



The
KIPLING JOURNAL

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THE KIPLING SOCIETY

THE Society was founded in 1927. Its first President was Major-General L. C. Dunsterville, C.B., C.S.I. (" Stalky ") (1927-1946), who was succeeded by Field-Marshal The Earl Wavell, G.C.B., G.C.S.I., G.C.I.E., C.M.G., M.C. (1946-1950), Lt.-Gen. Sir Frederick A. M. Browning, G.C.V.O., K.B.E., C.B., D.S.O. (1951-1960).

Members are invited to propose those of their friends who are interested in Rudyard Kipling's works for election to membership. The Hon. Secretary would be glad to hear from members overseas as to prospects of forming a Branch of the Society in their district.

The Subscription is : Home Members, 25/- ; Overseas Members, 15/- ; Junior Members (under 18, anywhere), 10/- ; U.S.A. Branch, \$3.50 per annum. These include receipt of *The Kipling Journal* quarterly.

Until further notice the Society's Office at 323 High Holborn, W.C.1, will be open once a week, from 11 a.m. to 4 p.m. Please be sure to telephone before calling — HOLBORN 7597 — as the day is not always the same.

THE KIPLING SOCIETY

Forthcoming Meetings

COUNCIL MEETING

The next Council Meeting will be held at 323 High Holborn at 2.30 p.m. on Wednesday, 18th May, 1966.

DISCUSSION MEETINGS

March 9th, 1966, at the Ulster Room, Overseas House, Park Place, at 5.30 for 6 p.m.

The Centenary and After. Professor C. E. Carrington, M.C. will lead a discussion on Kipling's Literary Reputation with the Critics.

11th May, 1966, at the Ulster Room, Overseas House, Park Place, at 5.30 for 6 p.m.

Mr. T. F. Evans, Editor of 'The Shavian', the Journal of the Shaw Society, has kindly consented to promote a discussion on 'A Shavian looks at Kipling'. This being a new departure, a full attendance is hopefully expected.

Arrangements are under way with the Shaw Society for a joint meeting of the two Societies on Friday 24th June at the National Book League, 7 Albemarle Street, W.1, at 7 p.m. with a break for coffee at 8 p.m. to be followed by discussion. Your chairman has undertaken to open the proceedings with a paper on "The versatility of Rudyard Kipling". Clearly on such an occasion as this a full attendance of the Kipling Society will be of great advantage from all points of view.

Further details will appear in the June issue of the Journal.

VISIT TO BATEMAN'S

Mr. and Mrs. Sutherland have kindly suggested that we visit Bateman's this year on Friday, May 6th—a non-public day. We greatly hope that that they will be able to lunch with us at 1 p.m. at The Bear, Burwash.

A coach will leave Charing Cross Underground Station at 10.15 a.m. on May 6th, arriving back in London about 7 p.m. **To make this hiring worth while, at least 15 seats need to be taken.**

The charge for members and guests, including lunch, will be 30/- for those going by coach, and 20/- for those going by private car.

If you wish to come, be sure to notify the Hon. Secretary, Beckett Lodge, Beckett Avenue, Kenley, Surrey, enclosing the correct fee, **not later than first post Friday, 22nd April.** This will be the ONLY notice.

- N.B.** 1. The Centenary Exhibition will still be on.
2. Lunch room is limited—be sure to book early.

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Vol. XXXIII. No. 157

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NEWS AND NOTES

CENTENARY CELEBRATIONS

"Two days after the celebration of the nine hundredth year since Edward the Confessor founded Westminster Abbey the centenary of Rudyard Kipling's birth was commemorated in Poets' Corner.

' His very heart was England's ; it is just

That England's very heart should hold his dust '

wrote John Masefield thirty years ago when Kipling was buried there; and the simple stone with the name and dates of birth and death puts Kipling in his literary setting also, beside Charles Dickens and Thomas Hardy.

The reserved seats in the south transept were full long before the ceremony began, and the crowd met to pay their respects on this unique occasion stretched right across the Abbey, while the loudspeakers carried every word even to those thronging in by the west door near the grave of the Unknown Soldier. (Kipling, it will be remembered, was responsible for the inception of this memorial : it was one of his services as literary adviser to the War Graves Commission. His successor in that office, Mr. Edmund Blunden, poet and chronicler of the First World War, was at the ceremony in Poets' Corner.)

After the Dean of Westminster had spoken a few words of introduction in honour of ' The Unfading Genius of Rudyard Kipling ' our President, Mr. R. E. Harbord, laid a simple laurel wreath below the inscription on the grave stone. Then Mr. Michael Hordern read a selection of poems and one prose passage, the pieces chosen being : " Cities and Thrones and Powers ", " A Charm ", " A School Song ", " The Dawn Wind ", a passage from the speech ' A Doctor's Work ', " I Keep Six Honest Serving-men ", " Eddi's Service ", " The Children's Song ", and " When Earth's Last Picture is Painted ".

There could have been no better or more moving tribute than these beautiful words beautifully spoken : and those of us who were unable to be present need not feel that they have missed this unique experience altogether, since the whole ceremony has been recorded on tape (see page 26).

After the proceedings in the Abbey those principally concerned with the organization and performance of the ceremony went by invitation to luncheon in the Kipling Room at Brown's Hotel. There was no official Dinner : but the Society of Authors met over a meal that night at the Authors' Club to do honour to the two great centenaries of 1965, those of W. B. Yeats and Rudyard Kipling : the Kipling Society was represented by Professor Bonamy Dobrée. Several others of our mem-

bers held a small private dinner at which Dr. J. M. S. Tompkins was the guest of honour.

The wreath placed on Kipling's grave in Westminster Abbey bore no inscription. But on that Centenary day the 'In Memoriam' column of *The Times* contained the following lines: 'RUDYARD KIPLING — Much loved author and poet, born 100 years ago today. Commemorated by the Kipling Society.

" I am made all things to all men —
 Hebrew, Roman and Greek —
 In each one's tongue I speak,
 Suiting to each my word . . . "

' WIRELESS '

The B.B.C. did honour to Kipling's memory in various ways during December. Tales from *The Jungle Books* were read in 'Story Time' on 29, 30 and 31; the 'Morning Story' each day from 20-24 was drawn from *Life's Handicap*, *Plain Tales* and *Just So Stories*; a serialization of *Puck of Pook's Hill* made by A. R. Rawlinson under the title of *Oak, Ash and Thorn*, starring Geoffrey Wincott as Puck and Stephen Jack as Kipling, began on 17; and there was a series of three readings from the Verse, introduced by Professor Dobrée.

But by far the most interesting and popular item was the Television programme in the 'Study in Depth' series shown on the evening of Sunday December 19. This was billed as: 'KIPLING SAHIB. An illustrated Centenary Lecture to the Kipling Society (founded 1927) followed by an open discussion. In the chair: Lieut.-Colonel Bagwell Purefoy, Honorary Secretary of the Society. Guest speaker: Malcolm Muggeridge. Produced by Christopher Burstall.'

Simply from the point of view of Television there is no doubt that this was a tremendously successful programme. Mr. Burstall writes to the Hon. Sec.: 'I want formally to thank you and the President and members of the Society who took part in "Kipling Sahib". If it's right to measure success by the amount of fresh and reawakened interest in Kipling's work, then the programme did very well indeed. The audience appreciation figure was extremely high, and I have had several letters and phone calls saying how enjoyable the talk and discussion were. The Kipling Society gave unstinting and generous help; I shall be grateful if you will pass on my appreciation.'

This echoes the general opinion: some viewers found more interest in the discussion than the talk, others seemed pleased with the programme as a whole.

Only a tiny minority among the estimated four million viewers is likely to have had any expert or even critical or well-informed knowledge of Kipling's life and works. Readers of this *Journal* naturally fall into this category, and a number of those who took part in the programme or saw it broadcast — or both — have expressed views ranging from mild criticism to downright condemnation.

It is right and natural that it should be so. Mr. Muggeridge did not profess to speak as an expert on Kipling, but simply as an average reader who liked some of his work, disliked other aspects, ignored

several — and was, by intention, speaking about Kipling's Indian writings, and in such a way as to promote discussion. It was up to us in his audience to disagree, correct if necessary, express our own opinions or those of later Kipling scholars, and attempt to balance Mr. Muggeridge's general thesis (that of far too many readers and critics), that Kipling's only great inspiration came from his Indian experiences, by suggesting that the impact of England from 1900 onwards inspired as great if not greater work in both prose and verse.

It was unfortunate that the considerations of time — and perhaps our too detailed knowledge — prevented us from doing this to any great extent. The whole programme being unrehearsed, and the lecture coming as a complete surprise, prevented any concentrated or prepared rejoinder. As in any such Meeting we soon found ourselves departing from the main line up a number of picturesque sidings, so that we never came within sight of the terminus towards which the Discussion had set out. And some of the cuts, which, unfortunately, were needed to reduce the programme to its scheduled length, caused several of the comments, though of great interest in themselves, to appear as completely isolated from the theme of the Discussion. Any one of our normal Discussion Meetings, if televised, would show something of this tendency to digress : this particular meeting was bound to suffer particularly since it was not one story or even group of stories, but Kipling's whole literary output and character that we were bidden to discuss — in the space of half an hour.

LECTURES ON KIPLING

There have doubtless been many of these on one shore or another of the seven seas. Various notes have come in about the following :—

19 NOVEMBER 1965 Concerning the Exhibition and Centenary Celebrations at Syracuse University, our U.S.A. Secretary, Mr. Carl T. Naumburg, writes : ' The Syracuse University Kipling Exhibition was an unusually comprehensive and noteworthy one, and it was very well displayed. Chancellor Tolley has a splendid Kipling collection, the Syracuse University Library has some good Kiplingiana, and Dunscombe Colt and I loaned freely from our respective collections. I must add that "among those present" were Herbert Cahoon of the Pierpoint Morgan Library, John Crawford, a member of the Grolier Club, H. Dunscombe Colt, John Fleming, and ourselves.

' The opening of the Exhibition was preceded by a large luncheon at which Morton Cohen spoke very well indeed on the subject of his Rider Haggard-Kipling researches. It was an interesting and a scholarly address, and it was well received to say the least. As you may know Morton Cohen is a visiting Professor of English at Syracuse University and divides his time between Syracuse and City College here in New York.

' At four o'clock there was a meeting at the Syracuse University Library to open the Exhibition. I was the guest speaker. The subject was " Rudyard Kipling's Versatility ".

' After my address, Chancellor Tolley spoke on Kipling very well indeed : he is a gifted speaker . . . The day ended with a most enjoyable

dinner at the Century Club, Chancellor Tolley was the host and there were about thirty guests.'

3 DECEMBER 1965 The Poetry Society (London) presented a Special Kipling *Centenary Programme* at Chelsea College Theatre. Our President, Mr. R. E. Harbord, writes : ' The Lecturer was our Hon. Editor, Mr. Roger Lancelyn Green, B.Litt., M.A. (Oxon), and the Speakers were Miss Ann Dolphin and Mr. Richard Ainley. The evening was a miserably wet and stormy one, and in consequence the attendance was disappointing; but among those present was Mrs. Bambridge. She and others attending enjoyed a delightfully arranged and presented programme. It is my considered opinion, after attending nearly all important Kipling programmes of every sort given in London during the past forty years, that this was one of the highest quality of all.'

The programme opened with a reading of " Recessional " and " Cities and Thrones and Powers " after which the Lecturer gave a general summary of Kipling's literary career and of the critical and popular reception of his work. He then devoted the rest of the evening to a study of Kipling's development both literary and personal as revealed in his poetry. The chosen poems, beautifully read by two experts in the difficult art of verse-speaking at the appropriate places in the lecture, were " Ave Imperatrix ", " Pink Dominoes ", " Danny Deever ", " The Ballad of Fisher's Boarding House ", " The Last Chantey ", " The Song of the Banjo ", " The Moral ", " The Road Song of the Bandar-Log ", " The Roman Centurion's Song ", " The Land ", " Harp Song of the Dane Women ", " The Way through the Woods ", " The Appeal ", " Gertrude's Prayer ", " Merrow Down ", " My Boy Jack ", " Hymn to Physical Pain ", " My New-cut Ashlar " and " Non Nobis Domine ".

8 DECEMBER 1965 The Eleventh Annual Chatterton Lecture on Poetry was delivered before the British Academy and its guests by Mr. Andrew Rutherford, M.A., B.Litt., Senior Lecturer in English in the University of Aberdeen, on ' Rudyard Kipling '. Members of the Kipling Society present included the President and Hon. Secretary, Professors Carrington and Dobrée, Dr. J. M. S. Tompkins, Mr. P. W. Inwood and Mr. and Mrs. Winmill.

This lecture was fully reported in *The Times* next day. ' Mr. Rutherford,' says the reporter, ' looking back over all Kipling's poetry, warts and all, judges him to be one of the best poets of the late nineteenth and early twentieth centuries, " an innovator far more notable and revolutionary than Yeats himself." One line of assault on Kipling is to explain away the sentiments in his poems in terms of his personal inadequacies, prejudices or neuroses. Mr. Rutherford shot this argument down in flames — the sentiments were widely shared by his public. He was one of the last English poets to command a mass audience . . . Mr. Rutherford then embarked on a guided tour of the collected poems, not turning a blind eye on pieces of doggerel or bombast, but also pausing to admire and commend . . . '

It seems from all reports to have been a lecture of particular interest. An academic listener described it as ' of outstanding importance ' :

one less accustomed to university discourses writes 'it was good and it was long and it was dull and the chairs were *very* hard.'

Those of us who were not able to be present much regret having missed it, and hope to be able to read it in print before long. Meanwhile Mr. Rutherford has very kindly allowed us to enjoy an earlier lecture of his, on 'Carlyle and Kipling' which will be divided between the next two *Journals*.

' WHAT THE PEOPLE SAID '

As was to be expected, 1965 saw many articles, on Kipling in numerous papers and magazines, of varying interest and importance. The most outstanding contribution to Kipling studies is undoubtedly the 'Bibliography of Writings about Kipling' of which the last two sections appeared in November and December. A review of these, with the previous three parts, all of which were published in that admirable compilation *English Literature in Transition: 1880-1920* at Purdue University, Lafayette, Indiana, appears later in this *Journal*.

My own survey of items published in the Centenary year is only tentative, and members are asked to supply further lists and descriptions to fill the gaps.

8 APRIL. *The Listener*. 'Rudyard Kipling: a Re-assessment,' by Peter Potter. This, the best of the B.B.C. tributes, was largely concerned with the verse, and was given as a broadcast talk by this notable Australian poet. It has already been described and quoted in *Journal* 154.

JUNE. *The Atlantic Advocate*. 'Rudyard Kipling and the Halifax Doctor,' by Dr. Helen Creighton. An interesting account of the growth of a legend and the final discovery of the facts behind it. It concerns Kipling's friendship with Dr. J. G. MacDougall of Halifax, Nova Scotia, whom he met during the trip described in *Brazilian Sketches*.

1 AUGUST. *Le Phare* (Brussels). '1965, Année du Centenaire de Rudyard Kipling, Phenomene de la Litterature Anglaise,' by P. W. Inwood, translated into French by his daughter, Madame B. E. Villers Inwood.

AUGUST. *Notes and Queries*. (N.S.12 [210], pp. 306-7). '"Exiles" in India: an Early Kipling Variant,' by R. and R. Gollin (Rochester, N.Y.) This article deals with an early poem of which a rather different version occurs in *Collected Verse*, and was discussed in *Journal* 156, p. 7. Mr. R. E. Harbord points out that Dunsterville was a Major General in the Indian Army, not, as stated, in the British Army; and that in stanza 10, "gorah-log" seems to be a mistake for "ghora-log", meaning "horses", not "European soldiers".

AUGUST. *Marxism Today*. 'Rudyard Kipling Re-Estimated,' by Jack Dunman. Mr. Dunman's excellent article was quoted in *Journal* 156, and will later be reprinted in *The Kipling Journal*. The original article was answered in succeeding numbers of *Marxism Today*, as follows:

OCTOBER. NO. 10. pp. 311-2. 'Rudyard Kipling Re-Estimated,' by William Ash. This short article has a purely political or doctrinaire bias and literary criticism does not enter into it. 'What Jack Dunman

has attempted . . . is not a re-estimation of Rudyard Kipling, but a re-estimation of imperialism,' etc.

In the same number Albert Hill writes under the same heading but diametrically opposed to Ash. "I am pleased to read Jack Dunman's reassessment of Rudyard Kipling and glad to know that I am in step with many of our Russian comrades in thinking that Kipling was one of our greatest writers . . . The charge that Kipling was an "Arch Jingoist" should be examined as Marxists should examine — against its social background. At that period most of the working-class were pro-Jingoist . . . Kipling was big enough and man enough, like Bertrand Russell and J. B. Priestley who altered their views re the H bomb, to change his attitude to war . . . Kipling didn't change all the way but as Marxists, creative thinkers, we should assess his positive side. What were his positive contributions to art? . . . The story *On Greenhow Hill* that Jack Dunman quotes is one of the most moving pieces of prose I have ever read and is anything but patronising. It is streets ahead of the puerile, cynical, off-beat, twisted, pornographic stories that pass for the modern novel, and anyone who can write with as much feeling and tenderness and dignity can't be all bad . . . Shakespeare was as reactionary as they come — he had no love for the mob — but who dare criticise him?'

NOVEMBER. NO. 11, pp. 350-2. Same title. D. Leslie came down on Jack Dunman's side, using many apt quotations from Kipling's verse — "The White Man's Burden", "The Glory of the Garden", "The Land", and so on, particularly the writings at the turn of the century which are usually held against him: 'Now that the tumult and the shouting has died down we can afford to look a little more dispassionately at what he really said, and why . . .'

7 NOVEMBER. *Sunday Times*. 'Kipling and Co.', by James Pope-Hennessy. This is an unimportant, ambivalent article that damns with faint praise, completely misunderstands "Recessional" and 'Mary Postgate' and condemns most of the later stories to oblivion, but speaks of Kipling as 'a great artist' and concludes 'In this centenary year, therefore, what can we feel but a considerable gratitude that Rudyard Kipling was born at all?'

DECEMBER. *Encounter* XXV. 6 pp. 24-31. 'The Kipling Conundrum,' by John Bayley. I can only confess that, having read this article twice with the utmost care, I remain completely unable to say what it is about. It is either very learned indeed (in the style of the New Criticism), or an amazingly clever example of running with hare and hunting with the hounds. Mr. Bayley's tortuous lines of thought are well illustrated by the complete misunderstanding, or misrepresenting of C. S. Lewis's views on Kipling, Lewis being apparently a writer too simple and straightforward in style and critical method to be taken at his face value . . . But perhaps some more learned critic will 'correct my caesuras for me'.

DECEMBER. *The Aryan Path*: XXXVI, 12 pp. 553-. 'Rudyard Kipling: 1865-1965,' by Roger Lancelyn Green. This simple attempt at a short account of Kipling's achievements and their reception formed the basis for the first part of the lecture to the Poetry Society. It was a

great honour to be asked to write on this subject for a periodical published in Marine Lines, Bombay.

19 DECEMBER. *Sunday Telegraph*. 'Blowing Kipling's Trumpet,' by A. L. Rowse. This is, perhaps, the best of the centenary articles. Professor Rowse is not afraid to say what he thinks, and to say it unequivocally. 'On Dec. 30, 1865, was born one of the greatest of modern English writers — certainly the one who made the widest contact with the life of his time, and the most effective impact on the mind of the public, of ordinary people, and who attracted most attention all over the outside world. His grip upon the public has never failed . . . he is still, of all modern classics, a best seller all over the English speaking world, is held in exceptional esteem in France, and is now our leading best seller — an Imperialist, too — in Soviet Russia.' Professor Rowse describes *Kim* as 'the greatest classic to be written by a Westerner about India. The present President of India once told me that, when all is said and done, no Westerner ever understood India as Kipling did . . . We may say, with confidence, that more survives of his work proportionately than that of any of his great contemporaries. In the first place, *all* his children's books. G. M. Trevelyan used to tell me how admirable an introduction to English history *Puck of Pook's Hill* was, and how touched Kipling was when he told him so. *Kim* survives as not only a classic, but a great classic, embalming a whole civilisation and way of life. Many of the short stories will live, Indian and otherwise — after all, among other things, Kipling was the greatest of our short story writers. What is new in critical opinion is the realisation that the least popular late stories, sombre, esoteric, philosophical and suffering, are the finest.' And finally, 'What is certain is that Kipling was the last poet to express the whole life of a people, and to speak directly to and for the people. The poets of the 1930's talked about it, but Kipling did it.'

26 DECEMBER. *New York Times Book Review*. 'The Burden of Rudyard Kipling' by Khushwant Singh. This accomplished writer disagrees with both the President of India and Mr. Nirad C. Chaudhuri, and maintains that most of their fellow countrymen agree with him: 'Few Indians have kind words to say about his short stories or novels and, with the possible exception of the jungle tales, rarely read any of his prose. *Kim*, which is highly rated by foreigners, is usually dismissed as a second-rate spy story, overloaded with contrived clap-trap of the mystic Orient.' But he accepts him as 'a great poet' and concludes that 'it is now for the Indians to reappraise and resuscitate Rudyard Kipling as one of its (sic) greatest sons.'

26 DECEMBER. *Scottish Sunday Express*. 'The Modest Man who Wrote a King's Speeches,' by David Sanders. After describing Kipling's connection with King George V's Christmas broadcasts — 'how odd that when he reached his biggest public of all, his work should have been anonymous' — Mr. Sanders tries to answer the question of Kipling's greatness, and demonstrates shortly but well that it was 'his fantastic genius for putting himself in other people's positions and seeing life as they saw it.'

30 DECEMBER. *The Times*. 'Kipling Revisited,' anonymous leader.

This contains an interesting statistical account of sales of Kipling's books in the last few years, and of the demand — always large and apparently growing — for almost every title in libraries throughout the country. Glasgow, for example, recorded ' *The Jungle Book* (38 copies) 259 issues in 1964 and 290 in 1965, *Just So Stories* a good second, and *Kim* and *Plain Tales from the Hills* each running well above 100 in both years. As for sales, Macmillan sold 161,000 copies of his books in 1964, 'covering 32 titles and 75 editions.' This is followed by a simple assessment of his literary stature, the pros and cons well stated, and the balance coming down heavily on the credit side. Mysteriously, the article reproduced Sir Philip Burne-Jones's famous 1899 portrait from the National Portrait Gallery as 'by the Indian artist Heliog Dujardin.' Many letters were written questioning or querying this astonishing ascription: none were published, but on 4 January 1966 a correction appeared in an inconspicuous corner saying that it was in fact 'by Burne-Jones' —• doubtless painted posthumously, since this will suggest Sir Edward to most readers . . . But oh how much we should like to know the inner history of Mr. Heliog Dujardin! . . . In *Something of Myself* Kipling tells us that he did *not* hoax *The Times* in the matter of 'The Old Volunteer': perhaps, as in the parallel cases of Manallace and the Piltown Man, he knew of a mine that would only be sprung posthumously . . . "We can afford to wait for our little revenges!"

30 DECEMBER. *The Daily Telegraph*. 'The Genius of Rudyard Kipling', by Anthony Powell. Here is another good, straightforward attempt at the appraisal of a great writer. 'He was a writer of the first rank, a genius, though perhaps even in that category, a genius of a rather peculiar kind.' Mr. Powell agrees with T. S. Eliot's diagnosis that 'Kipling wrote intuitively, not intellectually. Accordingly, his books present at one moment, one view of life: at the next, another. This method, suggests Eliot, may explain some of the disesteem he arouses among non-intuitive intellectuals . . . Kipling must be remembered as one of the great revolutionaries where writing is concerned. Dialogue was never the same after him . . . *Stalky & Co.* shows as absolute an originality in tackling the subject of schoolboys as does *Soldiers Three of the Army* . . . 'Mrs. Bathurst' (1903) is a masterpiece of narrative unrolled in a totally "modern" manner. One of the features of this last story — used with astonishing technical effect — is the introduction of a sequence in a cinema film, adding a dimension to other elements of the story, variously told in the first person, that would be ingenious even today . . .'

30 DECEMBER. *The Guardian*. 'Return of Mowgli' by John Grigg. Here too is a straightforward critical statement — in spite of the fact that 'critics are still reluctant to acknowledge him for what he is — one of the small class of writers in the English language who deserve to be called great. Like Mowgli, he was cherished and appreciated in the jungle when the villagers pelted him with stones; and now at length, like Mowgli, he is returning to his rightful place.' Length or kind are too often made the criterion of greatness, but 'the Sistine Chapel is not necessarily a greater masterpiece than a Cezanne portrait or landscape, and by the same token *Kim* is not necessarily inferior to *David Copper-*

field. The magic of Kipling is that he seems to traverse continents and to penetrate very near to the heart of things within the space of 20 or 30 pages. The grandeur of aim is matched by the economy of means. In what he has to say in no less than how he says it, Kipling's greatness is manifest, and his reputation will survive many more centenaries.'

30 DECEMBER. *The Lady*. 'England hath taken Me,' by Alison Hodgson. A short, agreeable, 'potted biography' well illustrated and with special, and charming reference to Kipling's love of Sussex in general and of 'Bateman's' in particular.

30 DECEMBER. *The Listener*. 'Kipling Sahib,' by Malcolm Muggeridge. This is, with small variations, the text of the lecture delivered on Television to the Kipling Society, as described above, and should be read to realise the slight distortions of emphasis and the small errors of fact so difficult to pinpoint at first hearing, so easy to identify in reading, which caused it to make so unpleasant an impression on certain critics, (e.g. The quotations from *The Brushwood Boy* and *The Light that Failed* without reference to context or background, and such statements as 'Andrew Lang was shown Kipling's story *The Mark of the Beast*, written in 1890, before its author was known in England'—when Kipling was not only known but famous in England by the end of 1889, and the story was shown to Lang in 1887, and written when Kipling was twenty-one.)

The same number of *The Listener* contains two letters about the Television talk. T. C. Angus showed how the lecturer had 'overlooked the real benefits brought to India by the many men of whom Rudyard Kipling wrote so vividly, and for whom he had so much sympathy;' and Hannah Quinn pointed out that 'One cannot help but feel that Mr. Muggeridge's reading of Kipling has been restricted to his most well-known but really least representative work . . . Kipling's reputation as a writer has suffered from so many knocks that one hardly expected Mr. Muggeridge so tamely to follow a popular lead.'

31 DECEMBER. *The Times*. 'Abbey Honour for Kipling.' *The Daily Telegraph* 'Kipling Remembered at Poets' Corner.' Short accounts of the ceremony, with pictures of the laying of the wreath.

1 JANUARY 1966. *The New York Herald Tribune*. 'When the Rudyard cease from Kipling,' by Harry W. Baehr. A half-hearted attempt at apologetics, much marred by 'chronological snobbery' and irrelevancies: 'Yet when all that can be said in disparagement is said, and all the changes in intellectual and political fashion are chalked against the Kipling canon, the fact remains that it can still be read with love and profit . . . For all the differences between his time and ours, he has built a structure that endures, a pleasure house for all ages.'

' THINGS AND THE MAN '

The Kipling Exhibition in the Princeton University Library from 30 October 1965 to 15 January 1966 is accompanied by a charming pamphlet, *Something of Kipling, 1865-1965* written by Mr. Howard C. Rice, Jr. : 'Meanwhile without benefit of the critics, Kipling's writings have continued, and continue to be widely read, as the current array of paperback reprints amply demonstrates. The present exhibition attempts

no assessment or evaluation. It is simply an invitation to take another look, or a first look, as the case may be, at Rudyard Kipling a century after his birth.'

The most interesting items in the Exhibition include the original manuscripts of 'Mowgli's Brothers' and 'The Light that Failed' (N.B., with the *unhappy* ending 'as it was originally conceived by the writer'); the corrected T.S. of "Tomlinson"; a copy of *Echoes* containing a letter from Kipling presenting the book to Stalky's father, Colonel Lionel D'Arcy Dunsterville, and a copy of *Plain Tales* inscribed to W. C. Crofts and signed with the author's U.S.C. number "Kipling. 264".

Mr. Seumas Stewart, the antiquarian bookseller, of Harrow House, Chipping Campden, has dedicated his Catalogue No. 12 to Kipling as a Centenary tribute: 'He is a great single fact of literature, to be loved or hated, but not to be lumped together with others, and tucked away and ignored. . . . Rather let us dwell on the best of Kipling, which includes — but no! This catalogue offers opportunities to explore a wide range of the man's writings.'

It is an interesting catalogue, containing books by others besides Kipling. And the literary competition (always a feature of Mr. Stewart's catalogue) will doubtless be solved without difficulty by members of the Kipling Society at least: 'You are asked to name the books listed in this catalogue which mention the following person, bird and thing: Harvey Cheyne; Bobwhite Quail; Teazle knife.'

A more searching 'Do You Know', prepared by Mr. P. W. Inwood, is reproduced later in the present *Journal* so that those members who were not present at the Discussion Meeting on 12 January may test their memories. The answers will appear in the June number — though we hope that they will not be needed!

From South Africa our Member Mrs. Janice Farquharson writes (22 Nov: 1965): "The S.A. Broadcasting Corporation is doing a big programme on Kipling on December 14th, I shall tape same. Most of the work on the facts is mine; it's been most exciting doing it and I have just finished an 800-1,000 word article for the *Radio Bulletin* which will be published in the next couple of weeks as advance publicity. We have some wonderful interviews, including Lady Forbes, Marjorie Juta, at present living at 'The Woolsack', and another old lady who remembered not only the telling of the *Just So Stories*, but also meeting Lady Randolph Churchill on the hospital ship 'Maine'. We are also getting an interview with a composer, who must be nearing 90 now, who worked with Kipling on *The Friend*. . . . Do not speak to me of what is happening in Rhodesia. I sometimes think that 'The Mother Hive' should be made compulsory reading. . . ."

R.L.G.

[P.S. Compare D. W. Bishopp's letter in *Punch*, 3 March, headed 'More Views on the African Crisis', which ends: 'It is all set out in Kipling's prophetic tale "The Mother Hive". Apropos that story, we notice that the number of "oddities" seems to be increasing in the U.K. and enjoying more public recognition.']

AN OPEN LETTER FROM THE PRESIDENT

To the Editor of *The Kipling Journal*

January 1966.

Dear Roger,

I wrote you a letter for inclusion in your great Centenary Journal (No. 156) from which, out of modesty, you excluded my thanks to you. This time no cuts are allowed !

So, first of all, I want to thank you for all the splendid *Journals* you have already given us — and in particular for the Centenary Number which your initiative and the kindness of your distinguished contributors has made one of the most outstanding additions to Kipling studies published in the Centenary year. We are particularly indebted to you for the time you have given, and continue to give to your labours as Hon. Editor, when you have so much other literary work awaiting you on your desk.

I should also like to remind Members that they have received copies of this outstanding publication of 85 pages without having been asked to pay extra for it, in spite of its much higher cost — and that they may still obtain additional copies for 12/6, post free : its actual value.

Having insisted on thanking you publicly for your work on the *Journal*, I can now go on to agree with you that we owe most, for the great success of all our Centenary activities, to our Hon. Secretary, Lt. Col. A. E. Bagwell Purefoy, and to those who have helped him or us in particular ways, whom I must name in alphabetical order to avoid discrimination : Mr. Inwood, Mr. McGivering, Mr. Naumburg, Mrs. Newsom, Miss Punch, Mrs. Sutherland and Mr. Winmill.

All these are officers of the Society on whom extra work was thrown by the Centenary celebrations. I have done some extra work myself, but nothing like the others — and I am sure I write on behalf of all Members of the Kipling Society in thanking you and them.

I hope you will have received letters and messages from members, guests and others regarding the various meetings, and also about the great exhibitions of special Kipling treasures in this country and the United States.

Thank you all.

Yours very sincerely,

R. E. HARBORD, *President.*

Photographs of the Ceremony in Westminster Abbey

Nine good photographs were taken by the Abbey photographers of the Centenary Service in Westminster Abbey on 30 December 1965. Members wishing to order copies of any of these photographs should apply to :— THE CHURCH INFORMATION OFFICE (PHOTOGRAPHIC DEPT.), 9 TUFTON STREET, WESTMINSTER, S.W.1.



'... IN THE ABBEY '

REPORTS ON DISCUSSION MEETINGS

November 17, at the Ulster Room, Overseas House

This occasion was honoured by the presence of Mr. Malcolm Muggeridge, and Mr. Christopher Burstall of the B.B.C, who were present by invitation to test the atmosphere of a discussion meeting in preparation for the television programme to be presented on 19th December. They having been welcomed, the Chairman introduced Mr. Roger Lancelyn Green, the promoter of the discussion on the first of the two stories to be considered this evening, "The Church that was at Antioch", from *Limits and Renewals*. Mr. Green's discourse follows in his own words.

It is my privilege this evening to open a discussion on "The Church that was at Antioch" — I will not say to introduce it, for doubtless many of you know it more intimately than I do, and it is a story that is likely to be near, if not in, everyone's list of Kipling's twenty best stories.

Nor is it a difficult story in the way that "Mrs. Bathurst" is on the one hand, or "Uncovenanted Mercies" on the other. But it is a thoughtful story in the senses both of being written with careful thought and demanding careful thought for its full appreciation. As with so many of Kipling's mature stories it is worked 'in three or four overlaid tints and textures, which might or might not reveal themselves according to the shifting light of sex, youth and experience'.

If I can reveal perhaps two or possibly three of the overlays I shall at least, I hope, have led the way for some of you to go deeper and reveal more.

On the simple story level the tale deals with the events described in Chapter XV of *The Acts of the Apostles*, illuminated by St. Paul's own recollection of the incident as touched on by him in the second chapter of his *Epistle to the Galatians*. It presents an important turning-point in the birth-pangs of the young Christian Church (remember that the apostles were first called 'Christians at Antioch') as seen through the eyes or from the point of view of a young Roman officer — a follower of the mystery religion of Mithras which was just beginning to take hold of the more thoughtful among the younger Romans (particularly in the Army) who could no longer be satisfied with the old classical polytheism and the purely utilitarian Emperor-worship.

The title of the story is taken from an earlier chapter (No. XIII) in *Acts*: 'Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon which is called Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the Tetrarch, and Saul' — still under his Jewish name, which is dropped for Paul, his name as a Roman citizen, a few verses further on.

Paul and Barnabas, after returning to Antioch from one of their missionary journeys (to Cyprus, where they convert the Roman proconsul, Sergius Paulus — 'a prudent man', not to be identified with Kipling's Lucius Sergius, though doubtless they belonged to the same

patrician family of Sergia Gens) dwell there peaceably for a long time, until trouble-makers from Jerusalem bring division to the church over the question of whether the Gentile Christians must conform to the strict Laws of Moses which bound all Jews. In *Acts* and *Galatians* the main cause of doubt is over circumcision, but Kipling in the story makes it turn only on the lesser disagreement, the Mosaic law concerning food — this is not only because the main cause was one difficult to treat in a work of fiction in 1927 when he was writing the story, but also for a less obvious reason which I shall come to later on.

Acts, by the way, does not mention that St. Peter came to Antioch on this occasion : Paul, Barnabas and Titus went to see him and the Elders in Jerusalem, and returned with a letter from St. James, the brother of Our Lord. But *Galatians* suggests that Peter did indeed come back with them : ' But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles ; but when they were come, he withdrew and separated himself, fearing them. And the other Jews dissembled likewise with him . . . But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, " If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews . . . knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ . . . " '

While vitally important in the early history of the Church, being in fact the moment at which it was realized that salvation was open to all men, Jew and Gentile alike, and that the law of man was superseded by the law of God, this controversy which rent the tiny sect of Christians at Antioch must have seemed a storm in a very small teacup even to broadminded Romans like Valens and his uncle in the year 50 A.D. when the events of the story happened.

With great skill Kipling shews us the matter from both sides. The Biblical echoes are more than enough to stress it from the Christian point of view : the Roman side is shewn more subtly — Valens's contemptuous remarks about what he takes to be mere thefts from the Mithraic ritual ; the reference to Peter preaching to ' a Roman officer of irregulars down-country' (the centurion Cornelius of *Acts* X) ; and the casual remark, naming no names, about Pilate : ' One of our Governors tried that game (feeding a trouble-maker to the Jews) down-coast — for the sake of peace — some years ago. He didn't get it.'

With this last we may compare the official Roman attitude of some fifty or sixty years later, when Christianity was spreading fast, as given by Tacitus in his *Annals*. When speaking of the year 64 A.D. he refers to Nero's persecution of the Christians : ' This name comes to them from Christ, who was executed in the reign of Tiberius by the procurator Pontius Pilate, and the detestable superstition, suppressed for a time, broke out again and spread not only over Judea, where this evil originated, but even throughout Rome.'

The description of the Love Feast appears to be taken from the letter which Pliny the Younger wrote to the Emperor Trajan in 110 A.D. from Bithynia, where he was serving as pro-consul. He says that

'they were accustomed, on a stated time, to meet together before daylight, and sing a hymn with one another, to Christ as God, and that they bound themselves by an oath not to do any wickedness; that they should not rob or steal or commit adultery; that they should not deny any pledge intrusted to their hands, when called upon for it. After these things were over, their custom was to break up and depart, and meet together again to take a morsel of bread . . . ' And he concluded that he could really find nothing against them but 'an odd extravagant kind of superstition.' To which Trajan replied that they were not to be sought out, but that if denounced and proved to be Christians they must, of course, be punished — for their refusal to burn incense or do reverence before the statue of the Emperor.

When "The Church that was at Antioch" was the subject of discussion at a previous meeting on 9 July 1958, Colonel Bagwell Purefoy who was introducing the story said that it was objected to by a member who wrote that it "debases a profound difficulty of the early Church to the level of a Hindo-Moslem riot in India . . ." Now this, I think, is precisely what Kipling meant to do — not debase, but make the problem all the more real and vital by the analogy. This is why he makes the cause of the rift in the Church solely dependent on the food question: for the parallel, which I think he makes obvious in the story, is with the outbreak of the Indian Mutiny — with the famous rumour of the cow's fat and the hog's lard on the cartridges — and he shews how, faced with what to him was a similar threat to peace, Valens overcame it or helped Paul and Peter to prevent it.

Perhaps, too, there is a forward-looking echo of the Indian problem in this scrap of dialogue:—

" 'Permit separate tables for Hebrew and Greek, as I once said,' Petrus spoke suddenly.

'That would end in separate churches. There shall be but *one* Church,' Paulus spoke over his shoulder, and the words fell like rods."

This may, on the surface, refer to the Great Schism of 1054 A.D. between the Greek and Roman Churches: but seems also to look forward to the division of the sub-continent into India and Pakistan which we have seen — and Kipling feared to see.

Perhaps this parallelism between Romans administering a province where Christian and Jew were at odds, and Britons performing the same office in a land rent between Moslem and Hindu is the second level in Kipling's story.

If so, I can, I think, point to a third level. The superb and moving culmination is in the echoes in the words of the dying Valens of those spoken by Christ on the cross — and we are subtly prepared for the parallel by Petrus saying 'Give him drink and wait. I have seen — such a wound' — after we have already been told that it is 'the deadly upper thrust under the ribs,' And the denouement of the whole story is in Saint Peter's last words and actions:—

'Painfully, that other raised the palsied hand that he had once held up in a hall to deny a charge.

" "Quiet!" said he. "Think you that one who has spoken Those Words needs such as *we* are to certify him to any God?"

'Paulus cowered before the unknown colleague, vast and commanding, revealed after all these years.

"As you please — as you please," he stammered, overlooking the blasphemy . . .'

On the face of it Peter is saying that, Valens having spoken at the moment of death words that are in essence the most sublime words ever spoken 'Father forgive them, for they know not what they do,' needs no mere act of man like baptism to be saved. And that Paul, sticking to the letter of the law — even if it is, apparently, the new law of Christ Himself — overlooks the blasphemy on Baptism implicit in Peter's words. And this is borne out by the poem which follows the story, which tells us that the simple gospel shall be made complicated — perverted even — by the too ardent disciple.

But there seems to be an even deeper meaning : the blasphemy is in the use of the words 'any God' instead of simply 'God'. If we read the story rather quickly or superficially — as any reader of a story in a magazine would do (it was first published, by the way, in the *London Magazine* for August 1929) we would probably take it as simply a rather striking interpretation of a well-known incident in the New Testament, written by a Christian.

Perhaps it is only because we have questioned other than the books he left behind, and know that in spite of his very great humility Kipling was a Theist rather than a Christian — 'No unbeliever', as Rider Haggard wrote in his diary after a long day of intimate talk with Kipling, 'only like the rest of us, one who knows nothing and therefore cannot understand'. (Surely Our Lord's saying about the rich man who could more easily pass through the eye of a needle than enter into the Kingdom of Heaven refers as much to those who are rich in intellect as in worldly goods? Yet who are we, lesser men, to judge? Such a man will surely pass through the eye of the needle . . . Remember what follows : 'With man it is impossible, but not with God : for with God all things are possible.')

However, we are speaking as men — and maybe we — or I — think in a narrow, Pauline sense.

'Carpenter, or Cameleer,
or Maya's dreaming son',

says Kipling in the poem that rounds off the story — and doubtless he is right, and seeing with a vision that is denied to the ordinary disciple like Paul, though not to Peter who, by the Divine antithesis, being the greater sinner is the greater saint.

Perhaps this is why Kipling constantly overstates the case for Mithras — and never so flagrantly as in this story. Mithraism was the last new religion to come into being before the Truth was revealed : and if we accept C. S. Lewis's suggestion that the supreme event of the Resurrection cast shadows before on the many pagan cults of the Dying God, the shadow (I don't mean this in a derogatory sense ; shall we say the most lifelike shadow) should naturally be cast immediately before the dawn. 'Rum thing', as an Atheist once said to him, 'all that about the Dying God. Seems to have really happened once.'

There are undoubtedly close similarities between Mithraism and

Christianity : but even if you are considering the two as equally valid, or in-valid, there is absolutely no reason to assume that Christianity borrowed anything from this slightly earlier and rival religion. Where Kipling got his Mithraic knowledge from I have not been able to discover : he may have been misled by some atheistical author of his own day who wished to prove that Christianity was derived from Mithraism. I have found no evidence for the scraps of Mithraic teaching which he quotes, and he is completely wrong in suggesting that Mithras died and was resurrected — as he does in this story. Mithras accompanied the sun in his chariot up to heaven when his work on earth was done. And his main work was the creation of a new race of men out of the body of the sacred bull which he pursued and slew at the command of God (Ahura Mazda of the Persians)—just as the world in Scandinavian mythology is created out of the body of a dead giant, and out of other corpses in many other mythologies. (And ' the Light and the Voice of God ' leading to ' a rending change of heart ' is equally present in the Eleusinian Mysteries, and the sublime attempt of Pharaoh Akhenaton to substitute his own pure monotheism for superstition-clogged polytheism of ancient Egypt).

But none the less Kipling's point is superbly made by the end of the story — and maybe would not have been so good if he had stuck to facts — or not let his imagination play such tricks with the evidence.

I have spoken for much too long — though much more could be said about the minutiae of this superb story, from ' Pickled Fish ' to the echoes of Ovid and Callimachus — and I have been as provocative as I can. It is now up to you to disagree with me, shew me where I am wrong and, I hope, reveal even more depths in " The Church that was at Antioch " than I have been able to discover — or imagine.

A brisk discussion followed this able exposition, in which the comments and questions came so fast that your reporter, to his regret, was unable to make more than a pretence at recording, and now cannot decipher his notes.

The Chairman then undertook, at somewhat short notice, a similar function in regard to " The Manner of Men ". He discharged this task as best he might by reading the important passages of the story and connecting them by explanatory comment on the navigational and seamanship terms so freely and audaciously employed by the author, not always with the strictest accuracy it is to be feared. The story is so well known that it hardly needs to be said that it is an elaboration and paraphrase of Chapter XXVII of *The Acts of the Apostles*, dealing with St. Paul's shipwreck on Malta. The opening sentences are a fine example of Kipling's art in setting the scene with an economy of words to blazing effect :

Her cinnabar-tinted topsail, nicking the hot blue horizon, showed she was a Spanish wheat-boat hours before she reached Marseilles mole. There, her mainsail brailed itself, a spritsail broke out forward, and a handy driver aft; and she threaded her way through the shipping to her berth at the quay as quietly as a veiled woman slips through a bazaar.

The blare of her horns told her name to the port. An elderly

hook-nosed Inspector came aboard to see if her cargo had suffered on the run from the South, and the senior ship-cat purred round the captain's legs as the after-hatch was opened.

The description of the ship going ashore on pages 242 and 243 is in itself a small masterpiece, and those who know Malta will be able to evoke the scene in St. Paul's Bay from the words :

'What I took for a point of land to starboard, y'see, turned out to be almost a bridge-islet, with a swell of sea 'twixt it and the main. And that meeting-swirl, d'you see, surging in as she drove, gave her four or five foot more to cushion on. I'd hit the exact instant.'

The abounding interest of the story is lessened for some readers unacquainted with the maritime expressions employed, and for them the few explanations which follow may be of service.

PAGE 231. *Mother of Carthage* : Probably Dido is intended, daughter of the Tyrian king Muttou, sister of Pygmalion who slew her husband. She fled to North Africa and founded Carthage. The Sidonian swears by the queen who hailed from the sister-port of Tyre.

PAGE 227. *Undergirt* : Or *frapped*. To bind the hull round with ropes or similar, in order to keep the planking of the ship from opening in stress of weather. Cf. "The Last Chantey" — "Once we frapped a ship and she laboured woundily. There were fourteen score of these. And they blessed thee on their knees, When they learned thy grace and glory under Malta by the sea !"

PAGE 226. *Screw in wool cargo* : This was a well-known practice — to press into the hold cargo-spaces more bales than could with propriety be carried, by means of a system of screws operating a ram. The screw referred to was probably contemporary with the water-screw invented by Archimedes in the third century B.C., and rather like the wooden screw in the modern carpenter's vice and, like it also, turned by wooden levers. The practice survived (so the writer was in his youth informed) until modern times in the wool clippers from Australia, but was dangerous in that it strained the timbers, especially if the wool became wet, and was in consequence a fruitful cause of leaks.

PAGE 231. *Anchor peak* : On the point of sailing. The anchor was at the peak, i.e. hoisted clear of the water and hanging from the bow by its ring. In the R.N. this would be called *a-cock-bill*.

PAGE 232. *Darning the water* : Tacking back and forth while making hardly anything to windward, like a darning-needle in a sock.

PAGE 232. "... I had to call a ship council ... " : A kind of Soviet on board goes back to ancient history. The Laws of Oleron, on which our Naval Discipline Act was originally founded, were adopted in the 13th century. They were named after William de Forz of the Island of Oleron, who sailed with a strong contingent from the island with Richard I for the Holy Land.

One striking feature of the code is that, although rigorous penalties are laid down for various misdemeanours, it is specially ordered that the opinion of the crew is to be taken in certain circumstances, and the decision of the majority is to be abided by. For instance, "If a ship is in haven and stays to await her time, and the time comes for departure,

the Master is to take counsel with his companions and say to them 'Sirs, you have this weather'. There will be some who say 'The weather is not good' and some who will say 'The weather is fine and good.' The Master is bound to agree with the greater part of his companions, and if he does otherwise, he is bound to replace the ship and the goods if they are lost".

PAGE 233. Six points : A point is one thirty-second of 360° , i.e. $11\frac{1}{4}^\circ$. Six points are $67\frac{1}{2}^\circ$. A racing sailing yacht of today cannot be expected to sail much closer to the wind's direction than four points = 45° , and such close sailing by a craft of the first century A.D. before the invention of the fore-and-aft mainsail, or the bowline to keep the luff of a square sail taut is highly unlikely.

To use the expression "six points" is an anachronism (in the strict sense of the word) for the compass card and its divisions as known in modern times was not then in sight of its comparatively late invention. One of the early divisions of the circle for navigational purposes was the "wind-rose", so called, which had eight points named by the Italians after the principal winds : Tramontano, Greco, Levante, Scirocco, Ostro, Africo (or Libeccio), Ponente and Maestro, but this was long after the period now under discussion.

PAGE 235. Racking of mainmasts : The straining of a mast by bending stresses which often split the mast lengthways in consequence. Binding with copper wire was an ancient remedy.

PAGE 236. Bear up : Means to bear up the tiller to windward, thus making the ship go to leeward or away from the wind, but Kipling meant to come up towards the wind's direction. In this he is following *Acts XXVII*, verse 25 : "And when the ship was caught and could not bear up into the wind we let her drive." Used with this qualification there is not much wrong with it.

A short discussion followed, much to the gratification of one or two shellbacks present, who would have liked more of it, but time brought the closure with felicitations to Mr. Green for his thoughtful and informative discourse, to which, it was plainly to be seen, some amount of research into ancient religions had contributed.

12th January, 1966, at the Ulster Room, Overseas House

On this occasion the meeting was devoted to a "Do you know?" contest for which the assembly was divided into two teams, East and West, competing against each other. For the benefit of those who could not be there, the following are the questions set.

1. What story in what book is concerned with a decimal fraction?
2. What story's title in what book refers to a theory of spatial measurement sometimes equated (incorrectly) with time?
3. Who is it, in what story, whose "other name is Gubbins"?
4. Who was the licensed victualler in what story whose influence was beyond admirals?
5. Who was the Past Pluperfect Prestissimo Player of the Game?
6. Who rubbed his nose along his neat-fitting boot?
7. "Wheeling, eternally wheeling." Where to?

8. "The fool seeks to ingratiate himself with Princes and Ministers; and courts and cabinets leave him to perish miserably. The wise man makes friends among the police and the hansoms . . . and even his offences become triumphal processions." What offence, for instance?
9. It was a seven pound fifteen shilling funeral . . . Whose?
10. The Little Sisters of the Red Diamond, daughters of the horse-leech . . . Who were these?
11. "Hit him a kick, mister soldier!" Who said this, and why?
12. "Malachi, my son, are you well? sez I, for I am not." Who was Malachi?
13. "I had seen the driver of a battery going by at a trot . . . taking no heed of his bridle hand — I had seen that man drop under the gun . . . and come out by the limber like a frog on a pavestone." That sentence is from "Love o' Women". What is wrong with it?
14. Pollock, Erckmann, Tauchnitz, Henniker. What did these names suggest to an elderly gentleman called away from his lunch?
15. What looked just like a banjo-string drawn tight, and seemed to stay there for years?
16. "They'd jolt into action, and wiggle round and skid and spit and cough and prise 'emselves back again . . . till I could have wept, sir, at the spectacle of modern white men chained up to these old hand-power, back-number, flint-and-steel reaping machines". What were referred to in what story and by whom?
17. Who strongly occupies the seat about the tavern fire?
18. What looked like "bonnets in a needlecase"?
19. Pycroft said "I sometimes think that me in a copper-punt, single-anded, 'ud beat a cutter-full of De Rougemongs in a row round the fleet". What is a copper-punt?
20. What is the significance of the word De Rougemong?
21. What was a blighted, land-crabbing, steam pinnace on springs?
22. Which story in *Traffics and Discoveries* has the same title as one of Mr. Harry Tate's famous farcical sketches?
23. What was the name of Kipling's first publisher of collected stories (a) in India and (b) in England?
24. What is the secondary title of *Life's Handicap*?
25. "I am the captive of your bow and spear, Sir". Who is speaking and whose captive?
26. Kipling had a house called "Naulakha". He was part-author of a book with the same name. What is strange about it?
27. A forgery of 107 new lines of Chaucer was tacked on to the end of a work by that author. In what story? What work of Chaucer and is it in prose or verse?
28. (Breathe, breathe deeply, my horses) It is enough — it is France. What horses were these?
29. "Give de Diderot, you impassioned hound!" What is the context?
30. At what Viceroy of India was a reprehensible piece of verse aimed? What was its name, and why ought it not to have been published in a volume of collected verse in 1919?
31. Whose offspring consume corruption twice corrupt?

32. My father's father saw it not, And I, belike, shall never come To look on that so-holy spot. Which?
33. Who is it hateth mankind and waiteth till every gust be laid, to drop a limb on the head of him who anywise trusteth her shade?
34. . . . A China barque refitting lay, When a fat old man with snow-white hair Came up to watch us working there. Who was he?
35. Who jumped on and off a mess table for a bet and ate bread dipped in salt?
36. I have eaten your bread and salt. I have drunk your water and wine. Where was this statement made?
37. What did Pagett, M.P. describe as "the Asian solar myth"?
38. There's peace in a Larranaga, There's calm in a Henry Clay. What are these and where mentioned?
39. What is not the story of the Lapwing who found the water?
40. What is the other name of the Limpopo?
41. What was the Maid Ultruda's charm?
42. The Crab that played with the Sea (Pau Amma) is doubtless the giant king crab. Would you class this as a crustacean?

The result was a handsome win for East by 62.5 against 54, for which at least two phenomenal memories among that team may be thanked. The answers to the questions will be published in the June number. P.W.I.

SOME THOUGHTS ON 'THE ARMY OF A DREAM'

By J. H. McGivering

LIKE AS EASY AS A.B.C. and WITH THE NIGHT MAIL, this story is an exercise in crystal-gazing which Kipling was working on in the course of his trip to South Africa at the end of 1904.

Too complex to be readily summarised, suffice it to say that the Narrator is discovered in the smoking-room of the Club — not in London, but in what looks like a provincial city — and finds himself in the company of an old friend, 'Boy' Bayley whom he has not seen since the Boer War, some twenty-odd years previously. This would appear to 'place' the action in the early 1920's.

Despite the *Song of the Old Guard* which precedes this story in *TRAFFICS AND DISCOVERIES*, the lessons of the Boer War — which found our army wanting in almost everything except courage — seem to have been learned and acted upon. The narrator has been out of the country and is not familiar with the organisation and training of this 'present-day' army, which provides an excellent opportunity for it to be explained to him (and us) when he visits the nearby barracks where he finds the officers taking luncheon in the same room as the private soldiers. Admittedly they are on a dais (the line must be drawn somewhere) but the Army has, so far as is possible in a force where some give orders and others obey, become a democracy where private soldiers have a comfortable room each —

" In our rooms, as we say in the Guard, all men are men. Outside, we are officers and men."

and officers come in for a smoke and a talk. That must have been pretty advanced stuff for 1904 ! It still is.

We get a glimpse of a company filling vacancies—they don't recruit, they select, which is just as it should be— and more details of training are unfolded until we come to the magic phrase

" Just like the Marines, to learn about the
big guns *and how to embark and disembark quick.*"
(my italics)

That brought me to the then Admiral Sir John Fisher, later Lord Fisher of Kilverstone, whose books "Memories" and "Records" were both published in 1919; the former contains some letters he wrote to Lord Esher and others, with his observations on various Service matters—the whole couched in his vivid style. Consider this

" . . . the *Regular Army* . . . should be regarded as a projectile to be fired by the Navy ! The Navy embarks it and lands it where it can do most mischief ! . . . joint Naval and Military manoeuvres embarking 50,000 men at Portsmouth and landing them at Milford Haven or Bantry Bay !— This would make the Foreigners sit up ! Fancy ! In the Mediterranean we disembarked 12,000 men with guns in 19 *minutes* !"

Nov. 19th, 1903. *Memories*, 167

" . . . we learned it from the Fleet . . . the Mediterranean Fleet landed ten thousand marines and sailors with guns, in twenty minutes once at manoeuvres. That was long ago." 262

There was, as would be expected in a Combined Operation, a funny incident— this time 8,000 soldiers were embarked and landed in nineteen minutes for each operation and

" . . . a red-haired, short, fat major, livid with rage, complained to me on the beach that a bluejacket had shoved him into a boat and said to him 'Hurry up, you bloody lobster, or I'll be 'ung !' I explained to the Major that the man *would* have been hanged; he was responsible for getting the boat filled and shoved off in so many seconds."

Memories 55/6

Fisher had plans for embarking the 1st Army Corps on Monday, June 27th, 1904 (a full moon) at Portsmouth and landing them at Bantry Bay like Hoche, but an ungrateful War Office (which Fisher and Fisher were invited to reform the previous year) put a stop to it. Is it likely that they were afraid of the Continent?

" I've seen the Fleet Reserve, and a few paddle-steamers hired for the day, land twenty-five thousand Volunteers at Bantry Bay in four hours . . . the Continent knows what invasion means. It's like dealing with a man whose nerve has been shaken . . ." (262)

" You must embark an Army Corps every year and give them (sic) sea-training."

Memories, \77

" I am dead gone on the idea of a general list of officers, and general uniform and early entry and they will all go to sea, but I don't want to mention that yet awhile ; it will come of itself when 3/5th of every man-o'-war's crew are soldiers . . ."

Memories, 176

"Some day the Army and the Navy will be interchangeable." (264)
 "'What does the single cannon on those men's sleeves mean?'

'That they're big-gun men, who've done time with the Fleet.'
 . . . 'Any F.S. corps that has over twenty per cent. big-gun men
 thinks itself entitled to play "A Life on the Ocean Wave"—when
 it's out of hearing of the Navy.'

'What have they got jumpers and ducks for?'

'For Fleet work, of course. *En état de partir* with an F.S.
 corps means they are amphibious.' " (293)

There are other points which show similar thinking by Fisher and Kipling, but that will do for the present. This story was published in the *Morning Post* of June 15-18, 1904, the same year as the first edition of *TRAFFICS AND DISCOVERIES*, as a separate pamphlet of 62 pages the next year, and Martindell also reports eleven galley slips with holograph corrections.

The question of what to do with the soldiers once they are able to embark and disembark at speed is not discussed, and it may be that the Admiral was so delighted with the evolutions that he did not give it much thought, although he had his eye on a certain beach only 90 miles from Berlin (*Memories*, 212) and an occasional side-glance at the Dutch and Belgian coast, but he thought that the schemes of the British General Staff were grotesque in 1912 (*Memories* 211) so it is unlikely that they were any better eight years previously. A horrible picture does come to mind, however, of two hundred thousand soldiers (that figure is mentioned several times) steaming around the mine-strewn and submarine-infested ocean between the Baltic and the Seine, burning up their coal and looking for somewhere to land: the mind boggles at the problem of providing maps for platoon commanders, quite apart from what is now known as logistic support!

Before going too far on this tack, however, it would be as well to consider what is known about the two men: the Martello Tower correspondence is discussed in *Journal* No. 148, p. 20 et seq: Carrington (p. 417) tells how Fisher offered to nominate John Kipling for the Navy—that must have been in 1904, as Fisher joined H.M.S. *Victory* on 12th July, 1854, on the nomination of Admiral Sir William Parker (*Records*, 4/5). That would appear to be all.

This does not pretend to solve the problem of parallel thinking by two gifted men who do not appear to have met, it merely puts it forward in the hope that someone will be able to throw a little light on it.

BOOK REVIEW

Rudyard Kipling: An Annotated Bibliography of Writings About Him. Compiled and edited by Helmut E. Gerber and Edward Lauterbach. Annotated by Morton N. Cohen, Joseph R. Dunlap, H. E. Gerber, Mrs. David Hart, E. S. Lauterbach, Stanton Millet, Robert Peters, Ann Weygandt and A. W. Yeats [and others in the Supplement].

Published in *English Literature in Transition*, Vol III, Nos. 3, 4,

5, (1960), and Vol. VIII, Nos. 3, 4 (1965), issued by the English Department, Purdue University, Lafayette, Indiana, U.S.A.

It is difficult to know what to say in the way of a review of this truly marvellous compilation. It is a short-cut for scholars and general readers both, to everything worth reading that has been written about Kipling from Andrew Lang's first review (of *Departmental Ditties*) in 1886 to Elliot L. Gilbert's analysis of 'Without Benefit of Clergy' included in the volume *Kipling and the Critics*, edited by him, which was published in August 1965 — almost eighty years later. Books, pamphlets, articles, special sections or chapters in books and even short references of particular importance are listed — and not only listed with full bibliographical details for easy reference, but described and quoted according to their value in concise and pungent paragraphs ranging from a line to a full page. A few are mentioned only to be dismissed as not worth the trouble of finding, but in most cases the acute analysis supplies the gist or thesis of the item in question, and will usually leave the researcher in little doubt as to whether the complete work will be of help or not.

Literary criticism as such, though a pleasant pastime for both writer and reader, is of doubtful value either to scholarship or appreciation, and perhaps the entries tend to give too much space to this parasite of Parnassus and not enough to the more fertilising growths of elucidatory, historical and biographical study. But for the student of the vagaries of critical opinion—for the scientific dissection of the parasite itself—this Bibliography offers an unrivalled field: the ground-work for a most enthralling and devastating account of the critical adventures of the works of a great author during eighty years of changing tastes and fashions.

It is devoutly to be hoped that this indispensable work will soon be re-issued in a single printed volume obtainable by all, to take an honoured place beside the outstanding Kipling reference books of Livingston, Durand, Chandler, Weygandt, Yeats and *The Reader's Guide*.

ROGER LANCELYN GREEN

ANNUAL LUNCHEON. The Annual Luncheon of the Kipling Society will be held at the Connaught Rooms, Great Queen Street, W.C.2, on Wednesday, 26th October, 1966. The Guest of Honour will be the Rt. Hon. the Viscount Radcliffe, P.C., G.B.E.

Application forms will be sent out in September.

Tape Recording of Westminster Abbey Ceremony, 30th December, 1965.

The Society possesses an excellent tape of this highly successful ceremony, and one of our members has very kindly offered to make a copy for any member wishing for one, the sole cost being the new tape and postage both ways. Instructions are :

1. Quarter-inch tape, two or four-track.
2. Running time : 30 mins.
3. When sending tape, state clearly whether you wish to play it at 7½" or 3¾" per sec. The latter requires much less tape.
4. Send your tape, with instructions *and return postage*, to G, Scott-Giles, Esq., 14 Wort's Causeway, Cambridge,

HON. SECRETARY'S NOTES

" *Centenary New Members.*" 1965 brought us 90 new members (against 55 in 1964), 30 of whom joined the U.S.A. branch, which is to be congratulated on a fine recruiting effort. At home, about 17 new ones were recruited by existing members as a special centenary effort. To tell the truth, we had hoped for more than this ; do please keep trying, especially because, regrettably, our total intake was cut by over 50 per cent. through losses.

Annual Indexes. Owing to their high cost (over £10 a year) we have decided to stop producing the leaflet index for the previous year, which used to be inserted in the following *March Journal*. Each issue will continue to bear its own index inside the cover. The leaflets were of very limited value, since each one only covered four issues, and anyone who keeps a progressive index can still do so without much extra trouble.

Melbourne Branch Activity. Largely owing to the efforts of their President, Mr. John White, our Melbourne Branch has been active in Centenary work. A large number of school magazines were persuaded to publish Kipling articles, and the Branch arranged for talks to be given over a wide area. An exhibition was held at Hawthorn Town Hall, and the climax of the year was a fine display at Melbourne Public Library, some photographs of which can be seen at our London office. We send our congratulations and best wishes to this flourishing branch.

An exhibition was also staged at Canberra National Library. This is believed to have included some mss. given by Mrs. Kipling, as well as correspondence between Kipling and the Australian Government on the subject of the poem " The Young Queen ", written in honour of the Commonwealth of Australia, inaugurated New Year's Day, 1901.

A.E.B.P.

NEW MEMBERS

We are delighted to welcome the following New Members.
U.K.: Mmes. G. Clough, C. Jacob, V. Watlington; Misses M. Banks, M. Barber, M. Donaldson; Lord Balerno, Lord Ferrier; Major P. Whitehead; Messrs. M. Beaumont, K. Bradley, E. Charlton, G. Dunn, M. Green, W. Halkon, H. Longmore, F. Lyons, J. Moody, J. Polden, D. Sanders. *BELGIUM:* Prof. M. Lory. *CANADA:* Toronto Univ. Library. *INDIA:* J. Comyn. *ITALY:* F. Stafford. *S.A.:* D. Bishopp. *U.S.A.:* Mmes. W. Covey, N. Garfield Jr., A. Hartwell; Miss E. Nichols ; Rev. T. Trent-Lyon ; Messrs. J. Crawford Jr., A. Hartwell, P. Trevor, W. Whitmore.

The Centenary Number of *The Kipling Journal'.

Copies of this unique issue are still available and may be obtained for 12s. 6d., post free, from the Editor : Roger Lancelyn Green, Poulton-Lancelyn, Bebington, Wirral,

LETTER BAG

KIPLING QUOTATIONS

With reference to Mr. Elliot L. Gilbert's article THE KIPLING QUESTIONNAIRE in the September *Journal* (No. 155) you may remember that the late Admiral Chandler made a list of lines and verses from other poets quoted by Kipling as headings or in the text of his stories. I have tried to complete this tiresome bit of routine work and find that there is a total of nearly 300 ; thirty or so of these spring from the Bible, Old Songs and Nursery Rhymes, and other anonymous sources.

There are 20 from Browning
 17 from Keats — nearly all in one story
 13 from Longfellow — nearly all in one story
 13 from Tennyson
 7 from Emerson
 1 from Poe
 none from Whittier.

No doubt there are also prose quotations from many authors but we have made no attempt to spot them.

Others. Six each from Ingelow, Macaulay and Rossetti, Five from James, Thomson ("B.V."), Four each from Lewis Carroll, Leland and Wordsworth.

R. E. HARBORD

THE MAVERICKS OF KIM

(Cf. *Journal* 152, p. 9, Dec : 1964)

From his Vermont period and early Travels in the U.S.A. Kipling must have been familiar with the term 'a Maverick', though he may not have known its origin.

Just in case you may not know how that family name became an impersonal noun 'maverick' to signify an unbranded steer and later to be applied also to persons who decline to behave or belong to any regulated or restricted group or to be claimed by one, the facts are as follows :

In the early cattle ranching days of Texas even before the war between the States, there was a prominent ranching family named Maverick. They did not follow the custom of branding their yearling cattle. At the sorting out of animals at the end of the annual community Spring roundup on the open unfenced range, they laid claim to all unbranded steers or cows—all range cattle being, of course, pretty wild critters.

C. L. AMES

THE EYE OF ALLAH

We know that many of the 'notions' which first sparked off Kipling's creative imagination were derived from the *Curiosities of Literature* by the elder D'Israeli. In the *Propagation of Knowledge*, much of the lore which 'Beetle' and his friends employed to outwit their Baconian teacher is taken straight from that book; elsewhere Kipling was content to take a hint and let his fancy play on it.

In his essay on *The Persecuted Learned*, D'Israeli writes :

" Those who have laboured most zealously to instruct mankind have been those who have suffered most from ignorance ; and the discoveries of new arts and sciences have hardly ever lived to see them accepted by the world . . . Cornelius Agrippa was compelled to fly his country, and the enjoyment of a large income, merely for having displayed a few philosophical experiments, which now every schoolboy can perform . . . An able naturalist who happened to know something of the arcana of nature, was immediately suspected of magic. Even the learned themselves, who had not applied to nature philosophy, seem to have acted with the same feelings as the most ignorant ; for when Albert, usually called the Great . . . constructed a curious piece of mechanism which sent forth distinct vocal sounds, Thomas Aquinas was so much terrified at it, that he struck it with his staff, and, to the mortification of Albert, annihilated the curious labour of thirty years."

Might not this simple and rather condescending anecdote have supplied Kipling with the theme which he developed with greater insight, in 'The Eye of Allah'?

C. E. CARRINGTON

"AN ERROR IN THE FOURTH DIMENSION" ?

I wonder if I am the only member of the Kipling Society to have read with some surprise the statement in the Centenary Number of the *Journal* that it was Kipling's ' fondest dream ' to become an American citizen. (Page 52, in Mr. Carter's interesting article.)

On the face of it, this accords strangely with the stereotype of Kipling as the apostle of the British Raj. Of course, that stereotype is not very much truer than its opposite ; and perhaps anyway, like Rhodes and others, he regarded America as a sort of honorary Britain. Nevertheless, the description of America in *From Sea to Sea* suggests that he would have had a long way to go before regarding the status of an American citizen as the peak of his ambition.

Mr. Carter makes the point, if I may say so, in a somewhat throw-away manner. I should be very grateful to be enlightened by yourself or one of your learned readers as to the actual evidence concerning Kipling's attitude to the question of American citizenship.

P.S.

. FALLA

ADMIRAL CHANDLER

On page 10 of the Centenary number, Mr. Naumburg mentions Admiral Chandler, calling him the greatest American Kipling student and authority. The Admiral served for a time in the North Atlantic Fleet as Flag Secretary to Admiral Robley Evans, who wrote of him in his memoirs as follows : " Lieutenant-Commander Lloyd Chandler, an officer of exceptional ability, had been ordered to my personal staff to relieve Lieutenant-Commander Brittain, whose term of sea service had expired. Mr: Chandler had commanded the flotilla of torpedo-boat destroyers sent to the East, was an expert in all torpedo work, and in his long and faithful service as my aide and secretary proved himself a loyal friend, as well as an officer of marked ability in all branches of his profession." This service ended with the celebrated cruise of December 1907-May 1908, from Hampton Roads, through the Straits of

Magellan, to San Francisco — "conducting a great battle fleet from the North Atlantic to the North Pacific" as President Theodore Roosevelt put it in a letter of congratulation to Admiral Evans. ("An Admiral's Log", New York 1910, p. 382, and for the President's letter, pp. 450-1.)

J. H. OWEN

SUNNI AND TIRAH

Will a member who is familiar with the history of the Mohammedan faith enlighten me about Sunni and Tirah?

Are they 'divisions' or 'sects'? Mahbub Ali — inclined to be a free-thinker — remarks to Kim that "This matter of Faiths is like horseflesh." He goes on to aver that he himself is "A good Sunni, and hates the men of Tirah."

This came to mind when the name TERAH — which might also be TIRAH — took my eye in a genealogy: a letter appeared early last year in a weekly, Horse and Hound, devoted principally to thoroughbred horse breeding. The writer, Miss F. M. Prior, a leading authority, seemed to wish to offer food for thought to breeders hesitating about the degree of in-breeding that is right. Taking her theme from an unexpected angle she tabulated their family tree for four generations back from no less than Joseph and his young brother Benjamin.

It opens one's eyes to the closeness of kinship that married in those days: brother married brother's daughter and similar close in-breeding went on, back and forth, generation after generation: as of course may be seen in the Book of Genesis. Miss Prior observes that "no one will dispute that the result was satisfactory". The tabulated genealogy she gives is topped by TERAH, father of Abraham, and thus great-great-grand-father of the brothers Joseph and Benjamin. Were we not taught in our youth that the Mohammedan faith went back to ESAU the Hunter, fraternal uncle of our two brothers?

About the meaning of the names TIRAH and TERAH I may well be wide of the mark: TIRAH may be only a contemporary place-name. In Victorian times, did not our Army have an involvement at "Tirah"?

A. F. MINCHIN

Indian Forest Service (Retired)

KIPLING'S READING

Compare 'The United Idolators': "The chants seemed to answer the ends of their being created for the moment," with Prior's 'Jinny the Just': 1707.

While she read and accounted and pay'd and abated

Eat 'and drank, play'd and work't, laught and cry'd, lov'd and hated

And answer'd the End of her being created.

It would seem likely that Kipling had read Robert Southwell's 'St. Peter's Complaint' (1596). The following from 'The Burning Babe' might have been said by McAndrew:

The fuel Justice layeth on, and Mercy blows the coals,

The metal in this furnace wrought are men's defiled souls.

BONAMY DOBREE

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