d. This is the p[illegible]riod in our revered [illegible]ster's progress through time that [illegible]s me as ir[illegible]ely the most interest[illegible] [illegible]e important.

The First Liar.

[illegible] one knows how long it took to divide [illegible]e human line of ascent from that of the [illegible]rger apes; but during that cleavage there may have been an epoch when man lay under the affliction of something very like human thought before he could have reached the relief of speech. It is indeed conceivable that in that long inarticulate agony he may have traversed—dumb—the full round of personal experience and emotion. And when at last speech was born, what was the first practical use man made of it? Remember, he was, by that time, pastmaster in all arts of camouflage known to the beasts. He could hide near a waterhole and catch them as they came down to drink—which is the germ of war. He could attract them by imitating their cries of distress or love—which is the genesis of most of the arts. He could double back on his tracks and thus circumvent an acquaintance of his own kind who was stalking him—which is obviously the origin of most of our social amenities. In short he could act any kind of lie then extant. I submit, therefore, that the first use man made of his new power of expression was to tell a lie—a frigid and calculated lie.

Imagine the wonder and delight of the first liar in the world when he found that the first lie overwhelm[illegible] effort of his old m[illegible] with no expenditu[illegible] his pride, [illegible] himself, when [illegible] mouth, he could sen[illegible] ons shining up trees in se[illegible] he knew was not there, and when they descended, empty and angry, he could pursuade them that they, and not he, were in fault, and could despatch them hopefully up another tree! Can you blame the creature for thinking himself a god? The only thing that kept him within bounds must have been the discovery that this miracle-working was not confined to himself. Unfortunately—most unfortunately—we have no record of the meeting of the world's first liar with the world's second liar; but, from what we know of their descendants to-day, they were probably of opposite sexes, married at once, and begat a numerous progeny. For there is no doubt that mankind suffered much and early from this same vice of lying. One sees that in the enormous value attached by the most primitive civilisations to the practice of telling the truth, and the [illegible]travagant praise awarded, mostly after [illegible], to individuals notorious for the [illegible]e.

[illegible] the amount of truth open to mankind [illegible]ays been limited. Substantially, it [illegible] no more than the axiom quoted [illegible]ool in "Twelfth Night" on the [illegible] the witty Hermit of Prague: [illegible] is." Conversely, "That that [illegible] But it is just this truth that [illegible] bitterly resents being brought to [illegible] He will do, suffer, and permit [illegible] rather than acknowledge it. He [illegible] that the waters which he has [illegible] canalised should run up hill [illegible] themselves when it suits him. He [illegible]es that the numerals which he has himself counted on his fingers and christened [illegible] and two "should make three

for a while, even as his ancestors, whose spirits had, he believed, laid this upon him, had owned themselves before the tribal idea had been evolved. Morally, his action was unassailable. his personal god had dictated it. Materially his justification for his departure from the normal was the greasy, inconspicuous packet of iron rations on his shoulder the trouble he had taken to get them and the extent to which he was prepared not to break into them except as a last resort. For without that material backed by those purposes his visions of his totem, spirit or god would have melted back into the ruck of unstable, unfulfilled dreams and his own weariness of his tribe would have returned upon himself in barrenness of mind and bitterness of soul. Because if a man has not his rations in advance for any excursion of any kind that he proposes to himself he must stay with his tribe. He may swear at it aloud or under his breath. He may tell himself and his friends what splendid things he would do were he his own master; but as his tribe goes so must he go—for his belly's sake. When and as it lies, so must he lie. Its people must be his people, and its god must be his god. Some men may accept this dispensation; some may question it. It is to the latter that I would speak.

[illegible]mber always that, ex[illegible]t for applauses we ma[illegible] move on [illegible]ve through [illegible] mouth [illegible] service." May the Rewarder of all good work [illegible] to those over whom you have been placed [illegible] tious teacher can do and to endear [illegible] for its [illegible] your generation su[illegible] an unpromising and dishevelled heritage. In addition to your own sins, which will be numerous but quite normal, you have to carry the extra handicap of the sins of your fathers. This it is possible that many of you have already made clear to your immediate circle. But the point you probably omitted (as our generations did, when we used to deliver our magnificent, unpublished orations de juventute) is that no shortcomings on the part of others can save us from the consequences of our own shortcomings. It is also true that you were brought into this world without being consulted. But even this disability—from which, by the way, Adam suffered—though it may justify our adopting a critical attitude towards first causes, will not in the longrun nourish our physical or mental needs. There seems to be an unscientific objection on the part of Frst Cause against being inquired of.

Omnipresence of the Crowd.

For you who follow on the heels of the Great War are affected, as you are bound to be, by a demoralisation not unlike that which overtakes a household where there has been long and severe illness, followed by a relaxation of domestic ritual and accompanied by loud self-pity and large recrimination. Nor is this all your load. The past few years have so immensely quickened and emphasised all means of communication, visible and invisible, in every direction, that our world—which is only another name for the tribe—is not merely "too much with us," but moves, shouts, and moralises about our bath and

wal Scotour; and when they have won through what they consider hardship they are apt to was e good time and place by subconsciously approving, or even remembering, their own efforts. On the other hand, the man who has been used to shaving, let us say, in cold water at seven o'clock the year round, takes what one may call the minor damnabilities of life in his stride, without either making a song about them or writing home about them. And that is the chief reason why the untrained man always has to pay more for the privilege of owning himself than the man trained to the little things. It is the little things, in microbe or morale, that makes us, as it is the little things that break us. Also, men in any walk of life who have been taught not to waste or muddle material under their hand, are less given to muddle or mishandle moral, intellectual, and emotional issues than men whose wastage has never been checked, or who look to have their wastage made good by others. The proof is plain.

Initial Payments.

Among the generations that have preceded you at this University were men of your [illegible]blood—many and many—who did their [illegible]on the traditional sack of peasemeal [illegible]meal behind the [illegible]oor—weighed out [illegible]as[illegible] with the [illegible]own hands against [illegible] their [illegible]atural appetites. [illegible]ded to own them[illegible] [illegible]d'ham, leading [illegible]me to them. [illegible] would be [illegible]ng [illegible] so they set [illegible] own [illegible]rations on their [illegible] and they walked along the sand [illegible] p drifwood to keep fire going in [illegible]ings [illegible] what in this world or the next can the world or any tribe in it do with or to people of this temper Bribe them by good dinners to take larger views on life They would probably see their hosts under the table first and argue their heads off afterwards Offer them money to shed a conviction or two A man dosen't lightly sell what he has paid for with his hide.

Stampede them or coax them or hreaten them into countenancing the issue of false weights and measures It is a little hard to liberalise persons who have done their own weighing and measuring with broken teacups by the light of tallaw candles No! Those thrifty souls must have a narrow and an anfractuous breed to handle; but by their God in Whose Word they walked, they owned themselves. And their ownership was based upon the truth that if you have not your own rations you must feed out of your tribe's hands, with all that that implies.

Should any of you care to own yourselves on these lines, your insurances ought to be effected in those first ten years of a young man's life, when he is neither seen nor heard. This is the period—one mostly spends it in lodging alone—that corresponds to the time when man in the making began to realise that he was himself and not another. The post-war world which discusses so fluently and frankly the universality and cogency of sex, as the dominant factor of life has adopted a reserved and modest attitude in its handling of imperious and inevitable details of mere living and working. I will respect that attitude.

The inital payments on the policy of

[illegible] revelation of himself to [illegible]self [illegible] pendous as a belief in a future life, [illegible] it was possibly intended to herald. I[illegible] only natural, then, that individual[illegible] who first practised this apparently insane and purposeless exercise came latsr to bulk in the legends of their tribe as demigods, who went forth and bearded the gods themselves for gifts—for fire—wisdom, or knowledge of the arts.

But one thing that stands outside exaggerations or belittlement, through all changes in shapes of things and the sounds of words, is the bidding, the guidance that drives a man to own himself and upholds him through his steps on that road. The bidding comes, direct as a beam of light from that past when man had grown into his present shape, which past, could we question it, would probably refer us to a past immeasurably remoter still whose creature, not yet man, felt within him that it was not well for him to jackal round another brute's kill, even if he went hungry for a while. It is not such a far cry from that creature, howling over his empty stomach in the dark, to the heir of all ages counting over his coppers in front of a cookshop to see if they will run to a full meal, as some few here have had to do; and the principle is the same: "At any price that I can pay, let me own myself."

And the price is worth paying if you keep what you have bought. For the eternal question still is whether the profit of any concession that a man makes to his tribe, against the light that is in him outweighs or justifies his disregard of that light. A man may apply his independence to what is called worldly advantage, and discover too late that he laboriously has made himself dependent on a mass of eternal conditions for the maintenance of which he sacrificed himself. So he may be festooned with the whole haberdashery of success and go to his grave a castaway. Some men hold that the risk is worth taking. Othere do not. It is to these that I have spoken.

"Let the council of thy own heart stand, for there is no man more faithful unto thee than it. For a man's mind sometimes wont to show him more than seven watchmen who sit above in a high tower."—"The Daily Telegraph."

CRICKETER'S MISHAP.

On Saturday afternoon last whilst Mr. H. G. Ince, overseer, Plp. Bath, was engaged in cricket practice he was struck on his left ankle by a ball delivered by Mr. A. De Groote and severely hurt. He was taken home and attended to by Mr. Joseph, sicknurse and dispenser on the estate. The leg was much improved on Tuesday.

"The prosperity attendant upon the liquor traffic has been an evil thing for the industries of the Bahamas. The sponge, sisal, pineapple and fresh vegetable industries have all suffered through the concentration of local capital upon the purchase and sale of whisky. The scantiness of the soil in the Bahamas, and the considerable distance between the outer islands, point to show slow recoveries of the industries of this colony, unless such recovery becomes necessary through the collapse of the bootlegging activities.—"Canadian Trade Commissioner, G. R. Stevens."