

done anything for his country he felt that he could claim the love and good-will of his people. But he would certainly not expect from his countrymen a mere echo of the sentiment of the West. If the honor they showed him in India did not carry with it the love and good wishes of the mother he would throw it away, just as a loving child flings away a toy given by its mother when it is discovered to be a mere fake. It might be said that a poet was oftentimes more honored by posterity than by his own generation. But, the poet observed, posthumous fame had no attraction for him. He hungered for the love and affection of his country, and if his fellow countrymen could offer him these he would be quite satisfied. He thoroughly detests the tinsel sheen of honor, for it has nothing of warmth in it.

It may be interesting to note that, although the most popular poet of India, Rabindra Nath Tagore is not altogether a favorite with a certain school of criticism in Bengal. His originality and mysticism seem to have been beyond the depth of these critics, whose standard of measurement of poetic genius was borrowed from a past generation. The number and influence of these detractors however is not such as to justify Dr. Tagore in charging his countrymen in general with slowness of appreciation or want of gratitude. Even before he first sailed for the West the Bangiya Sahitya Parisat (the Academy of Bengali Literature), being the foremost and most representative institution of its kind in India, gave him such a public reception in Calcutta as might turn a viceroy green with envy.

MISCELLANEOUS.

OUR INDIA NUMBER.

We take pleasure in presenting in this issue a number of articles relating to India and treating the subject in many different phases. The authors are all prominent men in their various fields, but as all may not be equally known to our readers a few words of introduction will not be out of place.

Mr. William Alanson Borden writes on "The Religions of India" from the point of view of a student who has had opportunity for close observations. He spent the three years from 1910 to 1913 in the native Indian state of Baroda which is about the size of Massachusetts. He was invited there by the wise and public-spirited native ruler of Baroda for the purpose of instituting a system of free public libraries throughout the state. The story of what he was able to accomplish in establishing circulating and traveling libraries and training librarians for their administration was told in the December 1913 issue

of the *Library Journal*. This article also shows the contrast in this respect between the state of Baroda and the rest of India, giving sole credit to the enlightened Maharajah to whom Mr. Roy likewise pays an incidental tribute in his article.

Mr. Ram Chandra is the energetic editor of *The Hindustan Gadar* of San Francisco, an organ of the sympathizers of the Indian nationalist party outside of India. He writes from the fulness of his heart and in the conviction of the truth of his position. The first editor of the *Gadar* was Mr. Har Dayal, at one time professor at Leland Stanford University. But his work was so zealous and effective that the British government made it too uncomfortable for him to continue and he went to Europe in 1914. We make this reference to him because our readers may remember the article he contributed to *The Open Court* in March 1912 on "What the World is Waiting for," a plea for a spirit of renunciation in our nervous occidental life.

Mr. Basanta Koomar Roy is a young Hindu with an American university education. He is most closely associated in the minds of the American public with the name of the poet Rabindranath Tagore, and his article on Tagore which *The Open Court* published in July 1913 was among the first interpretative accounts of the Hindu poet that appeared in the magazines of this country. Since that time Mr. Roy has published many articles on Tagore in other periodicals and finally gathered together much new information on the subject in book form.

Mr. Roy also conducted for a short time a department in *The Open Court* on "Currents of Thought in the Orient." He is deeply interested in the Indian nationalist movement and knows many of its leaders. We also hold another article of Mr. Roy's on "Marriage à la Hindu" which we could not make room for in this number but we hope will appear soon.

Prof. A. M. Reese of the department of zoology at the West Virginia University recently made a collecting tour across the Pacific in the service of the Smithsonian Institution. On this trip he took many photographs, some of which accompanied his description of the route "From Zamboanga to Singapore" in the February *Open Court*, and others illustrate his article on Singapore in the present issue.

The author of "Why India Did not Revolt" is a native German and a traveler of keen observation who has had exceptional opportunities to know conditions in India because he was for many years on the editorial staff of a Madras journal.

The writer who contributes the article on "Christianity in India" is also an editor in India but prefers to write usually under the pen-name "Chinmoy." In consideration of the lives of self-sacrifice which are led by Christian missionaries in Oriental lands and the criticism that is often brought against them for their lack of tact and the meagerness of their results, it is pleasant to read Chinmoy's tribute to their comparative success.

Mr. Kshitish Chandra Neogy is an editorial writer of India, having been associated for some time with *The Indian World* of Calcutta. His article on Tagore gives a glimpse of that philosopher and mystic from his countrymen's point of view after his first visit to the Occident when he was knighted in England and was awarded the Nobel Prize, but before his recent visit. It will be of interest to the many friends he has made through his poems and the charm of his personality.