

ham under Edward Thring, and at Balliol under Benjamin Jowett, with fellow-undergraduates who in various ways became men of light and leading. As a poet and preacher, and in general a quickener of life and energy wherever demands were made upon his active genius, he met with well-deserved appreciation. As the obituary notice in the *Times* observes, "perhaps his chief work was the founding of the National Trust for the Preservation of Places of Historic Interest and Natural Beauty." For the qualifying word "perhaps" it would be better to substitute the word "undoubtedly." Men like Canon Rawnsley, by setting a courageous example, often accomplish much more than their immediate object.

By the death, at fifty-eight years of age, of DR. GEORGE ERNEST MORRISON, "Morrison of Peking," as he was familiarly known, the Empire has lost a great explorer and expert in the politics of the Far East. An Australian by birth, Dr. Morrison began by explorations in that continent, New Guinea, and the South Sea Islands, his most notable exploit being his famous crossing from the Gulf of Carpentaria to Melbourne in 1882, when he marched 2043 miles on foot in 123 days. Coming to Europe, he took his degree of M.D. at Edinburgh, and wandered in the United States, Spain, and Morocco. Reaching China, he crossed to Rangoon and explored Siam. His life-work really began in 1897, when he was appointed correspondent of the *Times* at Peking. Here he recorded from day to day with the prescience of a statesman and the accuracy of a historian the momentous struggle which resulted from the German occupation of Kiao-chao, and he took an active part in the defence of the Peking Legations during the Boxer rising of 1900. In 1907 Dr. Morrison crossed China from Peking to Tonquin, and in 1910 he rode from Honan City to Andijan in Russian Turkestan. Two years later he resigned his post as correspondent of the *Times*, and became political adviser to the first President of the Chinese Republic. During his stay in Peking he collected one of the most comprehensive libraries of Chinese literature. His contributions to the study of the Far East, except his well-known book, "An Australian in China," largely consist of newspaper articles.

WE much regret to announce the death, on May 28, in his forty-third year, of PROF. LEONARD DONCASTER, F.R.S., fellow of King's College, Cambridge, and Derby professor of zoology in the University of Liverpool.

WE notice with regret the announcement in the *Times* of the death in India, at the early age of thirty-two years, of PROF. SRINIVASA RAMANUJAN, F.R.S., fellow of Trinity College, Cambridge, and distinguished by his brilliant mathematical researches.

NO. 2640, VOL. 105]

Notes.

THE Romanes lecture at Oxford was delivered on May 27 by Dr. Inge, Dean of St. Paul's, before a large audience, by whom the lecturer's brilliant epigrams and trenchant criticism of conventional catchwords were evidently much appreciated. Dealing with the "idea of progress," the Dean made it clear that he had no belief in any natural law of continued progress in the sphere of morals or intellect, or even of physical organisation. The conception of such a law was, in fact, of comparatively recent growth, and had no foundation in the thought of antiquity or of the Middle Ages. At the same time he would not deny a temporary improvement of the race in fulfilment of a finite purpose, though he found little or no evidence of any advance during the historical period in either physical organisation or morals. The results of accumulated experience must not be confounded with a real progress in human nature. Dean Inge would scarcely be concerned to deny that the emergence of rational humanity from previous non-human conditions deserved in some sort the name of "progress," but he saw no warrant for the belief that such "progress" would be continued indefinitely under the domain of natural law. Huxley had pointed out in a previous Romanes lecture that ethical improvement ran counter to the process of cosmic evolution. Progress was a task for humanity, not a law of Nature. Civilisation was a disease that had hitherto been invariably fatal. The ancient civilisations had fallen by the attacks of outer barbarians; "we breed our own barbarians." But progress was possible for the individual, if not for the race, and hope was not only a virtue, but also a solid fact.

ON May 17 Mr. H. Morris, of Lewes, read a paper to the Oxford University Archæological Society on the evolution of Wealden flint culture from pre-Palæolithic times, including that of Piltdown Man. He exhibited many flints, which he claimed as intermediate between the early Harrison types of the North Downs plateau and the recognised Palæolithic types, representing man's transition from the stage in which he subsisted on a vegetable diet to the hunting stage. The earliest spear-head accompanies the Piltdown skull and marks the beginning of man the hunter. The flints are confined to a limited number of patches, and many prolific "river gravel" areas fail to produce anything resembling them; the proportions in which the various types appear are found to agree closely in all the patches. When the cortex of the flint did not interfere with the design of the implement, it has been cleverly and intentionally preserved; many of the fractures are of thermal origin, but man utilised these natural fracture-surfaces in the same way as he utilised cortex. It is significant that signs of man's work appear only in the places where it is essential for the attainment of the required form. Sir Arthur Evans, Prof. Sollas, Dr. Marett, Mr. Henry Balfour, Mr. Reid Moir, and others discussed Mr. Morris's paper, and hesitated to accept his conclusions.