

adequate explanation has so far been forthcoming. Other areas are also known which, after many years in an almost disease-free state, are now becoming rapidly affected. The collective experience, practical and scientific, in Central America is that hydrogen ion concentration is the master factor determining the severity of Panama disease, followed by texture; but, as Reinking's work shows, distribution of the pathogen and density of its population in the soil obviously require careful consideration².

The Panama disease situation in Central America is being closely watched, and on the properties of the larger companies every effort is being made to check its spread and to test out any new idea which might eventually have some economic value. An unusually interesting and important experiment is in progress at the present time. This consists in flood-fallowing an area of about a hundred acres which had previously been put out of production by Panama disease. The area has been empoldered and divided into four

sections, each to be kept submerged for a different period of time. The maximum period of inundation will be eighteen months. This experiment is based on the facts that soil fungi such as *Fusarium cubense* require oxygen to live, and that, when highly infected soil was submerged for one month under two feet of water, no *F. cubense* could be found in it. The outcome of this experiment will be awaited with the greatest interest by all associated with the extensive alluvial banana lands of Central America. Already it has been found that in new land, built up by the sedimentation of controlled flood water, and therefore subjected to several inundations, the incidence of Panama disease has been negligible. This may be considered as an indication of the probable success of flood-fallowing, but time alone will tell. A successful result will obviously have an important bearing on the whole question of banana production in the Caribbean.

¹ Wardlaw, "Diseases of the Banana", Chap. iii. Macmillan (1935).

² Reinking. Several papers summarized in (1) above.

OBITUARIES

Prof. G. Dawes Hicks, F.B.A.

THE loss of Prof. G. Dawes Hicks, on February 16, at the age of seventy-eight, will be felt, not only by the wide circle of his personal acquaintance, but also by all who have at heart the interest of philosophy in Great Britain. Friends and students will cherish the memory of his kindly and affectionate nature, his simplicity of heart, his unfailing courtesy, the generous hospitality of his house and table, and his readiness to place his store of learning and the rich resources of his library at the disposal of all students of the problems that engrossed his life. They will not easily forget the short spare figure of the teacher whose frail appearance veiled an iron constitution, that enabled him to excel as a climber and to carry out the duties of his London chair from his house in Cambridge with unabated efficiency. He was professor of philosophy in University College, London, during 1904-28, and lectured on psychology at Cambridge regularly. His energy both of body and mind was amazing. Even when stricken with illness and the sorrow of his wife's death his high courage never failed him; in his last three years he published his Hibbert Lectures on the "Philosophical Basis of Theism" and a volume of noteworthy essays, and persisted in his work as sub-editor of the *Hibbert Journal* from his sick-bed to the very end. He had been largely responsible for founding the *Journal* in 1901-2.

Hicks loved philosophical discussion, whether by his own fireside or at public gatherings, such as those of the Aristotelian Society and the Mind Association.

He was secretary of the Aristotelian Society for many years, and its president in 1913. When he spoke it was with lucidity and precision, voicing definite convictions uncompromisingly but with singular modesty. No one could fail to be impressed by his fairness in controversy, his intellectual integrity, and the distinction of mind that lay behind his quiet measured utterances. It was the same with his writings. Disdaining all artifices of style or appeals for popularity, he wrote as a philosopher for fellow-philosophers, so that his books were scarcely calculated to rouse attention outside the academic boundary. They were caviare to the general; though his study of Berkeley, in the "Leaders of Philosophy" series, forms the best introduction to that thinker in the language, and the addresses delivered annually as a labour of love at the Carmarthen College, published in 1928 under the title "Ways towards the Spiritual Life", have a charm that goes straight to the reader's heart. It can truly be said of him that he wrote nothing that does not repay the reading.

Hicks was before all things a critical thinker, in the true Kantian sense; throughout his life he kept himself pure from the extremes either of scepticism or of dogmatism. He was very learned, recalling in his chosen way of life the *Gelehrter* of a now almost forgotten Germany rather than the normal type (if such there be) of an English university professor. But for all his scholarship he remained master of his own mind, and his thought was always on the move. To the end he was faithful to the example of his first great teacher, Robert Adamson. His studies at

Oxford and in Germany led him by way of Neo-Kantism to an idealist position akin to that of Bradley, and thence to the *via media* on which he took a firm stand during the last twenty years of his life, and to which he gave the appropriate name of 'Critical Realism'. The problems that most engaged his mind were in the fields of theory of knowledge and the philosophy of religion. His realism, evidenced in the refusal to allow any "bifurcation of Nature", was, in many respects, akin to that of Whitehead. Why, he kept asking, should not the grass be really green? He contended resolutely against the naturalistic fallacy of treating the knowing subject as an object among other objects. Perhaps his most characteristic doctrine was the threefold distinction that he discerned, alike in perceptual and conceptual thinking, between the activity of apprehension, the content apprehended, and the apprehended object; a distinction by which he endeavoured, in a manner reminiscent of the scholastic distinction of the *id quod concipitur* (the object) from the *id quo concipitur* (the concept), to escape both the Scylla of naïve realism and the Charybdis of representative perception.

In religion Hicks was all his life a member of the Unitarian communion, in which he had in earlier years exercised the ministry, from 1897 until 1903, at Unity Church, Islington. In his Hibbert Lectures he set himself to expound the rational grounds for his strong theistic faith. The strength of the book lies in its massive presentation of the cosmological, teleological, and moral arguments as a correlated sequence of evidence to a God, who is at once distinguishable from the Absolute of monistic idealism and subject, on epistemological grounds to temporal succession. The weakness lies in the author's evident lack of sympathy with any form of mysticism and in his disparagement of the evidence from religious experience. The thought of man's relation to God as that of a subject to a *subject* seems scarcely to have crossed his mind.

That Hicks left no finished system of philosophy was doubtless due in part to his lack of speculative imagination. He cannot be ranked with thinkers like Bradley, Alexander or Dr. Whitehead. But he threw much light—a dry light, as befits a philosopher—on many of the most important problems of modern thought. In early days, for example, he had studied psychology and psycho-physics under Wundt, Heinze, Volkelt and Hering, an interest that was fortified and deepened later through his friendship with James Ward. A striking essay on "The Dynamic Aspect of Nature" and another in criticism of Sir Arthur Eddington testify to his grasp of recent developments in physics. He gradually came to be recognized as one of the most competent and judicious thinkers of his generation; his old University of Manchester conferred on him a doctorate, and in 1927 he was elected a fellow of the British Academy. He will be long remembered with honour as a great scholar and teacher, a disinterested inquirer after speculative truth, and one of the most lovable of men.

W. G. DE BURGH.

Prof. C. R. Lanman

WE regret to record the death of Prof. C. R. Lanman, the distinguished authority on the ancient languages and culture of India, emeritus professor of Sanskrit in Harvard University, which took place at Boston on February 20 at the age of ninety.

Charles Rockwell Lanman was born at Norwich, Connecticut, on July 8, 1850. He graduated at Yale in 1871 and was awarded his Ph.D. in 1873 for his studies in Greek and Sanskrit. Further studies of Sanskrit and comparative philology followed during a period of four years spent at Berlin and Tübingen, where he was a student under the most distinguished authorities in these subjects of the day, among them Roth and Curtius. During 1876–80 he held an appointment as lecturer on Sanskrit at Johns Hopkins University, Baltimore, and was then elected to the chair of Sanskrit in Harvard University, which he occupied for fifty-six years. During his tenure, in 1889, he travelled extensively in India with the object of securing books in his subject for the library of his University. His tour was highly successful, the accessions he acquired numbering some thousand items including both books and manuscripts. In 1890 he delivered the Percy Trumbull Lectures at Johns Hopkins, his subject being Indian poetry, and lectured at the Lowell Institute, Boston, on Indian literature and early history.

Lanman was a fellow of the American Academy of Arts and Sciences and edited the *Transactions of the American Philological Association*, of which he was secretary and in 1890 president. He also edited the publications of the American Oriental Society for some years, serving successively as its corresponding secretary, vice-president and president, holding the latter office on two occasions, in 1907 and 1919.

In addition to his editorial activities, Lanman himself published a number of works on Sanskrit, including "Hindu Drama" (1900) and "The Beginnings of Hindu Pantheism" (1890). He was also responsible, in association with the leading Orientalists of the whole world, for the Harvard Oriental series, of which forty volumes have been published, containing editions of most of the classics of the ancient East. Among the numerous honours he received in recognition of his eminence in Oriental studies, was a gold medal on the occasion of the celebration in Japan of the 2,500th anniversary of the birth of the Buddha. He was a corresponding member of the British Academy.

WE regret to announce the following deaths:

Dr. C. R. M. F. Cruttwell, principal of Hertford College, Oxford, during 1930–39, on March 14, aged fifty-three.

Mr. J. P. Gilmour, editor of the *Pharmaceutical Journal* during 1916–33, on March 10, aged eighty.

Dr. E. L. Ince, lecturer in technical mathematics, University of Edinburgh, on March 16, aged forty-nine.

Prof. Mary S. Rose, professor of nutrition in Teachers College, Columbia University, on February 1, aged sixty-six.