London to receive this princely endowment is not merely a high and well-deserved compliment and the creation of yet another tie of sympathy and friendship linking us to the United States; but it is also the evidence and declaration of their conviction that the progress of science and the welfare of mankind are not delimited by national or racial boundaries, and that work done in London for the relief of human suffering, the improvement of medical education and the advance of science, is a service to the whole world. The advance of knowledge and the ever-rising standard of medical education necessitate reorganisation which would give an impetus to the more effective training and equipment of the British practitioner. The underlying principle is as old as Ecclesiasticus: "The wisdom of a learned man cometh by opportunity of leisure, and he that hath little business shall become wise." Its specific application to medical teaching and research is new.

Continuing, the King referred to her Majesty's particular satisfaction on learning that the care of maternity and infant life, in which the Queen has always been actively interested, is part of the scheme, and that the claims of the nursing service have not been overlooked. The privilege of accepting the munificent gift of the Rockefeller Trustees imposes obligations upon the staff to fulfil the ideals which it represented, and upon the public to furnish necessary support. It is inconceivable that Englishmen should decline to welcome this generous challenge from our kinsmen across the Atlantic to a friendly rivalry in medical skill, devotion, and beneficence. His Majesty cordially wished Godspeed to this great enterprise.

The address was followed with responsive attention, and when the stones were laid their Majesties proceeded to the library of the Medical School and thence to the new building of the Institute of Anatomy. A tour of the building was made, their Majesties being particularly interested in the brilliantly-lighted dissecting-room and the equipment of the X-ray rooms, where the director of the Institute, Prof. G. Elliot Smith, demonstrated various radiographic and anatomical exhibits, among them plates taken twenty years ago of the mummy Thothes IV., and whole specimens made transparent by the Spalteholz method to facilitate comparison with X-ray plates by students of anatomy. Both their Majesties were also keenly interested in radiographic plates and photographs shown by Mr. H. A. Harris revealing the effect of successive illnesses upon the growth of the long bones of a child.

The Mind of the Maori.

THE authorities of the Dominion Museum at Wellington, New Zealand, have published a series of monographs on the ancient institutions, mental and spiritual concepts, and ceremonies of the pre-European Maori, with an examination of the esoteric meaning underlying innumerable personifications and mytho-poetic allegories. They are written by Mr. Elsdon Best, who is regarded as the greatest living authority on Maori history and folklore.

In the first paper mentioned below,¹ stress is laid upon the two different phases of Maori religion. The ritual and teaching of the priests and men of superior rank were of a distinctly higher type than that of the common people. They formed the most

intensely *tapu* portion of Maori esoteric lore and were so jealously guarded that for many years they were entirely unknown to Europeans.

Mr. Best's account of Maori myths is derived from the East Coast tribes. There is an elaborate cosmogony. Things celestial and terrestrial are spoken of as persons, and the processes of evolution are described in genealogical form. In the beginning was the vast unknown time of Po, before Rangi and Papa (sky and earth) appeared. From the union of these arose certain supernatural beings whose names are known throughout Polynesia—Tane, Tu, Rongo, Tangaroa, Tawhirimatea, and Whiro. These beings formed and arranged the present world. Mr. Best gives a highly poetical account of their varied exploits, and in some of the concepts finds a likeness to ancient beliefs in Chaldea, Egypt, India, China, and Japan. The cosmogonic genealogy of Rangi and Papa, which in one account consists of such names as Pu (root), More (extremity), Take (stump), Weu (fibre), is compared to the World-Tree of Scandinavian myth, and the three baskets of knowledge obtained from the heavens by Tane are likened to the three baskets or books of knowledge of the Indian Buddhists.

Mr. Best describes four classes of Maori gods. The first, alone, is Io, the supreme deity, then come the departmental and tribal gods, and lastly, the spirits of dead ancestors. The startling suggestion is made that the name Io may be a form of Jehovah. Several other gods are compared with those of Egypt and Assyria.

The Maori conception of the spiritual nature of man is concisely stated by Mr. Best in the following account from a native: "The conclusions he arrived at from what he considered clear evidence were—that man possesses a spiritual quality that leaves the body during dreams and quits it for ever at the death of the physical basis (this is the *wairua*); that death is marked by the passing, the extinction, of an invisible activity called the *manawa ora* (breath of life); that man also possesses a physical life-principle termed the *mauri*—one that cannot desert the living body but does so at death; that he possesses yet another life-principle called the *hau*, that can be affected by the arts of black magic; that man possesses several sources of mental and intellectual activity, and that the semblance of man, or of any entity, may be taken and employed as a medium in ceremonies believed to affect the originals."

The papers on astronomical knowledge and the division of time are remarkable examples of Mr. Best's intimate acquaintance with the lore of the Maori people. The Maori named the heavenly bodies and accounted for them in myths; they used them as time measurers and guides in navigation; and they personified them and worshipped them as benefactors and deities.

In these papers Mr. Best has given us a highly interesting and in many places an intensely poetical account of the speculations and fancies of the Maori mind. The only weak points are the comparisons of Polynesian names with those of the ancient world. These entirely fail when the words are traced by strict phonetic law to their cognates in Indonesia and Melanesia.

SIDNEY H. RAY.

The Promotion of Research in the University of Bristol.

IT is common knowledge that the universities of Great Britain are woefully lacking in funds specifically allocated to the furtherance of their main function, namely, research. Too much prominence

¹ Dominion Museum Monographs. No. 1. Some Aspects of Maori Myth and Religion. No. 2. Spiritual and Mental Concepts of the Maori. No. 3. The Astronomical Knowledge of the Maori, Genuine and Empirical: including Data concerning their Systems of Astrology, Astrolatry, and Natural Astrology, with Notes on certain other Natural Phenomena. No. 4. The Maori Division of Time. By Elsdon Best. Wellington (New Zealand), 1922.