

The poem was written some time ago; but so far it has circulated in type-written form only among the most intimate friends of the author, and is here published for the first time. The pen and ink drawing of Mr. Bonney which accompanies this note was made by Eduard Biedermann, the same artist who illustrated *The Chief's Daughter* and *The Crown of Thorns*.

Mr. Bonney has deposited in the Chicago Public Library his collection of World's Congress papers and publications embracing nearly a hundred printed volumes relating to the proceeding and including such historic works as Appleton's *History of the World's Fair* and Dr. Barrows's *History of the Parliament of Religions*.

TOLSTOI ON INDIA.

Mr. A. Ramaseshan publishes in a late number of the *Arya* of Madras (Vol. I., No. 5, August 1901) a monthly magazine of India devoted to "Aryan religion," exhibiting a tendency toward Theosophy and kindred subjects, a letter from Count Leo Tolstoi, written by the great Russian author in reply to a letter of sympathy and expressing his opinion on the evils of India as well as recommending a cure for them. Tolstoi's letter is characteristic of his deepest religious convictions, and we republish it without any further comment:

"DEAR SIR:—I thank you for your very interesting letter. I quite agree with you that your nation cannot accept the solution of the social problem which is proposed by Europe, and which is no solution at all. A society or community kept together by force is not only in a provisory state, but in a very dangerous one. The bonds that keep together such a society are always in danger of being broken, and the society itself liable to experience the greatest evils. In such a position are all the European States. The only solution of the social problem for reasonable beings endowed with the capacity of love is the abolition of violence and the organisation of society based on mutual love and reasonable principles voluntarily accepted by all. Such a state can be attained only by the development of true religion. By the words 'true religion' I mean the fundamental principles of all religions, which are:

"1. The consciousness of the divine essence of the human soul, and

"Respect for its manifestation,—human life.

"Your religion is very old and very profound in its metaphysical definition of the relation of man to the Spiritual All,—to the Atman; but I think it was maimed in its moral, i. e., practical application by the existence of caste. This practical application, so far as Lucknow, has been made only by Jainism, Buddhism, and some of your sect, such as Kabir Panthis, in which the fundamental principle is the sacredness of life and consequently the prohibition to take the life of any living being, especially of man.

"All the evils that you experience—the famine, and what is still more important, the depravement of your people by factory-life—will last as long as your people consent to kill their fellow-men and to be soldiers (Sepoys). Parasites feed only on unclean bodies. Your people must try to be morally clean.

"I quite agree with you that you ought to be thankful for all that has been done by the English for your well-being, and should help them in all things tending to the civilisation of your people.

"I think the duty of all civilised Indians is:

"1. To try to destroy all old superstitions which hide from the masses the

principle of true religion, i. e., consciousness of the divine essence of human soul and respect for the life of every human being without any exception, and

"2. To spread them as far as possible.

"I think these principles are virtually, if not actually, contained in your ancient and profound religion and need only be developed and cleared from the veil that covers them. I think only such a mode of action can liberate the Indians from all the evils which now beset them and will be the most efficacious means to attain the goal which you are now looking for.

"Excuse me for stating my opinion in such a straightforward way, as likewise for my bad English, and believe me

Yours truly,

LEO TOLSTOI.

"14th July, 1901.

"P. S.—This letter is not written in my handwriting, because I am bed-ridden at the present moment."

MAHA BODHI SOCIETY OF INDIA.

The Maha-Bodhi Society of Calcutta has decided to open a Literary Section, the object of which will be: (1) To transliterate the Pāli Buddhist works into Devanagari and the other vernaculars of India, together with their translations; (2) To bring out popular editions of important Buddhist texts, with copious notes and explanations so that they may be read and understood by the Hindu people; and (3) To open a class for the study of Pāli Literature (which will be converted into a regular institution afterwards) at 2, Creek Row, where regular instructions will be given to the students who are willing to join. Pāli is one of the classical languages of India, whose history can be traced so far back as six hundred years B. C. The Buddhists of the Maha-Bodhi Society claim that while every attempt has been made to revive and spread the Sanskrit language both by the people and the Government, we have up to the present neglected Pāli, which for centuries together flourished in the whole of Upper India as the principal dialect, bequeathing to posterity a rich and valuable literature that dates back to the times of the Buddhist period when the ancient Universities of Nālanda, Takkhasila, Udanta-pu-ri and Vikramsila were flourishing.

Thanks to the exertions of the noble band of Orientalists, the subject has been fully appreciated and is being studied in the Universities of England, France, Germany, Russia, and America. To India, however, Pāli literature has been almost a sealed literature; yet a knowledge of the history of India is not at all complete without the knowledge of Pāli. For brilliant records of the achievements of kings and princes, the interesting history of the manners and customs of the people, and a faithful account of the internal government, are all to be met in this venerable and beautiful literature. The language is important alike to the student of comparative religion, history, and philosophy. Its study will at once reveal the glory of ancient Indian wisdom. The Society has undertaken the publication in Devanagari of Kaccāyana's Pāli Grammar by Pandit Satish Chandra Vidhyabhushan, M. A., and Dhammapada and Suttanipata by Babu Charu Chandra Bose.

The Secretary of the Maha-Bodhi Society says in a circular:

"To carry out the foregoing objects, viz., undertaking the translation of important Pāli works and bringing out popular editions of rare Buddhist books, and also establishing an institution where every facility may be given for the study of