

religious doctrine of *Karma*, which lands those who believe in it in a tangled maze. The consequence of this doctrine, to the believer, is that "all existence in this world is suffering and sorrow"; the Hindu's ambition is not to prolong it but to escape from it. In these circumstances how can life be anything but a joyless existence? We are told of the measures which have been, and are being, taken to combat the evil of malaria, a most difficult matter when such a large area is concerned. These are based on the discoveries of Sir Ronald Ross and others, and are being carried out on a large scale, with ultimate benefit to the people.

Lord Ronaldshay always wants to get to the origin of things, and this adds enormously to the interest of what he has to say. Some of his pen pictures are delightful, as where he describes dawn on the Frontier; they vividly recall the scenes with which the Anglo-Indian is familiar.

It has not been possible to do more than touch on some of the topics with which this book deals. We thoroughly recommend it to all who would know about India; it is written in a pleasant style and is the result of much study and experience acquired on the spot. The reader will find something of interest on almost every page.

H. L. C.

The Ascent of Man.

Making of Man: a Study in Evolution. By Sir Oliver Lodge. Pp. 185. (London: Hodder and Stoughton, Ltd., 1924.) 3s. 6d. net.

SIR OLIVER LODGE is unique among our men of science in commanding public attention on general and religious questions, as well as on the branch of science which he has made his own. Hence the little book before us will have a large audience, rather for its qualities of inspiration and feeling than for any definite contribution to its special subject. For on the biological side it is extremely scanty, and compares curiously in this respect with the volume of somewhat similar size and title from Prof. J. Arthur Thomson which we noticed a few months ago. The latter was from the pen of a biologist, this of a physicist, who has adopted with passionate conviction some highly speculative theories on psychical phenomena. But the book shows how perfectly Sir Oliver has learnt to use his great power of clear and simple exposition in the service of the religious propaganda which has now become the main interest of his life. The language is always effective and moving, though the sentiments are often obvious enough and where he draws on his own province of physics, the illustrations are extra-

ordinarily apt and sometimes beautiful. The concluding analogy of the Sun and the Divine is one of the best things of the kind we have ever seen.

But it is only fair to point out to intending readers that they must not expect a scientific treatise. For the shortest summary of the biological or sociological evolution of man, they must look elsewhere, e.g. to the little book by Prof. J. Arthur Thomson. Here we have rather a series of sermonettes, variations on the theme that the human spirit is an emanation of the Divine, that we may trace in its history clear evidence of an upward movement, that this movement is the result of continued effort, and that we can only attain a belief in "rational optimism," in the divine governance of the world for good, by seeing in this "effort" the necessary condition of any movement. It is here that Sir Oliver's physical analogies are most to the point. He shows in an early chapter how all change in movement involves force, and how all force implies resistance. This leads to the argument that evil is, philosophically considered, only the reaction implied in action. Things are not "done easily by nod, even by the Deity."

As the book thus becomes within its limits rather a philosophical, religious treatise than a scientific work, one would like to see some of these philosophical conceptions more deeply penetrated. But even this sense of insufficiency does not prevent a real outburst of gratitude and admiration for the veteran thinker and writer, who thus in the evening of his life puts forth such an inspiring exposition of his beliefs on the deepest personal questions which move us all; and, though he shows his own convictions on psychical phenomena by frequent reference to "the other side," he does not allow this prepossession to disturb the general argument. Men of all views, in fact, can find something to their advantage in the "Making of Man."

F. S. MARVIN.

Prehistoric Times.

Ancient Hunters and their Modern Representatives. By Prof. W. J. Sollas. Third edition. Pp. xxxvi+697. (London: Macmillan and Co., Ltd., 1924.) 25s. net.

IT is nine years since the second edition of Prof. Sollas's "Ancient Hunters" appeared. The present book, although substantially the same in structure as the last, has been revised and brought up-to-date. New matter has been added involving the lengthening of the work by more than a hundred pages and the addition of several illustrations. In a rapidly developing subject like prehistory it is impossible to say that the last word has been written, but it can safely be prophesied that, in this revised and up-to-date form, "Ancient Hunters" will be for many