

In regard to this and other developments, the editor has obtained much help from the reports of the Royal Commission on Coal Supplies, and particularly from Mr. Bennett H. Brough's report on foreign and colonial coal resources to that Commission. This material is ably and attractively dealt with by the editor, who shows that it is probable that the exhaustion of the British deposits will not progress much, if at all, more rapidly in relation to their total contents than will be the case with the German coal, and that the reported coal resources of Canada and Australia suggest the reflection that even though an increasing cost of power in Great Britain involve the decay here of the industries on which our country's preponderance is based, the industrial greatness of the British Empire may not pass away.

The first chapter forms practically the author's preface to the first edition, and the subsequent chapters in the new edition deal with the following subjects:—opinions of previous writers, the geological aspect of the coal question, the cost of coal mining, the price of coal, British invention, the economy of fuel, supposed substitutes for coal, the natural law of social growth, the growth and migrations of our population, the change and progress of our industry, our consumption of coal, the export and import of coal, the comparative coal resources of different countries, the iron trade, problem of the trading bodies, taxes and the national debt, and concluding reflections. The width of economic and erudite information and the patriotic tone of the original work have been well maintained, and the whole has been admirably brought up to date. The only trifling matter that has escaped the editor's notice is that in a few cases the titles of some of the authorities cited which changed in the course of time have not been altered. Thus, Lord Armstrong appears as Sir William Armstrong, Sir Henry Bessemer as Mr. Bessemer, Sir Andrew Ramsay as Prof. Ramsay, and Lord Swansea (Sir Henry Hussey Vivian) as Mr. Vivian. The able editing and the arrangement of the matter, as well as the attractive form in which the book is produced, cannot fail to commend themselves to all who share John Stuart Mill's admiration of the work and of its author.

#### THE RELIGION OF THE MALAYS.

*The Peninsular Malays.* I. Malay Beliefs. By R. J. Wilkinson. Pp. 81. (London: Luzac and Co., 1906.) Price 2s. net.

VARIOUS classes of students, in addition to the Civil Service cadets for whom it is primarily intended, should read the most excellent pamphlet on "Malay Beliefs" recently written by Mr. R. J. Wilkinson. The author is one of the most erudite of students of the Malay language, classical and dialectical, and he has acquired an intimate and sympathetic knowledge of Malay customs and beliefs. This little book contains a clear statement of the strange mixture of Mohammedan creeds and practices that obtains in the peninsula. As Malay Islamism

was mainly introduced from southern India, the Malays are Sunnites like the Moslems of the Deccan, but owing to the predominance of Persian influence in India Shiite "heresies" have crept in; further, in the matter of religious law the Malays are Shafeites. Below and penetrating through this imported religion are aboriginal vestiges of paganism, always strongly tinted with magic.

Mr. Wilkinson has some interesting remarks upon the problem of the relation of magic to religion that is at present exercising the minds of students of comparative religion. He says:—

"The magician may 'indicate' some person to receive the special attention of spirits of disease, much as a man sets his dogs upon an enemy. Sometimes by the use of a waxen or other image, or by the exhibition of a 'sample' such as the parings of a man's nails or the clippings of his hair, the wizard conveys to the world of ghosts a knowledge of the person he wishes them to attack—and the ghosts are ever ready to profit by the hint so kindly given. Here the practices of Malay witchcraft come very close to sympathetic Magic—to the view that there is 'a certain physical sympathy between a person and his image':

'It is not wax that I am melting,  
But the liver, heart and spleen of So-and-So.'

"Nevertheless there is a marked difference between the animistic magic of the Malays and the 'sympathetic magic' defined in Frazer's 'Golden Bough' and accepted by Mr. Skeat as the explanation of the use of waxen images in the Peninsula. The following invocation (quoted by Mr. Skeat himself) shows the real nature of the practice:

'Salutation to thee, Oh Prophet! Ruler of the World!  
Lo! I am burying the corpse of So-and-So.  
Do you assist in killing him or making him sick.'

"The actions of the sorcerer merely illustrate or indicate to the spirits the exact nature of the service that he expects of them. If these performances were really based on a belief in 'a certain physical sympathy between the person and his image' it would be unnecessary to invoke the spirits at all."

Mr. Wilkinson gives some good examples of accurate observation but inaccurate inference from the facts. Thus people have noticed that man-eating tigers have the great canine teeth almost entirely worn away, and they infer that the loss of the teeth is a punishment for man-eating, and not that the beast is driven by the loss of his weapons to the desperately dangerous expedient of preying upon man. Again, they know that venomous snakes have stumpy tails, and assume that the use of the venom causes the tail to drop off. The author also gives a suggestive account of the training and methods of the native doctor, who has some real knowledge of drugs, diet, fomentations and massage, and a thorough knowledge of the weakness of human nature. His dodges perplex or mislead rival practitioners, while they delight his patients with the special attention that he appears to be devoting to their individual needs.

It is to be hoped that the author will redeem his promise of issuing other pamphlets on Malay literature, life and customs, government and law, history, and industries.