

Love is my enemy, hatred my life!  
 Love hopes to slay me! I joy in the strife!  
 Think of your history! glance at your past,  
 Find—of survivals I still am the last.  
 Death is my comrade, sorrow my joy,  
 Born in the hearts of your girl and your boy.  
 I am the spirit that curses your race,  
 Ne'er shall I rest till your name I efface.  
     When the private feud begins,  
     Or the pride of conquest wins,  
     I sharpen teeth and claws  
     For a war without a cause,  
 I hate and loathe you utterly, your virtues and your sins.

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### BOOK REVIEWS AND NOTES.

PALMS AND TEMPLE BELLS. By *A. Christina Albers*. Calcutta: Burlington Press, 55 Creek Row.

Miss Albers, born in Germany and educated in the United States, has from her childhood had an inborn love of India. It was her desire to go to India and live among the people whom she had greatly admired long before she ever set foot on Indian ground. She has frequently given expression to her thoughts in writing, and we may mention among her publications a little story of Indian wifehood, in which the customs of child marriage are pictured in a pleasant and attractive story. She has also written a life of Buddha for children, with interspersed verses, and now we are in receipt of this little book of poems whose purpose is to "interpret to the West some of the thoughts, the ideals and the customs of India." Miss Albers is fond of India, but she sees the dark side of Indian life as well as the noble and exalting high virtues of some Indian men and women. In contrast to these she recognizes the "various harsh usages, prominent among the latter being the marriage of children." The verses before us reflect Indian life in all the various phases which the poet has met, and we can give no better description of the contents of this little book before us than in a review which appeared a short time ago in the *Indian Mirror* of Calcutta (February 26, 1915).

"There are few Europeans who can say of India with greater enthusiasm 'This is my own, my native land' than Miss Christina Albers, the author of the book of poems, *Palms and Temple Bells*. No European lady living in India has observed with greater closeness the manners and customs of its people and evinced her sympathy with its women-folk with greater sincerity than she. The title of the book is eminently suggestive of its contents.

"The physical aspects of the country and the spirituality of its peoples form the principal themes of the collection of poems which this volume embodies, although a few pieces describing life and views outside of India find a place therein. The authoress sings a variety of songs in a variety of measures, the key-note of the music being sympathy. The Taj has been variously described by succeeding poets and travelers. Miss Albers gives it a characteristic designation; she calls it 'a great love's dream creation.' The lines on Jahangir and Shahjehan represent such sentiments as their respective reigns

suggest. Coming down to her contemporaries, the poetess pays a glowing tribute of praise to the late Swami Vivekananda whom she describes as one who

“Turned the spirit’s mystic tide  
And gave new life-blood unto foreign lands.’

Again,

“He tread the path that patriots have trod,  
And loved his country as he loved his God.’

\* \* \*

“A daring messenger, whom gods had sent,  
High raising India’s name where’er he went.’

“No less than six poems are written on the late Rai Bahadar Norendro Nath Sen, from one of which we crave the reader’s pardon for extracting only a couplet:

“Never quailed where others faltered, faced the lion in his den,  
And with the same dauntless spirit his misguided countrymen.’

“Miss Albers writes on spiritual and philosophical subjects with as much grace and ease as she does on social topics. Her poems on child-wives and child-widows reveal sympathy and pathos of the deepest dye. What she thinks of the *pardah* system will appear from the two stanzas quoted below from the poem headed ‘Pardanasheen’:

“Low lies the land where childhood is no more,  
The child’s heart quails before an iron fate,  
Before a cruel custom time-create,  
Which saps the nation’s life-blood to the core.’

\* \* \*

“Freedom lies crushed where woman fettered stands;  
And if thou, India, wouldst dream once more  
To scale those heights thy sires did walk of yore,  
Loosen the fetters from those trembling hands.’

“Miss Albers is no less vigorous in her denunciation of the cruelty to birds involved in the custom prevailing among her sex in the western countries, of wearing aigrettes, as the stanzas reproduced below go to show:

“And you, fair wearer, listen! do you hear  
The death-chirp of an orphaned dying brood,  
That rings through space from distant hemisphere,  
And lonely wood?’

\* \* \*

“Rob not a noble creature of its place  
On God’s broad earth, where there is room for all,  
Lest the chirping of a dying race,  
On *your race fall*.’

“Considerations of space deter us from treating our readers more liberally to the dainty dishes which this poetical feast provides. We refer them to the book itself with the assurance that they will rise from a perusal of it considerably wiser and spiritually better.”

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WAR AND CIVILIZATION. By *J. M. Robertson, M. P.* London: George Allen & Unwin, Ltd., Pp. 160, Price, 2/6 net.

*War and Civilization* is introduced by an open letter to Dr. Gustaf F Steffen, a Swedish professor of economics and sociology at the University of

Stockholm, who wrote a book entitled *Krieg und Kultur*, in which he sides with the Germans and speaks of the superiority of their culture. We have not seen Professor Steffen's book, but it seems to be good; otherwise it would not have aroused Mr. Robertson to such a pitch of indignation and such violent misrepresentation. He assumes that the Germans began this war; that they fell upon Belgium without provocation; that the Austrians had no case against Serbia; that Austria refused to submit her case to an international court of arbitration in which her enemies, England, France, Italy and Russia would have had the majority of votes; that the Germans supported Austria because they naturally expected a war with England.

German atrocities are considered to be proved beyond any doubt by the diaries taken from German soldiers, either dead or prisoners. The so-called unequivocal evidence on which the argument is based is obviously distorted, for the very translations prove that the originals had a different meaning. For instance, Mr. Robertson chronicles an episode which he regards as very important because he looks upon it as a confession of German brutality. One of the soldiers writes of eight houses that were destroyed with their inmates. Among the people with whom the soldiers had to fight were "two men with their wives and a girl of eighteen." The writer adds: "The girl made me suffer—she had such an innocent look; but one could not check the excited troops (*Menge*) for at such times (*dann*) they are not men but beasts." "Excited troops" is a wrong translation of *Menge*. *Menge* means multitude or mass of people, and is often used in the sense of mob. *Menge* is never used in the sense of troops, and for a German it is absolutely impossible to misinterpret the word *Menge* as troops. By *Menge* the author can only have referred to the Belgian mob who attacked the soldiers senselessly, and he accounts for it on the ground that at such times men are no longer men but beasts. It is well known to Germans, although constantly ignored by English people, that the several collections of such diaries taken from German soldiers have been grossly misinterpreted and wrongly translated, but it is useless to correct people who defend the English side. They ignore refutations, and would reproduce anything that appeals to them as being useful to the British cause.

For instance, the forgery of an army command by the German Brigadier General Stenger is reproduced, although Mr. Robertson confesses it was "by the German government declared to be a forgery." It was a command that none should be taken prisoner, but that "all prisoners will be executed" (page 77). The whole makeup of this order proves that it is not genuine. On page 79 Mr. Robertson recurs to the same testimony.

No mention is made of the atrocity charges which could not be verified by the five prominent American reporters, and the fact is ignored that the collection of atrocity stories made by Lord Bryce is based on very equivocal evidence of anonymous witnesses who for the sake of encouraging their testimony were not placed under oath. Before a law court none of these stories would carry evidence with any impartial judge.

The whole book is "a masterpiece in the whole literature of national hypocrisy." It is an apparent misrepresentation of the book of Professor Steffen, and still worse makes a case against Germany with false evidence and the grossest misrepresentations of its cause. Pro-British readers will enjoy it.

THE POSSIBLE PEACE. A Forecast of World Politics After the Great War. By *Roland Hugins*. New York: Century Co., 1916. Pp. xiv, 198. Price, \$1.25 net.

There is no doubt that Mr. Hugins is a militant pacifist, and all his energies are bent toward showing that war is not only an irremediable evil but is not necessary and would not be possible except for the misleading influence of the ruling cliques over the peaceful and idealistic many. He says the only thing that makes war inevitable is the idea that it is inevitable. He writes in the simple and direct style of earnest conviction—simple at times to the point of informality, but always explicit and forceful. In his interpretation of history he sees much to blame in the conduct of all great powers: "Each was following an imperialistic and militaristic policy and each must share the responsibility of the final catastrophe." This war is the disproof of all complacent, pacifistic theories to the effect that the world had become civilized beyond the need of war, or that the advance of invention had raised armaments to such a point of mutual destructiveness that war could no longer be considered a practicable method for settling disputes. In "The World Unmasked" Mr. Hugins shows the selfish policy of aggrandizement all nations were following, "rattling into barbarism" as he quotes Lord Roberts's phrase. He shows how "during that silent alert struggle we fictitiously call 'peace' each cabinet and chancellory maneuvers with loans and concessions and secret bargains for help in the next war," and boldly states that coalitions are made but for the single purpose of military advantage and never for the welfare of the people of the disputed tracts. He ruthlessly denies that war ever brings any good of itself which is not far outweighed by its horrors, and insists that "most wars are like the present unrighteous conflict, wars of mutual aggression." He does not shirk the dreadful details of individual suffering in war, and the development it offers for the basest passions of men. Mr. Hugins shows that all definite proposals for world-peace are founded on one of the three ideas represented by the three branches of government; but the world is not ready for any such general organization which would have to be founded on mutual good will and would be worse than of no avail if all great powers did not take equal part in it. "To be specific, both of the armed camps into which the world is divided must unite to form the league." Mr. Hugins's idea is that "war will not cease until the desire for war grows feeble"; that in the present instance "war resulted because at the background of it all, there was a mutual willingness to have a trial of strength." The problem of possible peace in the future is one of internal politics within each nation. "Every nation is a Dr. Jekyll and Mr. Hyde. Two natures struggle within it; the militarist and the pacifist, the reactionary and the constructive. . . . At present the peace-preferring groups appear to be in the majority, the militaristic groups in control. The practical problem of the pacifist is so to strengthen in each country the peace-preferring groups that they may carry the mass of the nation, thinking and unthinking, with them." Mr. Hugins would think the United States best fitted by history and temper to lead toward international morality, but would place England and Germany next, as countries in which the opposing forces of liberalism and class domination are nearly balanced. He is not blinded to our national faults but has a faith in our national character and future which is refreshing after so much dissension and criticism in our midst. "And yet, after all qualifications are made, Amer-

icans have reason to be proud of their national attitude. We are not impeccable. Our hands may not be altogether clean nor our minds clear, but we have no false pride in this country; we can acknowledge our faults and make reparation for our errors. The mass of Americans work slowly toward sound conclusions. Of what we have done, of what we have refrained from doing, and of what we intend to do we need not be greatly ashamed. The thing that counts in the end is the ideals for which nations stand; and the ideals of the United States are the most respectable in the world." The most constructive part of Mr. Hugins's message is in the final brief chapter on "Double-Barrelled Preparedness." He says: "We need a political preparedness to accompany and govern our physical preparedness." "If we are drawn into a war it will be over some policy of ours, Asiatic exclusion or the Monroe doctrine, or intervention in Mexico, or our insistence on maritime right." And so we ought to be able to define our national policy if we are to be called upon to defend it. He modestly makes the following suggestions as to what an official statement of American policy should contain. He says: "I think we should declare: That the United States intends in the future as in the past to keep itself free from entangling alliances.... that America is ready at any time to enter enthusiastically a league of peace or any other organization that plans to diminish war between the nations, but *only* provided that such a league is recruited on the broadest international basis....that we propose to maintain unflinchingly the Monroe doctrine; the doctrine is not a part of international law and draws validity only from the moral and physical power of the United States.... that we reserve to ourselves the right to regulate our immigration in any way we think best and the right to make tariffs that do not discriminate arbitrarily, and we accord the same rights to others; that we stand for the principle of the open door everywhere and the principle of the freedom of the seas, and intend to advance these principles by all means short of armed conflict; that we shall fight only when the unmistakable rights of American citizens are invaded; that, most emphatically, we do not propose to acquire one foot of territory anywhere in the world by conquest or coercion." ρ

We hear with regret from Calcutta of the recent death (January 5, 1917) of the Hindu scholar and explorer Rai Sarat Chandra Das C. I. E. On the day preceding his death he deeded a large piece of land on Deva-Pahar Hill, Chittagong, Bengal, for the purpose of providing a park and a temple for contemplation. The construction of this temple had been begun before his death, and he leaves its completion to his son Probodh Kumar Das of the High Court of Calcutta, who regards it as his life's ambition to carry out his father's last wishes, which include also the congenial task of furnishing the temple with all the collections of the late Sarat Chandra Das on subjects pertaining to art, religion and science so that they may in the future be accessible to student of these subjects. ρ