

men. Their famous gold work is shown by a small collection supplied by Mr. Ellis. Dr. Ernest Lyon, Consul-general of Liberia in the United States and one time our resident Minister to the Republic, has sent on some pictures and documents. Portraits and autographs of the President and other famous men and pictures of notable incidents in Liberian history are displayed. The collection of books in many languages relating to Liberia is almost complete. Probably so notable a collection of books and pamphlets *printed in Liberia* has never been brought together elsewhere. The five mission societies working in Liberia—Protestant Episcopal, Methodist Episcopal, Lutheran, African Methodist Episcopal, and Womans' Christian, are all taking part in the exhibition, and their work is adequately presented—an entire table case being devoted to it. The bulk of the objects shown, however, is the personal collection of Liberiana brought together by Frederick Starr, when he was in Liberia in 1912 and since his return to this country.

On the opening night an attractive program was given. Addresses were presented by George W. Ellis ("The Mission of Liberia"), Ernest H. Lyon ("The Liberian Republic"), and Frederick Starr ("African Redemption"). The Liberian National Hymn was sung by a quartette. The exhibition will be closed by an illustrated lecture by Frederick Starr upon "Liberia, the Hope of the Dark Continent."

It behooves us to be informed in regard to the only piece of Africa remaining in the possession of the Negro. The exhibition is one phase of the propaganda of education regarding Liberia carried on by Frederick Starr since his return from there in December 1912. In this material exhibition, in public addresses and lectures, and in his writings, he is trying to tell a simple but important story.

There are two books which convey all the information that is needed to form an opinion on Liberia. One is a stately work of two volumes by Sir Harry Johnston containing a fine collection of pictures and a valuable compilation of facts and from the standpoint of British politics with a view to a successful exploitation of the country. Another book, smaller in size but more important for us, is *Liberia: Description—Problems—History*, published by Frederick Starr, professor of anthropology at the University of Chicago.

The organizers of the exhibition are anxious to have people take an interest in it and especially invite students from high schools, either singly or in classes, because they have the conviction that sooner or later the fate of the republic may depend upon the sympathy which it will receive in the United States.

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## CURRENTS OF THOUGHT IN THE ORIENT.

BY B. K. ROY.

### *Kingship in Ancient India.*

Like many other erroneous ideas it is generally understood in the western countries that kings in ancient India were given perfect latitude to become irresponsible despots. The people, of course, did not count in the modern sense of the term; but the ordinances of the sacred books of the Hindus were of such a nature that they did not allow the rulers to stray very far from what the Hindus call *Dharma* or *Niti*—the moral code.

Mr. G. A. Chandravarkār translates some very interesting Sanskrit *slokas* from the *Sukraniti* in the *Vedic Magazine*. To quote a few :

"The protection of the subjects is the sacred duty of the king as also is the punishment of wicked persons, but both these are not possible of execution without the correct understanding of the science of ethics."

"Misery falls to the lot of a king who fails to walk in the path of righteousness and leads a life in a spirit of so-called independence. To serve such a king is as dangerous as to lick the sharp edge of a sword."

"Internal dissensions among the ministers, strife among the subjects and want of harmony among the military officers are all due to want of ingenuity on the part of a king."

"That being alone is worthy of holding a scepter who is capable of governing, by reason of possessing intelligence, power, bravery and purity of character."

"The ruler should be a protector like a father, a lover like a mother, a teacher like a *Guru*, helper like a brother, fertilizer like a mighty river and inflicter of punishment like Yama, or else he has no right to be a king."

"The quality of mercy becomes the crowned monarch without which all his other qualities are of no avail."

#### *The Rule of Law in Ancient India.*

Sir Henry Cotton, an Ex-M. P., and a retired Indian civil servant, claims that in British India "failure of justice not falling short of judicial scandal" is a common thing in Hindu-English trials in which Englishmen are tried by English juries. We also read of such miscarriages of justice in the Indian papers, and we read it only too often.

Mr. Kashi Prasad Jayaswal, in an article in the *Calcutta Weekly Notes*, shows how in ancient India law ruled supreme even over the sovereigns. He says :

"Fortunately we are in possession of a recorded case which is ever so much more valuable to us than all *a priori* reasonings on the subject. This single case is not the individual picture of the administration of law in a particular instance, but affords a typical spectacle. The case is recorded in one of the most authentic documents of India, which on the evidence of the inscriptions of Asoka goes back at least to the third century B. C. in its present shape, and which is generally based on traditions as early as the death of the Buddha.

"In the Vinaya Pitaka, Chullavagga, VI, 4, 9, the case of the Anatha-Pindika and the Prince Royal Jeta, which was decided by the Court of Shravasti, the then capital of Ondh, is related to show the great devotion of the Anatha-Pindika to the Sakya Teacher and not to record any extraordinary judicial decision. Sudatta, who was generally called the Anatha-Pindika (orphans' coparcener), on account of his kindness to orphans, was an ordinary citizen—a *grihapati*; Jeta was one of the princes of the blood. The latter had a garden 'not too far from the town and not too near, convenient for going and for coming. . . well fitted for a retired life.' The liberal Anatha-Pindika thought of buying this garden for the use of the Buddha whom he had invited from Rajagriha. He went to the Prince Jeta and said to him: 'Your Highness, let me have your garden to make an *Arama* on it.' 'It is not, O gentleman, for sale, unless it is laid over with *crores*' [10,000,000 rupees]. 'I take, Your Highness, the garden at this price.'

“No, gentleman, the garden has not been taken.”

“Then they asked the lords of justice whether the garden was bought or not. And the lords decided thus: ‘Your Highness fixed the price and the garden has been taken.’

“On obtaining the decrees the Anatha-Pindika had a part of the garden covered with gold coins and the rest was relinquished by the Prince without further payment.”

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#### THE CHRIST OF FRA ANGELICO.

On page 161 of the March *Open Court* a reproduction of the Christ-figure detail from Raphael's *Disputa* was inserted by mistake in the editorial article on “The Portrayal of Christ” in place (and with the inscription) of Fra



CHRIST RISING FROM THE TOMB.  
By Fra Angelico.

Angelico's picture of “Christ Rising from the Tomb.” Accordingly we here present to our readers the omitted cut. The detail from Raphael is repeated in the present number in its proper context.

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#### A NEW COOPERATIVE COLONY.

BY HIRAM VROOMAN.

[In an interesting article describing this Utopian project in a recent number of *La Follette's Magazine*, the Rev. Hiram Vrooman of Chicago is spoken of as one of the leading spirits promoting the enterprise. Mr. Vrooman is one of several brothers who have been conspicuous as social reformers for