a paper noted elsewhere, glows with joy over Unionist prospects. Sir W. Bull gives an account of the various Socialist movements in this country. Mr. Hilaire Belloc's plea for bounties on wheat is mentioned elsewhere. "A Believer in the Book" inveighs against Modernism in the Church of England, and what he regards as the pernicious repudiation of the authority of Holy Writ. Professor Defourney describes the religious situation in Belgium by saying that Belgium is preponderatingly Catholic. Almost all Belgian children are taught in Catholic schools, and by a marvellous network of organisation the Church keeps her children as they grow up within her care. Henry Bordeaux writes in French on the family in the contemporary French theatre, and traces the growth of a more normal attitude towards the proper paternal, filial, and conjugal relations. In refreshing contrast to most of the papers, Mr. L. F. Salzmann turns the searchlight upon the mediæval times and the infamous way in which those in authority harried the people. He dismisses with scorn the idea that England in the Middle Ages was a merry place.

THE *Anti-Vivisection Review* publishes in full, as a gratifying sign of progress in humane thought, the new Protection of Animals Act, 1911.

THE OCCULT MAGAZINES.

THE *Hindu Spiritual Magazine* publishes an account of a fire test which took place on July 3rd, 1909. The account is written by Mr. Babu Prankumar Ghose, Deputy Magistrate. Mr. Ghose describes what took place in his presence. A fire was built in a hole in the ground that was about twelve feet long and nine inches deep. After the fire had burnt for an hour and a half the hole was full of glowing charcoal, and the heat was so intense as to be uncomfortable at a distance of fifteen feet. Thakur Taranikanta came upon the scene barefooted :—

He stood for a short time with his face towards the fire, and then entered the blazing pyre, while pronouncing some incantations. The flames covered him up to the waist, and the spectators were struck with amazement at the wonderful sight, and began to resound the place with the shouts of "Horibola." The Thakur crossed the fire four times from south to north and from north to south, again from west to east and from east to west, and then came down from it on a side. After this his disciples took the dust of his feet and crossed the fire one by one.

The Indian then invited any of those present to share his experience. The Magistrate with some friends volunteered. Mr. Ghose thus describes his own experience :—

The Thakur came up and touched the head of every one of us with his hand. At his touch we felt as if our whole frame were completely cooled down and an inexpressible joy was given rise to in our minds. We then got upon the pyre and gently crossed the fire two or three times. It was wonderful ! The fire had, as it were, lost its power. We were in the midst of that fire whose heat had been felt unbearable from a distance ! Could it be that the burning power of the fire had been completely destroyed ? My friend thus made a test of it. He had some pieces of paper in his pocket. One of these was thrown into the fire and was reduced to ashes in a moment.

Mr. Morley Adams contributes to *T.P.'s Magazine* for January an illustrated paper on "Water Wizardry," in which he describes the mystery of the divining rod. Mr. Adams, being an honest man, has come to the same conclusion which every other honest man has arrived at. He takes pains to investigate the fact that the divining rod in the hands of a "dowser" can locate water and minerals. Mr. Adams was present at the tests to which Mr. Child, of Ipswich, was subjected, and these experiments seemed to be quite conclusive.

T.P.'S MAGAZINE.

T.P.'s Magazine for January is an interesting bright number. I notice the articles upon "The Young Tories" and "The Railway Juggernaut" elsewhere. Mr. Harold Macfarlane, the writer of a brief paper on Monte Carlo, indulges in a variety of ingenious calculations which enable us to realise the significance of the fact that the gross receipts of Monte Carlo amount to a million and a half per annum, or £5 15s. for each minute of the twelve hours working day. The takings of Monte Carlo exceed the combined incomes of the United Free Church of Scotland and the Presbyterian Church of Ireland by over a hundred thousand pounds. There is a charmingly illustrated paper on "Some Bridges in Great Britain." Stamp collectors will turn with much interest to Mr. Barry Perre's article on "The Romance of Philately," and the social reformer will find much to interest him in the article on "The Problem of Prison Labour."

THE RUSSIAN REVIEW.

I AM delighted to welcome the appearance of a new half-crown quarterly, under the title of the *Russian Review*, which is to be published for the purpose of keeping the English public *au courant* with Russian politics, history, literature, and art. It is edited by Bernard Pares, Maurice Baring, and Samuel N. Harper, and published by Thomas Nelson and Sons. A brief editorial address states the objects of the publication, and says that those who know and love Russia are convinced that the wonderfully human genius of this great people is destined to have a far greater influence on the life and thought of Europe, and to teach many lessons which Europe will be glad to learn from it. The Review aims at making accessible to the English public the works and views on various subjects of Russians of divers opinions, and thus at giving some perspective of that enormous Empire ; hoping that it may thus help to acquaint the English public with Russia's work in art, science, literature and politics, both in the past and in the present.

The first number opens with an essay by Sir D. M. Wallace, in which he surveys the forty years that have lapsed since he first visited Russia. There are two articles dealing with the new land settlement in Russia —one by Sergius Shidlovsky, and the other by Bernard Pares. Mr. Harold Williams writes on "The National Problem of Russia," and Mr. A. Shingarev contributes a very solid article upon "The Reform of Local Finance in Russia." The only literary article is one by Mr. Aylmer Maude on Count Tolstoy, which seems to me more balanced and just than when he wrote on Tolstoy when he was alive. The following passage illustrates what I mean :—

I cannot help thinking that if Tolstoy had realised that sex and property are in the world for some other end than to be tabooed, and that, great as are the evils that beset them, these may be outweighed by the good that comes of their right use, he might have presented his main thesis, that man is here on earth to straighten the crooked paths, to smooth the rough places, and to prepare a highway for his God, even more convincingly and powerfully than he did present it.

Altogether the Review, although a trifle heavy, is a valuable addition to our periodical literature.

Blackwood.

THE February number is full of readable and entertaining matter. Three articles have been separately noticed. "Musings Without Method" speaks very contemptuously of Reinhardt's "Œdipus" at Covent Garden. "A lost letter of ancient Rome," purporting to be from Cicero to Atticus, amusingly describes modern statesmen under the transparent disguises of Clodius, Pompey, Brutus, etc. Granville Sharp draws largely from Paulsen's reminiscences of Ibsen in 1876 to 1881, in which the great dramatist is seen in many lights. There are the usual interesting papers from the outposts of Empire.

THE AMERICAN REVIEW OF REVIEWS.

THE February number of the *American Review of Reviews* is full of articles of strong topical interest. First, of course, as always, comes Dr. Shaw's survey of the world. I gather that he thinks it probable that Roosevelt will be nominated despite Taff's efforts to secure re-nomination. He is willing to allow the Arbitration Treaties to be ratified on the understanding that they do not amount to much anyhow. I am glad to see he insists upon the duty of being on the best of terms with Russia, and maintaining and improving friendly relations with that country, even though, with England's support, it has "waged a short but bloody war of infamous conquest in Persia wholly unprovoked." From which it would seem that the Persian news that reaches New York must be—well, let us say, very Persian in its character.

The character sketch section is devoted to Yuan Shi Kai, a supreme type of the self-seeking opportunist; to a man of the very opposite type, Dr. Parker, for forty years President of Grinnell College, Iowa; and to Oscar Hammerstein of the London Opera House.

An interesting article describes the aims and objects of the International Opium Conference which met at the Hague last December. A brief paper gives a sketch of Gilbert Bowles, the Apostle of Peace in Japan. Dr. Hosmer describes Mr. Pulitzer's ideals for the Columbia School of Journalism. Mr. C. M. Dow describes "A Great Living Tree Museum," the Letchworth Park Arboretum. Miss Rosa Pendleton Chiles discusses the question whether the National Archives are not in peril.

The range of the articles from other sources is wide, but they are chiefly devoted to foreign periodicals, ignoring more or less systematically the reviews and magazines of the English-speaking world.

"THE WIDOW IN THE BYE STREET."

THE February number of the *English Review* consists of Mr. John Masefield's poem and a number of miscellaneous stories and essays, which are completely eclipsed by the poem which fills half the Review. "The Widow in the Bye Street" is a work of genius. It is coarse, no doubt—coarse as the everyday talk of the country folk whose doings it describes. But there is a marvellous simplicity about the verse. It is almost written in words of one syllable, but it touches every note in the gamut of human emotion. The story is sombre. The widow in the Bye Street in a Shropshire village is left with an only son. She rears him to manhood, only to lose him to a light-o'-love of the village. The lad is discarded for an elder paramour, whom in his jealous rage he slays. For this the lad is hanged and the poor old mother mercifully goes insane. The portrait of the light-o'-love and her ways with men and youths is a masterpiece. But so is the picture of the poor old mother and her son. It is a pity Mr. Masefield should feel compelled to make such liberal use of the Saxon equivalent for prostitute. "Strumpet" and "harlot" serve his turn once, but I humbly submit that to use the other word nine times in a single poem is just a little too much. Mr. Masefield's latest and greatest poem may be described in the terms of the stud-book as by Don Juan out of Crabbe's Parish Register, and in some respects it is an improvement upon both its parents.

The Art Journal.

WITH the January number the *Art Journal* begins its seventy-fourth annual volume, having been founded, at the instigation of Mr. S. Carter Hall, in 1839. Mr. Hall held the position of editor till 1880. In 1849 a new series was inaugurated, and the original name of the magazine, the *Art Union Monthly Journal*, was changed to the contracted title, and the present familiar *format* adopted. For about forty years after the magazine was started the engraved block continued to reign supreme; but the metal block engraved by photographic processes gradually asserted itself. Among the earlier contributors were numbered Ruskin, Mrs. Jameson, and other well-known names. Messrs. Virtue have been the publishers from the beginning.

Hispania.

THE second number of this important Spanish-American monthly more than maintains the high standard of the first. Two of its articles are authoritative pronouncements upon matters of burning interest in South America. The first is by the Chilian Minister, and deals with the disagreement of Chili and Peru over the annexed province of Tacna; the other is by ex-President Reyes. The former chief of the Colombian administration tells about the official negotiations he conducted with President Roosevelt about the Panama Canal. A most interesting history it proves. Mr. Cunninghame Graham gives another instalment of his experiences in Argentina before there was any settled government in the country. Amongst other notable contributors is His Excellency S. Perez Triana, the Colombian Minister in London.

Scribner's.

THE February number makes a special feature of coloured and other illustrations of Mr. Warner Robinson's "new cattle country," Mexico. Montgomery Schuyler declares that in ten years the capital of the United States has become a new Washington, the Senate having ten years ago authorised the improvement of the park system of the district of Columbia. "The chief element of wonder is the costliness of the new erections." Mr. S. S. Howland describes with many illustrations Cuzco, the sacred city of the Incas. Captain J. M. Palmer, of the United States General Staff, insists, as becomes a soldier, that the development of war power is the best guarantee of peace.

THE ITALIAN REVIEWS.

"VIATOR," writing in the New Year number of the *Nuova Antologia*, takes stock of the position in Tripoli "with serenity and satisfaction." Among the "positive advantages" he notes "the splendid patriotic spirit of the nation" and the "admirable conduct of the campaign on land and sea." The war, he says, has shown to Europe a new Italy, strong in her conscience, and conscious of her strength. As regards military operations, he points out that the whole coast and the chief towns are now held by Italian troops, and it is only on this basis of conquest that peace can be concluded with Turkey. The real aim of Italy is, however, a colonial one, a long and difficult enterprise, and nothing must be undertaken beyond what is strictly necessary for its accomplishment. English neutrality must at all costs be maintained. "Viator" notes with satisfaction that the tone of the European Press is growing less hostile, but admits there is still much to grieve all thoughtful Italians.

The same number contains the opening chapter of a new serial by Grazia Deledda, a story of Corsican life entitled "Doves and Sparrow-hawks." The Deputy P. Bertolini describes the "recent constitutional crisis in England" with much knowledge and impartiality, and takes an optimistic view of the future. Arturo Graf contributes a fine dramatic poem on "The Death of Cain." Professor Boni contributes one of his delightful archæological articles, profusely illustrated, on the excavations in and around the Column of Trajan. Another article from the same pen in the *Rassegna Contemporanea* deals learnedly with the ancient flora of the Palatine, and describes the replanting which Professor Boni is carrying out with such felicitous results.

The *Rassegna Contemporanea* is far less happy about the war than the *Antologia*, and voices dissatisfaction with the Government, declaring that "silence is criminal," and that "to perpetuate military and political blunders is unpardonable," etc. Besides editorial notes no less than three articles deal with various aspects of the campaign. Under the title, "A Grave Peril," Professor Valenti, of Siena, points out the foolishness of picturing Tripoli as a sort of Promised Land for the Italian race. The question of how best to cultivate its desert lands will require much scientific consideration, and in any case for long years to come men who settle there will need much capital and cannot hope to acquire easy fortunes. The Deputy G. A. de Cesare declares that it is "neither natural nor logical" of the Pacificists of Europe to protest as they do against Italy's aggression, and argues practically that war against the Turks is always lawful, as Turkish rule has ever been opposed to progress and civilisation. In fact, Tripoli is being conquered for its own good. It is an argument that we ourselves have produced so often whenever it has suited our purpose that we must not be surprised to find it on the lips of other nations.

The interest in all things North African is being fully utilised by journalists, and all the illustrated periodicals that reach us—*Emporium*, *La Lettura*, *Rivista del Touring*—contain fully illustrated articles, both military and topographical, dealing with Tripoli, Morocco, etc.

In the *Rassegna Nazionale* Professor Bettazza, who has been conducting a special investigation into the subject, deplores the low estimate in which the Italian immigrants are held in Switzerland and the rough usage to which they are often subjected, and urges that much more should be done for their moral and religious welfare.

THE SPANISH REVIEWS.

AMONG the contributions to the current issue of *La Lectura* is an interesting account of Madrid in the early days of Carlos II., that is, at the end of the seventeenth century. It is the physical aspect of the place, not the social conditions prevailing there, which is dealt with. It is the custom of certain writers to represent Madrid as a charming spot even in those times; they speak of the park of Buen Retiro and other portions of the city as though everything had been lovely, but the fact is that it was in a very evil condition. The roads were bad, the whole character of the capital was sordid, and its unlovely aspect was only equalled by its insanitary condition. In another contribution we have a continuation of the essay on "The Sadness of Modern Literature," in which the writer passes strictures on the pessimism of most modern authors. Contrasting the old with the new, he declares that the ancient writers were more genial and optimistic. Nowadays we have gall disguised as wit and humour, sadness and sensationalism marking lack of virility, and a failure to understand and enjoy that which is good in life. There are also articles on "The Domination of Logic" and "The Tragic Sentiment in Men and Races."

"Glancing at Spain" is the title of an article in *Nuestro Tiempo*, which contains much food for reflection for others besides Spaniards. Commencing with the statement that one must leave Spain and learn something of other countries in order to be able to judge of the conditions in the kingdom of Alfonso XIII., the writer asserts that their country is a mystery to many Spaniards, who know very little even about its geography, to say nothing of other matters concerning the *patria*. Having lived outside his native land for some years, he lays down a line of conduct which he thinks his fellow-countrymen should adopt. They must not be dominated by French ideas, mental or economic; they must cling more to Italians, with whom they should colonise Northern Africa (Frenchmen not being very good at it); they should have more literary and commercial intercourse with Italy, Roumania, Belgium, and Portugal, the people of which are more Latin than those of France; and they should seek closer general intercourse with Portugal. Another contri-

bution, the title of which will attract attention, is "Why Do Not Consumptives Commit Suicide?" It is a profound physiological and psychological essay, but it seems to come to this: that there is not in consumption sufficient pain of an intense character to overwhelm the desire to live which is so strong in us all.

The last two fortnightly issues of *Ciudad de Dios* contain several articles of the philosophic and religious character usual in this review. Sr. V. Burgos writes on the supernatural happenings at Lourdes, taking the view that they are really supernatural. There is a studious article on the Science of Customs and a description of the new church of Our Lady of Consolation, in Madrid; the edifice has been proclaimed by many periodicals as a triumph of Spanish art and architecture, as well as a glorious symbol of the virility of the Christian Church.

España Moderna also contains an account of an old Spanish city, Toledo, the decay of which is deplored by all who have read its history. According to a French writer, there is enough in Toledo to occupy the attention of an historian for ten years, while anyone who wished to compile a full chronicle would be busy for a lifetime. Another entertaining contribution is that on an alleged episode in the life of Alfonso X., surnamed the Wise, the Astronomer, etc. He is supposed to have said that if he had been present when the world was created, many of the things which were made would certainly not have come into existence. Tradition has it that a certain good man was told in a dream to warn Alfonso to repent of his wickedness; he tried to do so, but was derided by Alfonso, who actually repeated his blasphemous remark. Then a hermit was told in a dream to do it and succeeded with the aid of a storm, Alfonso being terrified and falling on the ground, in which position he begged forgiveness. The writer thinks that the story is ridiculous when one considers the wisdom of the monarch in question.

THE DUTCH REVIEWS.

Tijdspiegel contains several excellent contributions. The first deals with Holland's international position, the writer sketching the history of the past hundred years; showing how his country has been practically outside international politics, and has therefore been able to mind her own business so well as to make her people contented. The Peace Congress and the South African War, however, have somewhat altered the conditions; but the writer is of opinion that Holland must still keep outside all international agreements, never yielding to seductive offers or covert threats. In this review, as in *Vragen des Tijds*, the question of the university student, his education and his doings, is discussed, as mentioned in a later paragraph. An outline of the career of Vrouw Courtmans, whose natal centenary was celebrated in September last, shows us a woman who deserves that her memory should be honoured. We read of her early years, when she was taught in French and forgot her mother-tongue, of her marriage, her subsequent studies, her development in literature, her brave struggle to earn a livelihood for herself and eight children after the death of her husband. She died in 1890, authoress of at least fifty novels and stories. A living author is reviewed in the same number, the Russian Mereykowsky, who, like Ibsen, preaches the coming of the Third Kingdom.

Vragen des Tijds leads off with an article on Student Manners and Morals, occasioned, seemingly, by some theatrical performance given by the students of Leyden. It was not all that could have been desired, judging by the stir it created, but it is open to question whether it should have been taken so seriously. Another contribution concerns Limitation of Production. The third article deals with the way in which the poor have been cared for in Drentje. One fact brought out is worth noting. In 1829, as a result of strained commercial relations with England and the consequent scarcity of honey, the people kept bees, and did a roaring business in that commodity.

There are two articles of an ethnological character in *De Gids*. The first is about the population of Holland. The author traces the probable origin of the inhabitants of that part of Europe, and, naturally, has to touch upon other parts of the Continent, showing how there was an incursion from the East, and mentioning many facts and theories which are known to all who have studied the subject. The second article deals with the lower races of mankind; and there is a review of a German book on the Decay of Dutch Folk Songs. In enforcing his arguments, the author says that Dutch culture is of an international, rather than a national, character, whereupon the critic asks if that is not in reality the case in other countries? An essay on Intensely Erroneous Ideas, such as one finds in sick persons, imbeciles and others, is also interesting.

Elsevier maintains its artistic reputation in its latest number. The illustrations of the paintings by nineteenth-century French artists to be seen in the Mesdag Museum are good, and the text very readable; there is a good article on National Mode in 1832, in which are many illustrations of quaint dresses and bonnets worn by the ladies of that period, together with some specimens of masculine attire; then an account of La Bazalgette, followed by "In and Through Palembang" and some reminiscences of Spain.

THE almost overwhelming desire and craving of Japan for some sort of spiritual satisfaction is attested by Masahisa Uemura in the *Oriental Review* for January. There has been a revival of religion, and the Japanese authorities are encouraging ancestor-worship. But, says the writer, the logical conclusion of the movement is Christianity; and the question is whether Japan shall evade or follow this conclusion.

Topics of the Day in the Periodicals of the Month.

HOME AFFAIRS, SOCIAL AND POLITICAL.

Agriculture, Land :
Wheat Bounties, by H. Belloc, "Oxford and Cambridge Rev," Jan.
Compulsory Agricultural Insurance in France, by L. Lafferre, "Grande Rev," Jan. 10.

Armies :
The Belgian Army, by Gen. Maitrot, "Correspondant," Jan. 10.
The Army of the United States, by A. de Tarlé, "Questions Diplomatiques," Jan. 1 and 16.

Ballooning, Aerial Navigation :
The Sovereignty of the Air, "Edinburgh Rev," Jan.
Military Aviation, by Lieut. X., "Rev. de Paris," Jan. 15.
Flight Probabilities, by C. C. Turner, "Pall Mall Mag," Jan.

Children : The Story of a Care Committee, by Rev. H. Iselin, "Economic Rev," Jan.

Church Disestablishment (see also Wales) :
The Strength and Weakness of a Disestablished Church, "Church Qrly," Jan.

Church of England :
Modernism in the Church, by "Believer in the Book," "Oxford and Cambridge Rev," Jan.
The Archbishop's Committee on Church Finance, by Archdeacon Burrows, "Church Qrly," Jan.

Crime, Prisons : Reform in the Treatment of Criminals, by Arthur Wood, "Holborn Rev," Jan.

Feeble-Minded : The Social Results of Mental Defect, by Ellen F. Pinsent, "Church Qrly," Jan.

Finance :
The Financial Crisis of 1907 and 1911, by R. G. Lévy, "Rev. des Deux Mondes," Jan. 1.
A New Imperial Preference Scheme, by Commander C. Bellairs, "Nineteenth Cent," Feb.

Housing Problem in Germany, by von Brünneck-Trebnitz, "Deutsche Rev," Jan.

Insurance, National—Old Age Pensions, etc. :
Will the French Old Age Pensions Act be enforced? by J. Hachin, "Mouvement Social," Jan.

Ireland :
Justice to Ireland, by Ian Malcolm, "Nineteenth Cent," Feb.
Is Home Rule for the Good of Ireland? by P. Anderson Graham, "Nineteenth Cent," Feb.
Home Rule Finance, "Qrly. Rev," Jan.
Imperial Funds spent on Ireland, by W. M. J. Williams, "Contemp. Rev," Feb.
The Religious Question, by Sydney Brooks, "Fortnightly Rev," Feb.
The Irish Church, by F. Morgan, "Church Qrly," Jan.

Jews :
The Future of the English Rabbinate, by David Spero, "Fortnightly Rev," Feb.

Labour Problems :
Strikes, by G., "Fortnightly Rev," Feb.
The Coal Crisis, by W. H. Renwick, "Nineteenth Cent," Feb.
The Passing of the Unskilled in Germany, by E. Roberts, "Scribner," Feb.

Marriage :
The Church and Celibacy, by Rev. H. R. Gamble and G. G. Coulton, "Nineteenth Cent," Feb.

Navies :
The Growth of Expenditure on Armaments, by E. Cramond, "Quarterly Rev," Jan.
Recent Changes in Admiralty Organisation, by Sir W. H. White, "Nineteenth Cent," Feb.
The Naval and Economic Triumph of the Dreadnought Policy, 1905-12, by Excubitor, "Fortnightly Rev," Feb.
Oversea Expeditions and the Command of the Sea, by Two Seamen, "United Service Mag," Feb.
The Navy of the United States, by A. de Tarlé, "Questions Diplomatiques," Jan. 1 and 16.

Opium:
The Opium Conference at the Hague, by E. F. Baldwin, "Amer. Rev. of Revs," Feb.

Parliamentary :
The History of Majority Rule, by T. Baty, "Quarterly Rev," Jan.
Changes of Current in Political Thought, "Edinburgh Rev," Jan.
The Turn of the Tide, by Curio, "Fortnightly Rev," Feb.
Mr. Balfour's Farewell, by Wilfred Ward, "Dublin Rev," Jan.
Unionist Prospects, by F. E. Smith, "Oxford and Cambridge Rev," Jan.
Is a Tory Revival Possible? by A. A. Baumann, "Fortnightly Rev," Feb.

Pauperism and the Poor Law :
The English Poor Law Problem, by H. Parkinson, "Mouvement Social," Jan.

Population Questions : The Pressure of Population, by W. S. Rossiter, "Atlantic Mthly," Jan.

Race and Language, by Prof. B. J. Wheeler, "Deutsche Rev," Jan.

Social Questions :
Real Social Reform, by H. J. Darnton-Fraser, "Westminster Rev," Feb.
Charity-up-to-date, by Canon Barnett, "Contemp. Rev," Feb.
Prince Proletariat, by W. Sichel, "Fortnightly Rev," Feb.

Sugar : The Japanese Government and Sugar, by Rev. J. C. Pringle, "Economic Rev," Jan.

Telephone : State Telephones, by J. G. Leigh, "Economic Rev," Jan.

Temperance and the Liquor Traffic :
American Prohibition and Socialist Abstainers, by A. Hepner, "Sozialistische Monatshefte," Jan. 11.
The International Congress against Alcoholism at the Hague, by F. Röch, "Mouvement Social," Jan.
The Problem of Alcoholism, by A. M. Carr-Saunders, "Economic Rev," Jan.

Wales :
Welsh Disestablishment, by Llewellyn Williams, "Contemp. Rev," Feb.
The Irish and the Welsh Churches, by F. Morgan, "Church Qly," Jan.

Women:
The Legal Position of Women in Norway, by J. Castberg, "Nineteenth Cent," Feb.
Women's Trade Unions in the United States, by Claire Gérard, "Mouvement Social," Jan.

COLONIAL AND FOREIGN.

Colonies, the Empire, etc.:
The Organisation of the British Empire, by P. Leroy-Beaulieu, "Rev. des Deux Mondes," Jan. 1.
True Imperialism, by Dr. G. R. Parkin, "United Empire," Jan.

Peace Movement, etc.:
The Place of Doctrine in War, "Edinburgh Rev," Jan.
The Peace Problem, by Austrian Politician, "Deutsche Rev," Jan.
The Insurance of Peace, by J. McA. Palmer, "Scribner," Feb.
The Pending Arbitration Treaties, by President Taft, "Century Mag," Jan.

Foreign and International Affairs (see also Peace, etc.):
Eleven Years of Foreign Policy, by C. S. Goldman, "Nineteenth Cent," Feb.
Great Britain and Europe, "Edinburgh Rev," Jan.
France, England, and Germany, by William Martin, "Bibliothèque Universelle," Jan.
The Supremacy in the Mediterranean, by Adm. E. Kalau vom Hofe, "Deutsche Rev," Jan.

Africa:
The Exodus of Mussulman Algerians, by H. Marchand, "Questions Diplomatiques," Jan. 16.
Tripoli; Turkey, Italy, etc.:
Dillon, Dr. E. J., on, "Qrly. Rev," Jan.
Sighele, S., on, "La Revue," Jan. 1.
Morocco; France, Germany, England, etc.:
Brandt, M. von, on, "Deutsche Rundschau," Jan.
Causse, J., on, "Questions Diplomatiques," Jan. 1.
Hagen, M. von, on, "Deutsche Rev," Jan.
Morel, E. D., on, "Nineteenth Cent," Feb.
Thomasson, Commander de, on, "Questions Diplomatiques," Jan. 16.
Symposium on, "Correspondant," Jan. 25.
The French Congo and the Franco-German Agreement, by F. Challaye, "Rev. de Paris," Jan. 15.
Black and White in South Africa, "Colonial Office Journal," Jan.
British East African Problems, by Sir H. Seton-Karr, "Nineteenth Cent," Feb.
The Native Problem, by Col. H. E. Rawson, "Jrnal. of the African Soc," Jan.

Alsace-Lorraine and Its Constitution:
Leroy, M., on, "Grande Rev," Jan. 25.
Villamur, R., on, "Nouvelle Rev," Jan. 15.

Austria-Hungary:
The Question of a French Loan to Hungary, by A. Chéradame, "Questions Diplomatiques," Jan. 1 and "Correspondant," Jan. 25.

Belgium:
The Religious Situation, by M. Defourny, "Oxford and Cambridge Rev," Jan.
The Liberal Party and Socialism, by C. Woeste, "Rev. Générale," Jan.
The Flemish Question, by G. Kurth, "Rev. Générale," Jan.

Brazil: American Policy, by H. Lorin, "Questions Diplomatiques," Jan. 16.

China:
The Revolution, etc.:
Brandt, M. von, on, "Deutsche Rev," Jan.
Kinnosuke, A., on, "Amer. Rev. of Revs," Feb.
Pouvourville, Comte A. de, on, "La Revue," Jan. 15.
Russo-Chinese Relations, "Edinburgh Rev," Jan.
The Chinese Army, by A. de Tarlé, "Nouvelle Rev," Jan. 15.

Fiji: A Crown Colony, by Sir E. im Thurn, "Quarterly Rev," Jan.

Finland and the Third Duma, by J. J. Caspar, "Grande Rev," Jan. 25.

France:
The France of M. Caillaux, by Verax, "English Rev," Feb.
French Democracy and Secret Treaties, by E. Bourgeois, "Grande Rev," Jan. 25.
French Patriots and English Liberals, by L. Jerrold, "Fortnightly Rev," Feb.
Finance and Diplomacy, by A. Chéradame, "Correspondant," Jan. 25.
French Socialism in 1911, by M. Lémozin, "Mouvement Social," Jan.

Germany and Prussia:
The Reichstag Elections:
Arons, L., on, "Sozialistische Monatshefte," Jan. 11.
Blondel, G., on, "Correspondant," Jan. 25.
Kauffmann, Dr. R., on, "Deutsche Rev," Jan.
King, Joseph, on, "Contemp. Rev," Feb.
Le Conte, R., on, "Questions Diplomatiques," Jan. 1.
Tibal, A., on, "Grande Rev," Jan. 10.
Imperial Finance and the Elections, by Prof. Wittschewsky, "Konservative Monatsschrift," Jan.
England and Germany," by Sydney Brooks, "Forum," Jan.

India:
King George and India, by Sir W. Wedderburn, "Contemp. Rev," Feb.
Coronation Concessions, by Sir J. D. Rees, "Fortnightly Rev," Feb.
Religion and Revolution, by E. Piriou, "Grande Rev," Jan. 25.

Italy: Italian Nationalism, by S. Sighele, "La Revue," Jan. 1.

Japan: An American Apostle of Peace in Japan, by W. T. Ellis, "Amer. Rev. of Revs," Feb.

Persia, by R. Machray, "Fortnightly Rev," Feb.

Portugal: The Anti-Clerical Party, by Prof. C. Torrend, "Dublin Rev," Jan.

Russia: Agrarian Reform, by A. A. de Mokeevsky, "Revue des Deux Mondes," Jan. 15.

South America (see also Brazil):
South America and the Future of the Latin Peoples, by F. G. Calderon, "La Revue," Jan. 1.

Turkey:
Turkey under the Constitution, "Quarterly Rev," Jan.
The Internal Situation and the Effect of the War, by H. C. Woods, "Fortnightly Rev," Feb.
The Breakdown of Turkey, by Dr. E. J. Dillon, "English Rev," Feb.

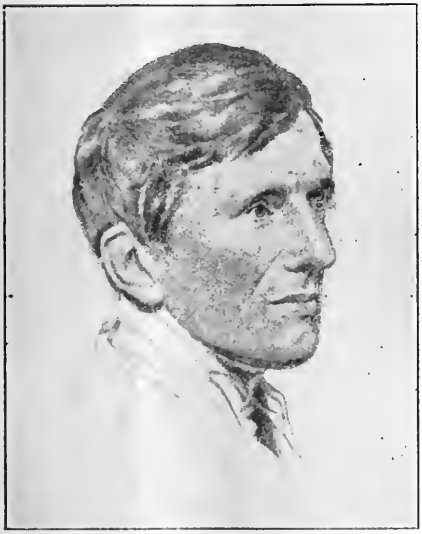
United States:
The Science of Political Corruption, by P. McArthur, "Forum," Jan.
Initiative, Referendum, and Recall, by J. Bourne, Jr., "Atlantic Mthly," Jan.

West Indies: The West Indian Recovery, by Norman Lamont, "Contemp. Rev," Feb.

BOOKS OF THE MONTH.

THE LIFE OF CARDINAL NEWMAN.*

No one can properly write of Cardinal Newman who is not an Oxford man, and an Oxford man of the first half of the nineteenth century. For



JOHN HENRY NEWMAN.
From a drawing in the possession of H. E. Wilberforce, Esq.
(*Frontispiece to Vol. I.*)

although Newman became a Roman Catholic, he was first, foremost, and all the time, the fine fruit of Oxford culture. He did some notable things after he left Oxford. But it was when he was at Oxford that he dominated the religious evolution of his time. As I am not an Oxford man, nor a University man of any kind, I am the rankest of rank outsiders when set down before a book like Mr. Ward's. With frank humility, therefore, I abstain from any attempt to write any appreciation of this powerful intellect, and confine myself to the more modest task of extracting from these two portly volumes some passages which are of permanent interest, dealing, as they do, with living questions of to-day, instead of trying to revive the interest formerly excited by the controversies associated with the name and fame of Cardinal Newman. What I think will most interest and edify my readers is not to rehash the story of ancient strife, but to let them read, in Newman's own words, what he believed upon the vital matters of life and death, and the life after death.

HIS EVANGELICAL FAITH.

First and foremost Newman was the Evangelical Christian. He was converted under Calvinistic influences when he was still in his teens. It was not the ordinary Methodist conversion in form, but it was the same thing in essence:—

"I believe," he writes, "that the inward conversion of which I was conscious (and of which I am still more certain than that I have hands and feet) would last to the next life, and that I was elected to eternal glory." (Vol. I., p. 30.)

He speaks of "the reality of conversion as cutting at the root of doubt, providing a chain between God and the soul that is with every link complete. I know I am right. How do you know it? I know that I know." (Vol. I., p. 31.)

When he came near to the gates of death, and he looked back over nearly four score years of life, he declares that if he had to give a reason for his full and absolute devotion to the Catholic Roman Church he would say:—

Those great and burning truths which I learned when a boy from Evangelical teaching, I have found impressed upon my heart with fresh and ever increasing force by the Holy Roman Church. That Church has added to the simple Evangelicalism of my first teachers, but it has obscured, diluted, enfeebled nothing of it. On the contrary, I have found a power, a resource, a comfort, a consolation in our Lord's Divinity and atonement, in His real presence in Communion, in His Divine and Human power, which all good Catholics indeed have, but which Evangelical Christians have but faintly. But I have not strength to say more. (Vol. II., p. 527.)

HIS CREED IN VERSE.

In 1890, writing to a friend, he says: "I send you what I call my creed":—

Soul of Christ, be my sanctification;
Body of Christ, be my salvation;
Blood of Christ, fill all my veins;
Water of Christ's side, wash out my stains;
Passion of Christ, my comfort be;
O good Jesus, listen to me.
In Thy wounds I fain would hide,
Never to be parted from Thy side,
Guard me should the foe assail me;
Call me when my life shall fail me,
Bid me come to Thee above,
With Thy Saints to sing Thy love,
World without end. Amen.
(Vol. II., p. 536.)

* "The Life of John Henry Newman," by Wilfrid Ward. 2 vols. 36s. net (Longmans and Co.)

Not a word here, be it noted, to which the extremest Protestant could object.

HIS MINIMISING OF INFALLIBILITY.

Nothing is more noteworthy in reading this story of Newman's life than the evidence which it affords of the exceeding fallibility of Catholics. Verily it is true that if the Church of Rome be all that Newman claimed for it, no one saw better than he how very human an institution it was. It may indeed be compared to mortal man. He is the Temple of God, within him dwells the Holy Ghost, but it is incarnate in a body the law of whose members wars against the Spirit of Christ. So it is with the Church as Newman conceived it. No man asserts more strongly than he his faith in its divine origin, inspiration and authority. But few men have insisted more vigorously upon its limitations, the errors, the fallibility of its members Cardinal Manning,' who figures in this book as the great protagonist of Newman, agreed with him in this. How often he would say to me: "Do not fall into the mistake of confounding the utterance of any parish priest with the authentic declaration of the mind of the Church." I used to tell him that since the Bishop of Beauvais burned Jeanne d'Arc as a witch whom the Infallible Pope was hereafter to canonise as a saint, everyone had the widest licence to reject as possibly mistaken the decisions of any ecclesiastic. "Excepting those of the Pope," he would reply; "when speaking *ex cathedra* he decides whether any disputed doctrine does or does not belong to the original deposit of faith." In talking to me Manning was as much a minimiser as Cardinal Newman himself. Newman's famous saying, "The Rock of St. Peter on its summit enjoys a pure and serene atmosphere; but there is a great deal of Roman malaria at the foot of it," may be paralleled by Manning's caution to me. "When you go to Rome do not judge the Church by what you find at the Vatican. Rather judge it by the simple piety of Oberammergau. For Rome is the great centre of the wirepullers of the Church, and wirepullers are not the best source in which to seek the spirit of any institution."

THE INSPIRATION OF HERETICS.

Speaking at South Place Institute last month, I claimed the right to blaspheme—or to appear to men to blaspheme—as the fundamental right of every Christian man. Newman would have recoiled from the phrase, but no one recognised the truth underlying Lowell's dictum that "All men of orthodox may be inspired." It was, indeed, his theory of the Church that the initiative of inspiration was not to be looked for from the collective Church. The new truth never came from the Pope or the governing bodies of the Church, but always from individuals who were often accounted as heretical, before the Church as a whole discovered that their heresy was God's truth. He was lost in admiration of the "strong-minded and heterodox Tertullian," and of the "scarcely orthodox Eusebius." "Heretical questionings," he declared in the Apologia, "have been transmuted by the living power of the Church into salutary truths." This is a euphuistic way of admitting that the heretic often converted the church to his heresy. Newman himself was looked at askance as heretical by many of those in high places, or it not heretical at least not exactly loyal. I may be wrong, but the net impression left on my mind after reading the account given by Mr. Ward of the difficulties and obstacles with which Newman had to contend in his loyal and whole-hearted effort to serve the Catholic Church, that of the Roman Church, like the House of Israel it might be said in the stinging words of the proto-martyr Stephen, who by the way was stoned as Christ was crucified on a charge of blasphemy:—

> Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did so do ye. Which of the prophets have not your fathers persecuted?

To the very last, says Mr. Ward, the feeling of regret for lost time would at times find fresh expression. The opposition of men—of good men—had for years defeated so many of his efforts. These "good men" were those who occupied the chief seats in the Romanist synagogue.

THE MISSION OF HIS LIFE.

Newman was not made Cardinal until he was seventy eight years old. When he received the red hat he made a speech in which he thus defined the work to which he had devoted the whole of his life:—

> For thirty, forty, fifty years I have resisted to the best of my powers the spirit of Liberalism in religion. Never did Holy Church need champions against it more sorely than now, when, alas! it is an error overspreading, as a snare, the whole earth; and on this great occasion, when it is natural for one who is in my place to look out upon the world and upon Holy Church as in it, and upon her future, it will not, I hope, be considered out of place, if I renew the protest against it which I have made so often.
>
> Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with any recognition of any religion, as *true*. It teaches that all are to be tolerated, for all are matters of opinion. (Vol. II., p. 460.)

Liberals do not teach that all religions are true. They say that there is some truth in all the religions, and they affirm with Newman's writings and life before their eyes that least of all in the Church of Rome can they find truth pure and undiluted without any admixture of human error. And as for the intolerant arrogance which claims for any human institution, no matter how divinely it may be inspired and directed, the right to declare that it has

the exclusive possession of the truth it is best answered by quoting Newman's own words:—"I think it a usurpation too wicked to be comfortably dwelt upon, when individuals use their own private judgment in the discussion of religious questions . . . for the purpose of anathematising the private judgment of others." "The principle of minimising is necessary, for a wise and cautious theology" led him to declare that he put "conscience, a divine voice speaking within us," before the Pope, that only the *Schola Theologorum* was competent to determine the force of Papal and Synodal utterances, and that instances frequently occur when it is successfully maintained by some new writer that the Pope's act does not imply what it has seemed to imply. He quotes Bellarmine with approval when he declared: "It is lawful, I say, to resist the Pope (if he assaulted souls, or troubled the State, or strove to destroy the Church) by not doing what he commands and hindering the execution of his will."

HIS DIFFICULTIES IN ENGLAND.

Newman in his Biretta speech on assuming the red hat confided to his sympathetic hearers the difficulties which confronted his campaign against Liberalism in England. "The misfortune with us," he said naively, "is that it (the Liberalising movement) does not necessarily arise out of infidelity." It is due partly to the Nonconformist belief that Church and State are best apart, and partly to the fact that our Government is popular and the electors are of all religions. "All action would be at a dead lock unless the subject of religion is ignored." Further there is much in the Liberalistic theory that is good and true. "Never was a device of the enemy so cleverly framed and with such promise of success."

HIS ANTI DEMOCRATIC BIAS.

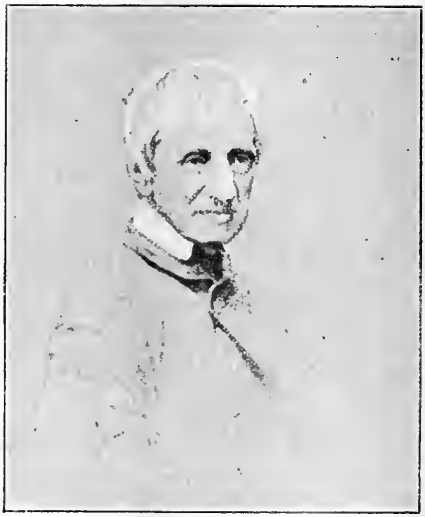
Newman was a consistent enemy of democracy. He detested and deplored the passing of the Reform Act of 1832. He had sufficient insight and sympathy to say, "If I were an Irishman I should be (at heart) a rebel." In 1881 he wrote:—

> I am no politician. I have long thought that the Irish would gain Home Rule in some shape, and that both because of the issue of the series of past conflicts with Great Britain, which seems to portend it, and because of Greece, Belgium, Lombardy, Hungary and Bulgaria. But I am no advocate for such issue; rather, it seems to me a blow on the power of England as serious as it is retributive. (Vol. II., p. 518.)

There is nothing to show in these volumes that he ever sympathised in the least with the liberation of any of these nations. His old friend Dean Church was enthusiastic for the liberation of the Slavs in 1877. But Newman does not seem to have been conscious of the liberating work of Russia in the East. He was intensely interested in the Crimean war, and the death of Gordon affected him deeply. "The sacrifice of Gordon" (for such he judged and termed the General's fate) "had the same effect upon his bearing as a personal loss. He felt it as an almost unparalleled disgrace to the country. It was a subject of very solemn reflection, of which he could barely speak. This strong feeling about it never really died in him."

HIS PERSONAL LIKINGS.

Newman, like other men, had his likes and dislikes. Here is a list of the saints whose intercession



JOHN HENRY NEWMAN IN 1873.
From an engraving by Joseph Brown.
(*See Vol. II.*)

he invoked when in 1864 he felt himself in the near presence of death:—

1ST CATEGORY.
St. Joseph.
St. Philip Neri.
St. John the Evangelist.
St. John the Baptist.
St. Henry.
St. Athanasius.
St. Gregory Nazianzen.
St. Chrysostom.
St. Ambrose.

2ND CATEGORY.
St. Peter.
St. Gregory.
St. Leo.

3RD CATEGORY
The Great Apostle.
St. Paul.

Newman was passionately fond of music. He was an accomplished violinist. His favourite composer was Beethoven, whom he called "the gigantic nightingale." He was disappointed in Mendelssohn's *Elijah*, but was fascinated by Cherubini's First Requiem in C Minor. His favourite Fathers were St. John Chrysostom and Tertullian. Second to them were St. Basil, the two Gregories and St. Anthanasius. He admired Byron, did not like Wordsworth, was very fond of Crabbe, and he adored Southey. Of classical poetry he preferred the Odyssey, the Georgics and the Prometheus of Æschylus. He preferred Euripides to Sophocles. Of the moderns he delighted in Scott, Thackeray, Trollope and Mrs. Gaskell. He did not care for George Eliot, but he was very fond of Fouqué's "Undine" and "Sintram."

"LEAD, KINDLY LIGHT."

Mr. Ward does not tell us much about "Lead, Kindly Light," which, he says, is perhaps the most popular modern hymn in the language. But he tells us that the hymn was constantly on his lips during the "encircling gloom" of the years immediately before he received the Cardinal's hat:—

The Oratorian Fathers who remember that time speak of the years between 1875 and 1879 as very sad ones for Newman. His silence and depression were very noticeable to those who lived with him. The solemn conviction that he must think no more of an earthly future, but prepare to follow his friends who had gone, was never absent from his mind. Yet what he had done as a Catholic seemed as yet so fragmentary, so incomplete, accompanied with so much of failure! During all these years he had ever repeated "Lead, Kindly Light, amid the encircling gloom." He had hoped to see a path of useful work open out from the surrounding obscurity. "Have patience and the meaning of trial will be made clear" was the assurance which he constantly preached to himself. Now, however, he was nearer eighty than seventy, and the inexorable march of time seemed to bid him finally to put away further hope so far as this world was concerned. His life had had its successes, and, in later years especially, its heavy trials. The cloud which seemed to hang over him, the evil report in many Catholic circles of his falling short of wholehearted loyalty to the Church, because his duty to truth had held him back from the extravagant language which was demanded by so many as the watchword of orthodoxy, must be accepted as an irreversible fact. His companions felt that these were years of depression if of resignation. (Vol. II., p. 131.)

THE ROAD TO ROME.

Writing to William Froude in 1870 Newman thus sums up "the course of thought" by which he was landed in Catholicity:

It consists in three propositions: that there has been or will be a Revelation: that Christianity is that Revelation; and that Catholicity is its legitimate expression; and that these propositions naturally strengthen the force of each. But this is only how it should sum up, in order to give outstanders an idea of my line of argument, not as myself having been immediately convinced by abstract propositions.—(Vol. II., p. 589.)

But he repudiates the theory that having gone to Rome he is bound to sacrifice the right of his conscience or his reason. The following passage is worth remembering:—

To none indeed of the opinions of the schools, nor to the reasonings even of the Councils and Popes are we bound; none are *de fide*; none but may be changed. I think there was a day when the whole body of divines was opposed to the doctrine of the Immaculate Conception. Two great men, St. Bernard and St. Thomas, threw back the reception of it six hundred years. The Jesuits have reversed the long dominant opinion of St. Augustine of absolute predestination, and have been confirmed by two saints, St. Francis de Sales and St. Alfonso. On the other hand, sometimes a doctrine of the schools has been made a dogma; that is, has been pronounced a portion of the original revelation; but this, when it has occurred, has been no sudden extempore procedure, but the issue of long examination and the controversy of centuries.—(Vol. II., p. 591.)

MISCELLANEA.

It is startling to come upon a passage like this in the letters of so conservative a thinker. Discussing the claims of various saints to be regarded as Doctors of the Church, Newman says:—

I do not even clearly see why a woman has never been pronounced a Doctor, for though St. Paul says they are to keep silence in the Churches he is speaking of ecclesiastical and formal teaching, not of the supernatural gifts and great works of St. Catherine of Sienna.—(Vol. II., p. 574.)

Newman's style has so frequently been praised that it is interesting to learn that he wrote laboriously. He was even fidgety. He could not write with a bad pen, and he hated steel pens. The following were the notes which he drew up for his own guidance when composing sermons:—

1. A man should be in earnest, by which I mean he should write, not for the sake of writing, but to bring out his thoughts.

2. He should never aim at being eloquent.

3. He should keep his idea in view, and should write sentences over and over again till he has expressed his meaning accurately, forcibly and in few words.

4. He should aim at being understood by his hearers or readers.

5. He should use words which are likely to be understood. Ornament and amplification will come spontaneously in due time, but he should never seek them.

6. He must creep before he can fly; by which I mean that humility, which is a great Christian virtue, has a place in literary composition.

7. He who is ambitious will never write well; but he who tries to say simply what he feels . . . will be eloquent without intending it, and will write better English than if he made a study of English literature.

THE DREAM OF GERONTIUS.

His "Dream of Gerontius," which General Gordon read and reread during the last tragic days at Khartoum, was written when Newman believed he was at the point of death:—

He set down in dramatic form the vision of a Christian's death on which his imagination had been dwelling. The writing of it was a sudden inspiration, and his work was begun in January and completed in February, 1865. "On the 17th of January last," he writes to Mr. Allies in October, "it came into my head to write it. I really can't tell how. And I wrote on till it was finished on small bits of paper, and I could no more write anything else by willing it than I could fly." To another correspondent also, who was fascinated by the Dream and longed to have the picture it gave still further filled in, he wrote: "You do me too much honour if you think I am to see in a dream everything that is to be seen in the subject dreamed about. I have said what I saw. Various spiritual writers see various aspects of it; and under their protection and pattern I have set down the dream as it came before the sleeper. It is not my fault if the sleeper did not dream more. Perhaps something woke him. Dreams are generally fragmentary. I have nothing more to tell."—(Vol. II., p. 78.)

HIS THEORY OF LIFE AFTER DEATH.

One of the most interesting pages in Mr. Ward's book is to be found in the Appendix. It is as follows:—

August 29th, 1875.

A few days ago (on August 22nd) an old lady died suddenly—so suddenly that her daughter had gone away for a week—and she was well enough to enjoy the garden her daughter says "quite suddenly, from the breaking of something in her lungs." She had a strange dream two nights, or one night before she died. She thought her daughter, who had died in wedlock ten years since, appeared to her in shining light, and said, "Mother, I am permitted by God to come and speak to you, before you leave the earth." She then asked her, "Are you in heaven? Are you happy?" "Not yet in heaven," she was answered, "but, O so happy! Busy, busy for God—doing work for Him." The old mother asked what work? "Not employments as on earth we see and know differently," and she added, "I cannot tell you more than I am permitted by God." Her mother asked if she knew what passes here, she said, "No, nothing since I left the earth; I remember my own life perfectly, but nothing after." Then she asked by name after her husband and children and each of her brothers and sisters. This dream left the lady "perfectly radiant from henceforth." At this time she "seemed quite well."

It seems to me a very remarkable dream, as being very unlike what would occur to a Protestant, as the lady was, nay to most Catholics. First, there is no immediate introduction into heaven for the departed soul. Secondly (though nothing is said of penal suffering), there is definite mention of the *quadam quasi purga* of St. Bede and various Holy Virgins. Thirdly, there is the mention of employments which cannot be described—which is a metaphysical thought strange as occurring to an old lady. Fourthly, the statement of the soul's ignorance of what goes on here is against the grain of Protestant, not to say Catholic, anticipations. Fifthly, the vivid remembrance (contemplation) of its own past life is not commonly attributed by Protestants to the separated soul. And sixthly, there is no suggestion, which is so familiar a thought with Protestants, not to say Catholics, of the dead enjoying the society of their dead friends. Where did the lady get the ideas which make up this dream? And then its coming, if there is no inaccuracy in the account, to warn her, of her approaching death, at a time when she was in no serious state of weakness or with other physical intimation of what was coming.

I am the more struck with the dream, because I have either long or at least lately held about the intermediate state of all the six points I have enumerated. The first, of course, because it is an article of Catholic faith. The second, since I wrote in 1835, "They are at rest," etc. The third I have thought about much lately, our dense ignorance being painfully brought home to me by the death of friends lately. The fourth from the silence of Scripture on the subject. Of course the instance of saints who enjoy the beatific vision is not in point. Nor does the ignorance of the departed concerning us preclude their praying for us. The fifth, as in my verses in 1832, "My hope is now," etc. And the sixth from the circumstances of the resurrection being spoken of in Scripture as the time when there is a restoration of all things, and, as we may suppose, a meeting of friends. Before that the departed, as such, are not members of the heavenly "Curia."

Not till then, it even then our duty being, when we lose those who have been hitherto the light of our eyes, not so much to look forward to meeting them again as to take their removal to fix our thoughts more steadily and our love on Him, who is the true Lover of Souls, recollecting the great danger we lie under of making an idol of the creature instead of cherishing the intimate conviction that God alone can be our peace, joy and blessedness.—(Vol. II., p. 567-8.)

Compare this dream and Newman's comments with Mr. Leadbeater's account of the After Death state quoted elsewhere from the *Theosophist*. The experience of Newman's old lady coincides with that of most of the spirits with whom I have been permitted to communicate, with one exception. They are not, as a rule, ignorant of what passes here after their death. There may, however, be exceptions, and this may be one of them. Newman evidently inclined to believe that it was the rule and not the exception.

HIS CONCEPTION OF PURGATORY.

Here are some extracts setting forth his theory of Purgatory:

December 4th, 1875.

I think what a severe purgatory it would be, though there were no pain at all, but darkness, silence and solitude, and ignorance where you were, how you held together, on what you depended, all you knew of yourself being that you *thought*, and no possible anticipation, how long this state would last, and in what way it would end, and with a vivid recollection of every one of your sins from birth to death, even though you were no more able to sin, and knew this, and though you also knew you were.

Or, again, supposing the phenomena of sleep and dreaming arise from the absence of the brain's action, and the feeble, vain attempt of the soul to act without the brain, so that without a brain one cannot think consecutively and rationally, and that the intermediate or disembodied state, before the elect soul goes to heaven, is a helpless dream, in which it neither can sin on the one hand, any more than when a man sins when dreaming now, but on the other cannot be said to exercise intellect or to have knowledge

September 10th, 1876.

I suppose, when we are brought into the unseen state, we shall find things so different from what we had expected that it would seem as if nothing had hitherto been revealed to us; or, more exactly, it will be like our first sensations on personally knowing a man whom we had known hitherto only by his writings, when we are led to say that he is so unlike, yet still like, what we anticipated.—(Vol. II., p. 568.)

IN CONCLUSION.

Mr. Wilfrid Ward has done his work conscientiously and well. It was no light task to condense even into two portly volumes the sublimated essence of the voluminous correspondence of a copious letter-writer, who went on writing almost till his death. Newman to the twentieth century is almost as remote a figure as Chillingworth. But he was a good man, who was much persecuted by the Church he adored; and although it is almost inconceivable that a recognition of the truth of other religions should have appeared to him as the Antichrist of our time, there is no danger that any of the present generation will be tempted by this book to share that eccentric delusion. Indeed, as I have already said, the net effect of its perusal is to strengthen our conviction as to the fallibility of those who act and speak in the name of "Holy Church."

MRS. BARCLAY'S NOVELS.

Much attention has been attracted by the enormous sale of "The Rosary," 350,000 having been sold in two years. By some critics this novel has been condemned as being full of glaring sentimentality. Sentiment has been well defined as "susceptibility of emotion"; lacking this quality no book can reach the necessary level of interest to mortals, men or women either. It is a delightful surprise to find a writer command widespread popularity who, eschewing crime and vice, chooses rather to tell of reverence, courage, love, and self-denial. Mrs. Barclay possesses the qualities which endeared Elizabeth Wetherell and Mrs. Craik to a former generation, but she is nevertheless a woman of her own generation. In "The Rosary" the chief action is centred round a high spirited woman, who, not being pretty, has thought love impossible, and without love will not marry; and a brilliant artist, who having learned, as in a lightning flash, her beauty of soul, desires to marry her. The incidents depicted are not unusual, and yet there is a something which vibrates with subdued vehemence, making the players live for the reader and the play to become more and more enthralling. The tense chord of half suppressed passion elevates and stimulates the reader to a high level of expectancy, enchaining his interest without break until the authoress sees fit to bring her story to a close.

The author's latest book, "The Following of the Star," opens in a remote Hampshire parish, where a young missionary who has been invalided home from Africa is brought into sympathetic contact with Diana, a lady young and wealthy. Diana invites David, the missionary, to dinner, in order to make

MRS. BARCLAY.
Author of "The Rosary," etc.

an astounding proposal, but her courage fails her, and instead she gets from his simplicity fresh views of what faith in God means to a believer. By a provision in her uncle's will she must become penniless unless she marries within a year of his death. She has never met a man whom she can love, and, necessity compelling, she proposes a bargain with David. He is going to Africa never to return, and as his mission station is unfitted for a woman, Diana desires a formal marriage with him on his way to his ship, she on her part promising to help him in his work out of her abundance. David passes through a mental and spiritual conflict, but in the end consents. The description of his struggle is one of the finest passages in the book, only to be matched with that when, after a long absence, Diana discovers that she really loves him. She leaves her home to give help in a hospital, and there one night, standing in her room, she listens to the singing of a hymn in a neighbouring mission chapel. "Who can gauge the power of an inspired hymn of prayer? As the simple melody rose and fell, sung by hundreds of believing hearts, Diana became conscious of an unseen Presence in the midst, overshadowing the personality of the minister, just as in the noble monument to Phillips Brooks outside

his church in the beautiful city of Boston, the mighty, tender figure of the Master overshadows the sculptured form of the great preacher. The presence of the risen Christ was there, the Power of the risen Christ then and there laid hold upon Diana. She saw herself. She understood now and felt strangely, sweetly one with David. He in the wilds of Africa, she in a hospital in the heart of London's busy life, were each presenting their offering of myrrh, and God had overruled their great mistake." The book with its religious appeal is hardly likely to reach so wide an audience as "The Rosary," but the story is told with insight and rare sympathy, and the fact that already 150,000 copies have been sold is due chiefly to the popularity of "The Rosary."

"THE AMERICAN PEOPLE."

This volume continues Mr. Low's critical survey commenced in "The Planting of a Nation," and students in search of a reliable guide could do worse than adopt Mr. Low's *obiter dicta* on matters American. The book represents a vast amount of study and much careful reading, for Mr. Low is not addicted to casual remarks, nor tempted by alluring theories devoid of any statistical or historical base. This is the reader is a defect of the author's quality; he will not let himself go for the sake of the picturesque, and every line seems to

MR. MAURICE LOW.
Author of "The American People."

breathe argument against those who have the temerity to disagree with the particular statement or fact approved by the author. The chapters dealing with the growth of the Colonial spirit and the power of the States to absorb an alien population are excellent, and the volumes are not likely to be out of date for a generation.

"BRITISH COLUMBIA MAGAZINE."

BRITISH COLUMBIA is a land of high hopes and immense potencies. Her ambitions and her possibilities are well reflected in the *British Columbia Magazine* for December, which is described as a Development Number. There are sketches of the adventurous of most recent pathfinding for the Pacific Highway from Seattle to Hazelton, a paper on the development of roads, sketches of Vancouver Island, as the scene of lumbering and reforestation; of Vancouver City as a city of beautiful homes. There is an account of the German aristocrat, Alvo von Alvensleben, who has been one of the chief makers of Vancouver, and is yet only thirty three years of age. There is a character sketch of Secretary Knox, which is very dubious about him. There is the statement of a colossal harbour scheme for Vancouver. In addition there is a gratifying feature in this new world of the West. "Our germ of art" is not neglected. There is an appreciation of the exhibition under the auspices of the British Columbia Society of Fine Arts. F. B. Vrooman, the editor, is emphatic in his assertion of British Imperialism, and demands that proper attention be given to national defence, "build ships, build docks."

FOUR MAGAZINES IN ONE.

FOR a long time now *System* has maintained its place as the foremost business magazine in the United States and Great Britain. It has recently absorbed three of its rivals—*Modern Business*, the *Magazine of Commerce*, and the *British Exporter*, combining in itself the best features of the three. Its articles are always helpful, always with reading, and thoroughly practical, being written by masters of the particular business to which they relate. The January number has a particularly useful article by Mr. John Williams, indicating how the letter copying machine has completely revolutionised the production of correspondence. Its possibilities are only beginning to be realised. On a good class of duplicating machine 50,000 letters can be turned out in eight hours, the only expense being that of an operator to feed and regulate. Such machines, properly used, have saved hundreds of pounds to numberless firms.

INSURANCE NOTES.

At a recent meeting of the shareholders of the Derwent and Tamar Assurance Co., held at Hobart, resolutions for the sale of the company's interests to the London and Lancashire Insurance Company Ltd., were approved.

A destructive fire occurred in the heart of Melbourne on 4th March, when Briscoe and Co.'s warehouse, of four stories and basement, was gutted, and the building partially destroyed. Heavy damage was also caused to adjoining buildings.

During the year ended 31st December last the Standard Fire and Marine Insurance Company of New Zealand Limited earned an income of £139,244, and expenditure amounted to £120,732, an increase in the former of £12,580 over the 1910 figures. Losses, reinsurances and charges, however, were heavier in the term under review, and the net result is £2097 less. The balance available is £26,449, of which £10,000 is placed to the reserve fund, raising it to £80,000. Dividend of 8 per cent., half of which was paid in June, and bonus of 6d. per share, absorb £8500, leaving a balance of £7949 to be carried forward. The paid capital is £75,000, sundry creditors stand at £2858, and appropriation for unadjusted losses figures at £4546. Assets amount to £203,354, of which £98,964 are loans on mortgage, £20,560 real estate, £52,083 debentures and fixed deposits, £10,989 cash, £16,557 balances due, and minor items.

Commenting on the recent big fire at Briscoe and Co.'s warehouse in Little Collins-street, Melbourne, Mr. H. B. Lee, the superintendent of the Fire Brigade, condenses his proposals under three heads:—

1. Greater care in rudding premises of inflammable material, such as rubbish and packing.

2. Proper watching, with automatic appliances to check the watchman.

3. First aid instalments for suppressing the first outbreak.

Mr. Lee states that very great carelessness is shown in allowing refuse, straw and other packing material to accumulate. The general tendency is to say that the duty of watching and inspecting should be placed on the shoulders of the police and the municipal authority; but any such transfer of duty and responsibility would be unworthy of the business men of a great city. To pay insurance premiums and to assist in the maintenance of an efficient fire brigade are the first and most obvious precautions to take; but far too many business men go no further. Scrupulous care should be taken that all risks of an outbreak are provided against. This is not only a proper business precaution; it is a part of the duty which every business man or firm owes to the community. A thorough watch should be established, coupled with the use of the automatic appliance which Mr. Lee recommends for at once detecting any failure, such as the fire brigade itself has in operation.

Net premiums earned by the Merchants' Marine Insurance Company Ltd. for 1911 were £256,138, and claims paid were £57,808, or 22½ per cent. The amount standing to the credit of the 1910 account on December 31, 1911, was £54,232, and after deducting expenses and adding interest there remained a balance of £51,845. The sum of £10,000 was transferred to underwriting suspense account, leaving a profit of £11,845. The directors recommended the payment of a dividend of 1s. 6d. per share free of tax, which, with the interim dividend paid in July, made the year's dividend 6 per cent. In view of the 1910 result a bonus of 9d. per share was also recommended, making in all 7½ per cent. for the year. The capital of the company is £125,000, and the reserve fund is also shown at £125,000, while underwriting suspense account is £10,355, and creditors for returns and reinsurance £15,067, while the balance from income and expenditure account, subject to outstanding risks, was £150,040, making the balance-sheet total £156,278. Among assets, securities and bank deposits appear at £391,046, the market value being £362,543.

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The Redcross Knight—Part II
Prince Want-to-Know
The Christmas Stocking
Illustrated Recitations—Part II.
Pictures to Paint
Shock-Headed Peter
Little Snow-White
Fairy Tales from Africa
The Christmas Tree
First Birdie Book
Fairy Tales from China
The Story of the Robins
From January to December
The Babes in the Woods
Father Christmas
The Fairy of the Snowflakes.
The Ugly Duckling
More Nursery Rhymes
The Enchanted Doll
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