centre of the colony, the governor, who is also *ex officio* high com­missioner of the Federated Malay States, British North Borneo, Brunei, Sarawak and governor of Labuan, has his principal residence here. Here also are chief offices of the various heads of the govern­ment departments, and here the legislative council of the colony holds its sessions. The town is governed by a municipality composed partly of *ex officio,* nominated and elected members.

*Finance.—*The revenue of Singapore for 1906 amounted to $5,942,661, exclusive of $26,650 received on account of land sales. The chief sources of revenue were licences (which include the farms let for the collection of import duties in opium, wine and spirits) $4,248,856, nearly half the revenue of the settlement; post and telegraphs $424,645; railway receipts $196,683; and land revenue $104,482. The expenditure of the settlement during 1906 amounted to $5,392,380. Of this $1,416,392 was expended on personal emoluments, and $1,116,548 on other charges connected with the administrative establishments; $1,763,488 was spent on military services, exclusive of expenses connected with the volunteer force; $183,075 on the upkeep and maintenance of existing public works; and $569,884 on new public works.

*Trade.—*The trade of Singapore is chiefly dependent upon the position which the port occupies as the principal emporium of the Federated Malay States and of the Malayan archipelago, and as the great port of call for ships passing to and from the Far East. The total value of the imports into Singapore in 1906 was $234,701,760, and the exports in the same year were valued at $202,210,849. The ships using the port during 1906 numbered 1886 with an aggregate tonnage of 3,805,566 tons, of which 1261 were British with an aggregate tonnage of 2,458,968 tons. The retail trade of the place is largely in the hands of Chinese, Indian and Arab traders, but there are some good European stores. The port is a free port, import duties being payable only on opium, wines and spirits.

*History.—A* tradition is extant to the effect that Singapore was an important trading centre in the 12th and 13th centuries, but neither Marco Polo nor Ibn Batuta, both of whom wintered in Sumatra on their way back to Europe from China, have left anything on record confirmatory of this. It is said to have been attacked and devastated by the Javanese in 1252, and at the time when it passed by treaty to the East India Company in 1819, Sir Stamford Raffles persuading the sultan and tumenggong of Johor to cede it to him, it was wholly un­inhabited save by a few fisherfolk living along its shores. It was at first subordinate to Benkulen, the company's principal station in Sumatra, but in 1823 it was placed under the administration of Bengal. It was incorporated in the colony of the Straits Settlements when that colony was established in 1826.

See *Life of Sir Stamford Raffles ;* Logan’s *Journal of the Malay Archipelago\*,* the *Journal* of the Straits Branch of the Royal Asiatic Society (Singapore) ; Sir Frank Swettenham. *British Malaya* (London, 1906); *Blue-Book of the Straits Settlements* (1906); *The Straits Directory, 1908* (Singapore, 1908). (H. Cl.)

**SINGER, SIMEON** (1846-1906), Jewish preacher, lecturer and public worker. He was born in London, and after a short stay at a Hungarian school, entered as one of its pupils the Jews’ College, of which he was subsequently for a time the head­master. In 1867 he became minister of the Borough Synagogue, London. In the following year he married. He moved to the new West End Synagogue in 1878, and remained the minister of that congregation until his death. He was the first to introduce regular sermons to children; as a preacher to the young Singer showed rare gifts. His pulpit addresses in general won wide appreciation, and his services were often called for at public functions. In 1897 be strongly opposed the Diggle policy at the London School Board, but he refused nomination as a member. In 1890 the Rabbinical Diploma was conferred on him by Lector Weiss of Vienna, but again he evidenced his self-denial by declin­ing to stand for the post of associate Chief Rabbi in the same year. Singer was a power in the community in the direction of moderate progress; he was a lover of tradition, yet at the same time he recognized the necessity of well-considered changes. In 1892 at his instigation the first English Conference of Jewish Preachers was held, and some reforms were then and at other times intro­duced, such as the introduction of Bible Readings in English, the admission of women as choristers and the inclusion of the express consent of the bride as well as the bridegroom at the marriage ceremony.

Singer did much to reunite Conservatives and Liberals in the community, and he himself preached at the Reform Synagogue in Manchester. He bad no love for the minute critical analysis of the Bible, but he was attracted to the theory of progressive revelation, and thus was favourably disposed to the modern treatment of the Old Testament. His cheery optimism was at the basis of this attitude, and strongly coloured his belief in the Messianic ideals. He held aloof, for this very reason, from all Zionist schemes. His interest in the fortunes of foreign Jews led him to make several continental journeys on their behalf; he was one of the leading spirits of the Russo-Jewish Committee, of the Inter­national Jewish Society for the Protection of Women and of other philanthropic organizations. Despite his devotion to public work, Singer published some important works. In 1896 the Cambridge University Press published *Talmudical Fragments in the Bodleian Library* of which Singer was joint author. But his most famous work was his new edition and English translation of the *Authorized Daily Prayer Book* (first published in 1870), a work which has gone through many large editions and which has probably been the most popular (both with Jews and Chris­tians) of all books published by an English Jew.

See *The Literary Remains. of the Rev. Simeon Singer* (3 vols., 1908), with Memoir. (I. A.)

**SINGHBHUM,** a district of British India, in the Chota Nagpur division of Bengal. The administrative headquarters are at Chaibasa. Area 3891 sq. m. Its central portion consists of a long undulating tract of country, running E. and W., and enclosed by great hill ranges. The depressions lying between the ridges comprise the most fertile part, which varies in elevation above sea-level from 400 ft. near the Subanrekha on the E. to 750 ft. around the station of Chaibasa. S. of this an elevated plateau of 700 sq. m. rises to upwards of 1000 ft. In the W. is an ex­tensive mountainous tract, sparsely inhabited by the wildest of the Hos; while in the extreme S.W. is a still grander mass of mountains, known as “ Saranda of the seven hundred bills," rising to a height of 3 500 ft. From the Layada range on the N.W. of Singhbhum many rocky spurs strike out into the district, some attaining an elevation of 2900 ft. Among other ranges and peaks are the Chaitanpur range, reaching an elevation of 2529 ft., and the Kapargadi range, rising abruptly from the plain and running in a S.E. direction until it culminates in Tuiligar Hill (2492 ft.). The principal rivers are the Subanrekha, which with its affluents flows through the E. of the district; the South Koel, which rises W. of Ranchi, and drains the Saranda region; and the Baitarani, which touches the S. border for 8 m. About two-thirds of Singhbhum district is covered with primeval forest, containing some valuable timber trees; in the forests tigers, leopards, bears and several kinds of deer abound, and small herds of elephants occasionally wander from the Meghasani Hills in Mayurbhanj.

In 1901 the population was 613,579, showing an increase of 12% in the decade. More than one-half belong to aboriginal tribes, mostly Hos. The chief crop is rice, followed by pulses, oil-seeds and maize. There are three missions in the district—S.P.G., Lutheran and Roman Catholic—which have been very successful among the aboriginal tribes, especially in the spread of education. The isolation of Singhbhum has been broken by the opening of the Bengal-Nagpur railway, which has protected it from the danger of famine, and at the same time given a value to its jungle products.

Colonel Dalton, in his *Ethnology of Bengal,* says that the Singhbhum Rajput chiefs have been known to the British government since 1803, when the marquess Wellesley was governor-general of India; but there does not appear to have been any intercourse between British officials and the people of the Kolhan previous to 1819. The Hos or Larka Kols, the aboriginal race of Singhbhum, would allow no stranger to settle in, or even pass through, the Kolhan; they were, however, subjugated in 1836, when the head-men entered into engagements to bear allegiance to the British government. The country remained tranquil and prosperous until 1857, when a rebellion took place among the Hos under Parahat Raja. After a tedious campaign they surrendered in 1859, and the capture of the raja put a stop to their disturbances.

**SINGLE-STICK,** a slender, round stick of ash about 34 in. long and thicker at one end than the other, used as a weapon of attack and defence, the thicker end being thrust through a cup-shaped hilt of basket-work to protect the hand. The original form of the single-stick was the “ waster, ” which appeared in the 16th century and was merely a wooden sword used in practice for the back-sword (see Sabre-fencing), and of the same general shape. By the first quarter of the 17th century wasters had become simple cudgels provided with sword-guards, and when, about twenty- five years later, the basket-hilt came into general use, it was