

A Bandit Held Up a Train. BUT ENGINEER KILLED HIM.

Colorado Springs, Colo., Sept. 2.—In a desperate attempt to hold up west bound train No. 3 four miles west of Divide early this morning, an unknown bandit was instantly killed by a rock thrown by Engineer Frank Stewart after he had been shot in the leg by the bandit. Sterling and Chas. Martin, two young men, who were found near the scene of the hold-up, are held for investigation as to their complicity in the robbery. Sterling Martin was slightly wounded in the head by a bullet.

The highwayman crawled over the tender as the train slowed up at a siding to meet the east bound train. As he stopped the train, Stewart turned to see his fireman, Paul Bachman, standing with his hands above his head, and heard the robber say, "Put up your hands or I'll blow your head off."

The robber then forced both men to leave the engine and marched them before him to the express car. According to the story told by Stewart, who was brought to a hospital here, the robber ordered them to tell the express messenger that they were in peril of their lives. Stewart states that the bandit fired several shots at the heads of passengers who looked out to see what was happening.

Striking Trainmen.

"When we got to the express car," said Stewart, "my fireman dashed under the car and crawled to the other side. The robber landed under the car to shoot at him and when he took his eyes off me I struck him with all my strength with a rock I had picked up as I jumped off the tender. Before the rock hit him he whirled and shot at me, the bullet striking me in the leg. I guess my blow finished him for he never moved after the rock hit him. I must have fainted then, for the next I knew the conductor and express messenger and a group of excited passengers were standing about me."

When the remainder of the train crew heard the shots they seized weapons and rushed to the head of the train, firing as they came. Stewart was given immediate attention by physicians who were on board the train and was brought to Colorado Springs. His conditions is not serious. Shortly after the hold-up Sheriff Vonpully and a posse scoured the country near the scene of the attempted hold-up and discovered Martin hiding in the brush.

Sterling Martin was dazed by a bullet wound in the head. He is out on parole from the State reformatory. The Martins claim they were riding the "blind baggage" and were beating their way to Grand Junction. They say Sterling Martin was struck by a stray bullet from the bandit's gun. They are held for investigation.

The dead robber wore a cloth mask and a gunny sack tied about his neck. He was armed with two revolvers.

Cricketers Modesty.

The Right Hon. Alfred Lyttelton, M. P., was in his day one of the best wicket-keepers England has produced. Yet the ex-Colonial Secretary achieved one of his most notable performances as a bowler in the great Test match at the Oval in 1884. The Australians had put up the huge score of over 500, with six wickets in hand, against the flower of English bowling, and, as a forlorn hope, Mr. Lyttelton was deputed by Dr. Grace to doff his pads and gloves and take up the attack, with the result that he took five wickets at small cost. When asked to explain, he said his bowling was "such rotten stuff that no cricketer could play it."

Got Some Free Oil.

An extraordinary discovery has been made by some corporation workmen at Leigh, in Lancashire. The men were repairing water pipes in the yard behind the house of a miner, when they discovered a petroleum spring, about two feet below the surface. The news spread, and hundreds of people visited the spot and were supplied with petroleum cheaply. The oil was clear and burned well. More than a hundred gallons were served out, and then the landlord appeared on the scene and took possession.

ROMAN GALLEY FOUND.

A boat which was found a few weeks ago deeply embedded in the mud of the foreshore during the excavations near Westminster Bridge, has proved to be a rare specimen of a Roman boat of a kind which was in use about the middle of the third century. It is about 50 feet long, with a sixteen foot beam. In it were found several pieces of Roman pottery, iron nails, glass gaming buttons, and coins. It will be put on exhibition in one of the London museums.

The Ferment in India.

1. As Seen by the "Times."
2. As Seen by the Indians.

I.—WHAT THE TIMES SEES IN INDIA—THE SPIRIT OF THE MEN AND WOMEN BEHIND THE NATIONALIST MOVEMENT.

All the world knows that there is a yeast in Asia, and that the vibrations of that great conflict between Russia and Japan, in which Japan won, have not ceased yet. We are told that one result of it is the present unrest in India, and the growth of the National movement there; and the Morning Post last week declared that this unrest "must grow rather than diminish."

In this issue we give two points of view of the facts and causes and rights and wrongs of that unrest—one of the British point of view, as given by the Times; the other the Indian point of view, as seen through the eyes of a Frenchman.

Indian Unrest.

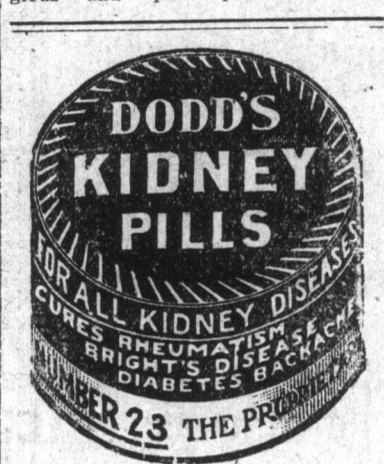
The remarkable series of articles on "The Indian Unrest" now appearing in the Times are understood to be by Mr. Valentine Chirol, the foreign editor of that paper. They are based on visits to India, wide reading, and personal contact with men of all classes. Mr. Chirol writes as a dispassionate observer, and his articles are a mine of information. So far he

makes no suggestions as to how the unrest may be made to cease.

Perhaps the best understanding of the facts of the unrest in India is gained by regarding the spirit which animates the men behind the incidents, and which indeed animates the whole of the Indian National movement. This Mr. Chirol helps us to do, and what he says is this:

About Young Bengal

"What we have to reckon with, especially in Bengal, is the revolt of the younger generation, and this revolt draws its inspiration from religious and philosophical sources



which no measures merely political, either of repression or of conciliation, can reach. It often represents a perversion of the finest qualities, as, apparently, in the case of Briendranath Gupta, who murdered Shams-ul-Alam in the Calcutta High Court last January. An English missionary who knew him well assured me that in his large experience of Indian youths he had never met one of more exemplary character or higher ideals, nor one who seemed more incapable of committing such a crime.

Moral Aspect of the Revolt.

"In its moral aspects the revolt of young Bengal represents very frequently a healthy reaction against sloth and self-indulgence and the premature exhaustion of manhood which is such a common feature in a society that has for centuries been taught to disregard physiological laws in the enforcement of child marriage. To this extent it is a revolt, though in the name of Hinduism, against some of the worst results of the Hindu social system, and that it has spread so largely amongst the Brahmins of Bengal shows that it has affected even the rigidity of Brahminism.

The Influence of Women.

"The blind hatred of everything English with which the younger generation is so largely saturated can only in most cases be the result of the teachings that have impressed upon the existence of a fundamental antagonism between Hindu ideals and ours. For a great many, and perhaps the majority, have never come into contact with a single Englishman, and their ignorance even of the system of government under which they live is profound. Not the least

ominous symptom is that this spirit of revolt seems to have obtained a firm hold of the zemana; and the Hindu woman behind the purdah often exercises a greater influence upon her husband and her sons than the Englishwoman who moves freely about the world.

A Strain of Idealism.

"The question is, can we extricate the better elements from this tangle of passion and prejudice? There are many foul spots in the Hindu revival in Bengal, apart even from tendencies which we cannot but regard as politically criminal. At the same time there runs through it a strain of idealism which probably constitutes its real force, and also our danger. For, strangely emotional and often a creature of his senses, the Bengali is accessible to spiritual influences with which the worldly ambitious Brahminism of the Deccan, for instance, is rarely informed.

The One Thing Useful.

"If there is one thing that has impressed itself upon me during this visit to India it is that, if we want to retain our hold, not only upon the country, but upon the people, we must neglect no opportunity of arresting the estrangement which is growing up between us and the younger generation of Indians. It is upon this estrangement that the revolutionary organisations outside of India chiefly rely for the success of their propaganda, and nothing helps them more than the bitterness with which young Indians who come abroad often return to India ready for any desperate adventure."

Mr. Chirol gives us a further glimpse into the spirit behind this movement when he tells us of one of two of its prominent figures—such as the two Ghoses.

Mr. Ghose's Ethical Gospel.

Here is a graphic sketch of Mr. Arabindo Ghose, "one of the most remarkable figures that Indian unrest has produced. Educated in England and so thoroughly that when he returned to India he found it difficult to express himself in Bengali, he is not only a high-caste Hindu, but he is one of those Hindu mystics who believe that by the practice of the most extreme forms of Yoga asceticism man can transform himself into a super-man, and he has constituted himself the high priest of a religious revival which has taken a profound hold on the imagination of the emotional youth of Bengal. His ethical gospel is not devoid of grandeur. It is based merely on the teachings of Krishna to Arjuna as revealed in the Bhagavad Gita, and I cannot hope to define its moral purpose better than from borrowing the following sentence from Mrs. Besant's introduction to her translation of "The Lord's Song":—

"It is meant to lift the aspirant from the lower levels of renunciation, where objects are renounced, to the loftier heights where desires are dead and where the Yogi dwells in calm and ceaseless contemplation while his body and mind are actively employed in discharging the duties that fall to his lot in life."

Journalism Extraordinary.

One of the three papers which "came into the field after the Partition of Bengal as the explicit champions of revolution" was the Yugantar. This was edited by Mr. Arabindo Ghose's brother—Barindra Kumar Ghose [afterwards sentenced to death (but reprieved) in connection with the manufacture of bombs]. This paper "set itself to preach revolution as a religious even more than a political movement."

The Times writer reproduces a letter from a Hindu scholar who certainly has no sympathy with the methods advocated by the Yugantar, who says—"Nothing like these articles ever appeared before in Bengali literature. 'Out of the abundance of the heart the mouth speaketh,' and this was essentially true in the case of the Yugantar. The Government translator confessed in the High Court that he had never before read in Bengali language so lofty, so pathetic, and so stirring, that it was impossible to convey it in an English translation. Yet the writers had never learned to write Bengali in their er learned to write Bengali in their Milton, which was distinctly audible in the Bengali, betrayed their English education. The sale was unbounded."

"The circulation of the Yugantar rose to over 50,000," adds the Times writer, "a figure never attained before by any Indian newspaper, and sometimes when there was a special run upon a number the Calcutta newsboys would get a rupee for a single copy before the issue was exhausted. So great indeed was the demand that the principle articles were republished in a small volume, entitled Mukti con gathe; 'Which way does salvation lie?'

Freedom of the Press.

"What is forgotten in England by the uncompromising champions of the freedom of the Press is that in a country like ours, with its party system fully represented in the public Press, even the newspapers which either party may consider most mischiev-

ous find their corrective in the newspapers of the other party. In India that is not the case. There is no healthy play of public opinion. The classes whose confidence in the British Raj is still unshaken are practically unrepresented in the Press, which is mostly in the hands of the intellectuals, of whom the majority are drifting into increasing estrangement, while the minority are generally too timid to try to stem the flowing tide."

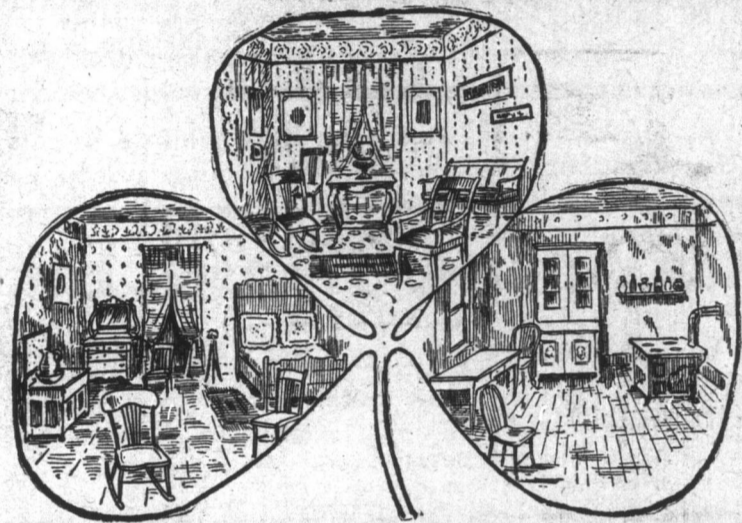
Mahomedans and Hindus.

One of the fundamental facts to remember in India is the feud between Hindu and Mahomedan. To-day there are about 60,000,000 Mahomedans against 240,000,000 of Hindus. "The whole tendency of the Hindu revival," says the Times writer, "social, religious, and political, during the last twenty years had been as consistently anti-Mahomedan as anti-British, and even more so. Some of the more liberal and moderate Hindu leaders no doubt honestly contemplated the evolution of an Indian 'nation' in which Mahomedan and Hindu might sink their racial and religious

differences, but these were leaders with a constantly diminishing body of followers.

"The attitude of the Hindus towards the Mahomedans of Eastern Bengal, after the Partition, had shown how they resented the position that the creation of the new province gave to the Moslem element. Nor had the Mahomedans in the Punjab been left without a foretaste of what was to come. In every government office, in every profession, the Hindus were banding themselves closer and closer together against their few Mahomedan colleagues. The Mahomedans had refused to join in the boycott of British goods, and in Delhi, in Lahore, and in many other cities the word had been passed round among the Hindus not to deal with Mahomedan shops, 'not to trade.' One Mahomedan told Mr. Chirol that "throughout the Punjab and Bengal the constant talk of the Nationalists is that the Moslems must be driven out of India as they were driven out of Spain," and Mr. Chirol says that the government must compose this racial conflict.

(To be continued.)



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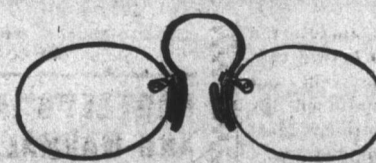
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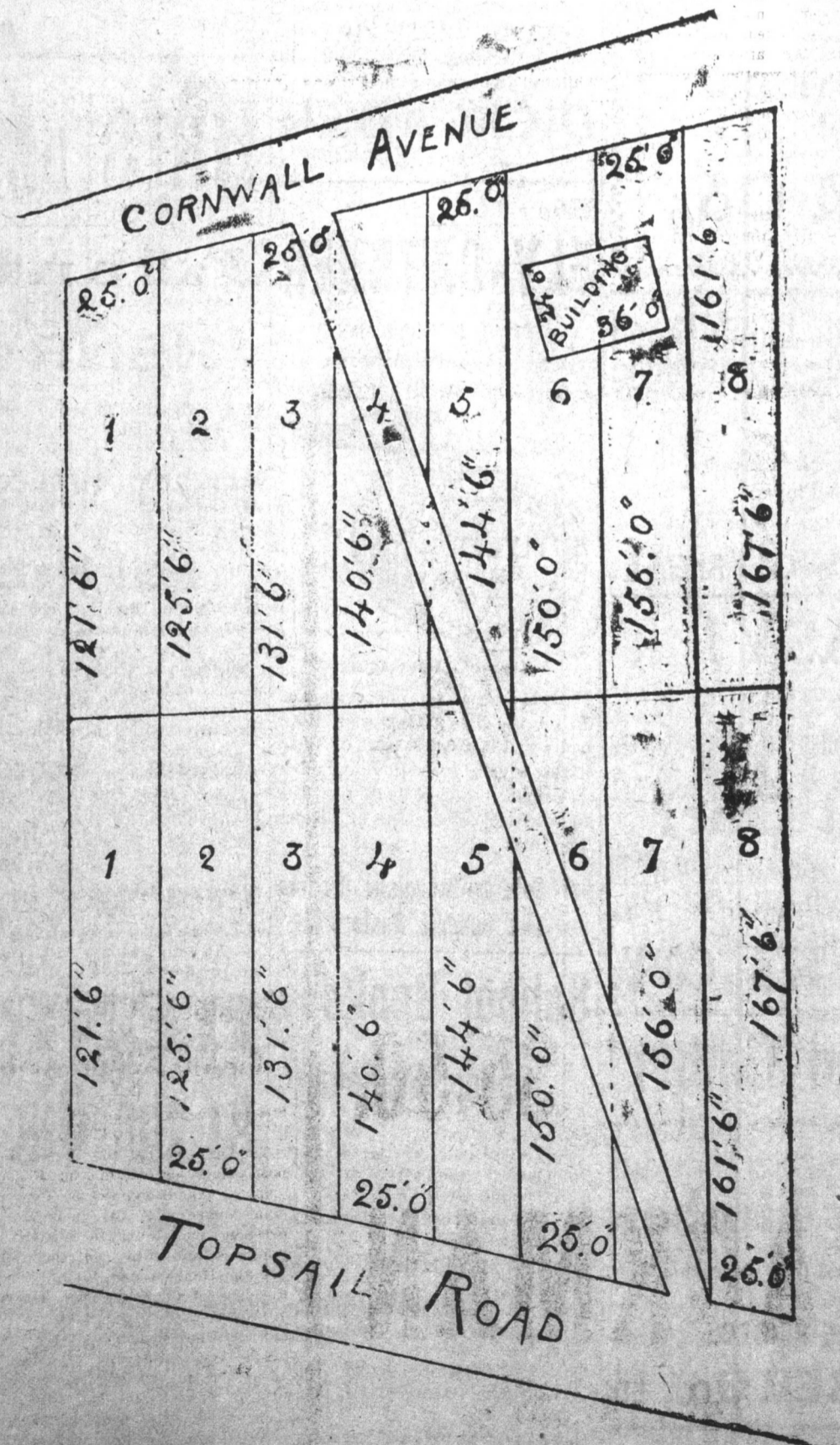
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