TOLSTOI AGAIN SEEKS TO AVERT HORRORS OF WAR

He Sees Civilization on The Verge of a Precipice; Military Spirit Is Abhorent, He Says, to the Russian Peasant

From the characteristic utterance of Count Tolstoi on the Russo-Japanese war published by the London Times—the whole article consisting of twelve chapters, running in all to nine columns and a half—the following extracts gave the purport of the author's statements. Tolstoi wrote the first letter from Yasnaya Poliana, May 2, and added to it with another dated May 21. The article is headed, "Bethink Yourselves!" and takes for a text Luke, xxii., 53, "This is your hour, and the power of darkness."

"Not a dream, a dreadful reality."

"Again war. Again sufferings, necessary to nobody, utterly uncalled for; again fraud, again the universal stupefaction and brutalization of men.

"Men who are separated from each other by thousands of miles, hundreds of thousands of such men (on the one hand, Buddhists, whose law forbids the killing not only of men but of animals; on the other hand Christians, professing the law of brotherhood and love) like wild beasts on land and on sea are seeking out each other in order to kill, torture and mutilate each other in the most cruel way. What can this be? Is it a dream or a reality? Something is taking place which should not, cannot be; one longs to believe that it is a dream and to awake from it.

"But no, it is not a dream; it is a dreadful reality!

"One could yet understand how a poor, uneducated, defrauded Japanese, torn from his field and taught that Buddhism consists not in compassion to all that lives but in sacrifices to idols, and how a similar poor, illiterate fellow from the neighborhood of Toula or Nijni Novgorod who has been taught that Christianity consists in worshipping Christ, the Madonna, saints and their ikons—one could understand how these unfortunate men, brought by the violence and deceit of centuries to recognize the greatest crime in the world—the murder of one's brethren—as a virtuous act, can commit these dreadful deeds without regarding themselves as being guilty in so doing.

"But how can so-called enlightened men preach war, support it, participate in it, and, worst of all, without suffering the dangers of war themselves, incite others to it, sending their unfortunate defrauded brothers to fight? These so-called enlightened men cannot possibly ignore, I do not say the Christian law, if they recognize themselves to be Christians, but all that has been written, is being written, has and is being said, about the cruelty, futility and senselessness of war. They are regarded as enlightened men precisely because they know all this. The majority of them have themselves written and spoken about this.

"Not to mention The Hague conference, which called forth universal praise, or all the books, pamphlets, newspaper articles, and speeches demonstrating the possibility of the solution of international misunderstandings by international arbitration—no enlightened man can help knowing that the universal competition in the armaments of states must inevitably lead them to endless wars, or to a general bankruptcy, or else to both the one and the other. They cannot but know that besides the senseless, purposeless expenditure of milliards of roubles—i.e., of human labor—on the preparations for war, during the wars themselves millions of the most energetic and vigorous men perish in that period of their life which is best for productive labor (during the past century wars have destroyed 14,000,000 men). Enlightened men cannot but know that occasions for war are always such as are not worth not only one human life but not one hundredth part of all that which is spent upon wars (in fighting for the emancipation of the negroes much more was spent than it would have cost to redeem them from slavery).

TSAR ENTANGLED YOUNG MAN.

Something is taking place incomprehensible and impossible in its cruelty, falsehood and stupidity. The Russian Tsar, the same man who exhorted all the nations in the cause of peace, publicly announces that, notwithstanding all his efforts to maintain peace so dear to his heart (efforts which express themselves in the seizing of other people's lands and in the strengthening of armies for the defence of these stolen lands), he, owing to the attack of the Japanese, commands that the same shall be done to the Japanese as they had commenced doing to the Russians—i.e., that they should be slaughtered—and in announcing this call to murder he mentions God, asking the divine blessing on the most dreadful crime in the world. The Japanese Emperor has proclaimed the same thing in relation to the Russians.

Not to mention the military—who in the way of their profession prepare for murder—crowds of so-called enlightened people, such as professors, social reformers, students, nobles and merchants, without being forced thereto by anything or any one, express the most bitter and contemptuous feelings toward the Japanese, the English or the Americans toward whom but yesterday they were either well disposed or indifferent; while, without the least compulsion, they express the most abject, servile feelings toward the Czar (to whom, to say the least, they were completely indifferent) assuring him of their unlimited love and readiness to sacrifice their lives in his interests.

This unfortunate, entangled young man recognized as the leader of 130,000,000 of people, continually deceived and compelled to contradict himself, thanks and blessed the troops when he calls his own for the murder in defence of lands which with yet less right he also calls his own. All present each other hideous ikons in which not only no one among the educated believe but which unlearned peasants are beginning to abandon—all bow down to the ground before these ikons, kiss them, and pronounce pompous and deceitful speeches in which no one really believes.

Wealthy people contribute insignificant portions of their immorally acquired riches for this cause of murder or organization of help in connection with the work of murder; while the poor, from whom the government annually collects two milliards, deem it necessary to do likewise giving their mites also. The government incites and encourages crowds of idlers, who walk about the streets with the Tsar's portrait, singing, shouting hurrah! and who, under pretext of patriotism, are licensed in all kinds of excess. All over Russia, from the palace to the remotest village, the pastors of churches, calling themselves Christians, appeal to that God who has enjoined love to one's enemies—to the God of Love Himself—to help the work of the devil to further the slaughter of men.

THE PRECIPE APPARENT.

The precipice toward which we approach is already becoming apparent to us, and the most simple, non-philosophizing and uneducated men cannot but see that by arming one's self more and more against each other in war, we, like spiders in a jar, can come to nothing else but the destruction of each other.

A sincere, serious, rational man can no longer console himself by the thought that matters can be mended, as was formerly supposed, by a universal empire such as that of Rome or of Charles the Great or Napoleon or by the mediaeval spiritual power of the Pope, or by sacred alliances, by the political balance of the European concert, and by peaceful international tribunals, or, as some have thought, by the increase of military strength and the newly discovered powerful weapons of destruction.

It is impossible to organize a universal empire or republic, consisting of European states, as different nationalities will never desire to unite into one state. To organize international tribunals for the solution of international disputes? Bue who will impose obedience to the decision of the tribunal upon a contending party who has an organized army of military men? To disarm? No one desires it or will begin it. To invent yet more dreadful means of destruction? Balloons with bombs filled with suffocating gases, shells which men will shower upon each other from above? Whatever may be invented, all states will furnish themselves with similar weapons of destruction. And cannon's flesh! As after cold weapons it submitted to bullets and meekly exposed itself to shells, bombs, far reaching guns, mitrailleuses, mines, so it will also submit to bombs charged with suffocating gases scattered down upon it from balloons.

ANSWER TO QUESTION OF THE TIME.

Two thousand years ago John the Baptist and then Jesus said to men: "The time is fulfilled and the Kingdom of God is at hand (metanoeite), bethink yourselves and believe in the Gospel (Mark i., 15), and if you do not bethink yourselves you will all perish (Like xiii., 5)."

But men did not listen to them, and the destruction they foretold is near at hand, and we men of our time cannot but see it. We are already perishing, and, therefore, we cannot leave unheeded that—old-time, but for us new—means of salvation.

"But, in order to abolish the evil from which we are suffering," those will say who are preoccupied by various practical activities, "it would be necessary that not a few men only, but all men, should bethink themselves, and that, having done so, they should uniformly understand the destination of their lives, in the fulfilment of the will of God and in the service of one's neighbor.

"Is this possible?' Not only possible, do I answer, but it is impossible that this should not take place.

It is impossible for men not to bethink themselves, i.e., impossible that each man should not put to himself the question as to who he is and wherefore he lives, for man, as a rational being, cannot live without seeking to know why he lives, and he has always put to himself this question and always, according to the degree of his development, has answered it in his religious teaching. In our time the inner contradiction in which men feel themselves elicits this question with special insistence, and demands an answer. It is impossible for men of our time to answer this question otherwise than by recognizing the law of life in love to men, and in the service of them, this being for our time the only rational answer as to the meaning of human life, and this answer nineteen hundred years ago has been expressed in the Christian religion and is likewise known to the vast majority of all mankind.

To this question as to what is to be done now when war is commenced, for me, a man who understands his destination, whatever position I may occupy, there can be no other answer than this. Whatever be my circumstances, whether the war be commenced or not, whether thousands of Russians or Japanese be killed, whether not only Port Arthur be taken, but St. Petersburg and Moscow—I cannot act otherwise than as God demands of me, and that, therefore, I as a man can neither directly nor indirectly, neither by directing nor by helping, nor by inciting to it, participate in war; I cannot, I do not wish to, and I will not. What will happen immediately or soon from my ceasing to do that which is contrary to the will of God I do not and cannot know, but I believe that from the fulfilment of the will of God there can follow nothing but that which is good for me and for all men.

TSAR AND MIKADO ALIKE.

The Tsar, the chief responsible person, continues to review the troops, to thank, reward and encourage them; he issues an edict for the calling out of the reserves; his faithful subjects again and again lay down their property and lives at the feet of him they call, ondy with their lips, their adored monarch. On the other hand, desiring to distinguish themselves before each other in deed and not in words only, they tear away the fathers and the bread-winners from their orphaned families, preparing them for slaughter. The worse the position of Russia the more recklessly do the journalists lie, transforming shameful defeats into victories, knowing that no one will contradict them, and they quietly collect money from subscriptions and sales.

The more money and labor of the people that is devoted to the war the more is grabbed by various authorities and speculators, who know that no one will convict them because every one is doing the same. The military, trained for murder, having passed years in a school of inhumanity, coarseness and idleness, rejoice—poor men—because, besides an increase of their salary, the slaughter of superiors opens vacancies for their promotion. Christian pastors continue to invite men to the greatest of crimes, continue to commit sacrilege, praying God to help the work of war, and instead of condemning they justify and praise that pastor who, with the cross in his hands on the very scene of murder, encouraged men to the crime. The same thing is going on in Japan.

The benighted Japanese go in for murder with yet greater fervor, owing to their victories: the Mikado also reviews and rewards his troops; various generals boast of their bravery, imagining that having learned to kill they have acquired enlightenment. So, too, groan the unfortunate working people, torn from useful labor and from their families. So the journalists lie and rejoice over their gains. Also, probably—for where murder is elevated into virtue every kind of vice is bound to flourish—also probably all kinds of commanders and speculators earn money, and Japanese theologians and religious teachers, no less than the military in the techniques of argument, do not remain behind the Europeans in the techniques of religious deceit and sacrilege, but distort the great Buddhistic teaching by not only permitting but justifying that murder which Buddha forbade.

FEELING OF RUSSIAN PEASANT.

Yesterday in the high road I met some peasants returning from Toula. One of them was reading a leaflet as he walked by the side of his cart.

I asked, "What is that—a telegram?"

"This is yesterday's, but here is one of today."

H etook another out of his pocket. We stopped. I read it.

"You should have seen what took place yesterday at the station," he said; "it was dreadful.

"Wives, children, more than a thousand of them, weeping. The surrounded the train, but were allowed no further. Strangers wept looking on. One woman from Toula gasped and fell down dead; five children. They have since been placed in various institutions, but the father was driven away all the same.

"What do we want with this Manchuria, or whatever it is called. There is sufficient land here. And what a lot of people and of property has been destroyed."

Yes, the relation of men to war is now quite different from that which formerly existed even so lately as the year 1877. That which is now taking place never took place before.

The papers set forth that, during the receptions of the Tsar, who is traveling about Russia for the purpose of hypnotising the men who are being sent to murder, indescribable enthusiasm is manifested among the people. As a matter of fact something quite different is being manifested. From all sides one hears reports that in one place three reservists have hanged themselves; in another spot two more; in yet another about a woman whose husband had been taken away bringing her children to the conscription committee room and leaving them there, while another hanged herself in the yard of the military commander. All are dissatisfied, gloomy, exasperated. The words, "For the faith, the King and the Fatherland," the national anthem, and shouts of "Hurrah" no longer act upon people as they once did.

"Another warfare of a different kind—the struggling consciousness of the deceit and sinfulness of the work to which people are being called is more and more taking possession of the people.

Yes, the great strife of our time is not that now taking place between the Japanese and the Russians, nor that which may blaze up between the white and yellow races, not that strife which is carried on by mines, bombs, bullets, but that spiritual strife which without ceasing has gone on and is now going on between the enlightened consciousness of mankind now waiting for manifestations and that darkness and that burden which surrounds and oppresses mankind.

MILLIONS FOR AQUARIUM.

A San Francisco despatch says: The Tevis millions will establish the finest aquarium in the world in San Francisco. Dr. Harry Tevis has determined to build this monument to his father, the late Lloyd Tevis, who accumulated a fortune here. He will spend between $3,000,000 and $4,000,000 to make it the most wonderful collection of fish ever seen.

The Tevis aquarium will be built in Golden Gate park. John Galen Howard, supervising architect of the University of California, is preparing the plans.

The building will have great glass tanks for rare fish and deeper pools for monsters of the South seas and the Arctic waters. A heating and cooking apparatus will supply water of the proper temperature. White angel fish and other luminous creatures from southern oceans will feel quite at home in tanks heated to the proner degree, while seals and Arctic fish will be kept cool in the warmest California weather.

It is Dr. Tevis' intention to have the San Francisco aquarium surpass the famous one at Naples and the aquarium in Battery park, New York.

BUSTS.

Washington, July 30.—Through the special efforts of Mr. William H. Michael, representative of the Department of State at the Louisiana Purchase Exposition, the exhibits of the State Department will include two fine busts, one of Napoleon Bonaparte and one of Thomas Jefferson.

These busts are from the studio of James Paxton Voorhees, a Washington sculptor. They will occupy places on each side of the treaty by which the Louisiana purchase was effected. The State Department has evidently placed a high appreciation on the models, setting aside a fine French bronze of Napoleon, by the celebrated French sculptor Levy in favor of the American Voorhees bust.

The Jefferson bust is a study of the Gilbert Stuart oil painting, and is said to adhere more closely than any other sculpture to the popular conception of the great liberator. The Gilbert Stuart portrait of Thomas Jefferson is the one generally approved by the government, is seen upon the postage stamp, and is recognized as standard by the Jefferson family. Mr. Voorhees, the sculptor, is a son of the late Senator Daniel W. Voorhees.

Aid to Horse Breeding

In the year 1900 the Department of Agriculture and Technical Instruction for Ireland devised a scheme for encouraging improvement in the breed of live stock, particularly of horses and cattle, in that country. An outline of the Irish system may be of interest to Canadian horsemen, who have for some time been discussing the problem of obtaining for service throughout the country a sufficient number of sound, well-bred stallions of the most profitable types.

In formulating their live stock schemes, the department's main object was to promote improvement in the breeds of the country by encouraging private enterprise in the breeding of pure bred animals, and in the introduction of new sires, and to do this in such a way that the resulting advantages should be principally secured for the smaller farmers. Since interests of national importance were at stake—such, for example, as the maintenance of the high reputation of Irish horses, the improvement of the feeding qualities of the store cattle, and the milking properties of dairy cows—and as these interests required that the stock of the country should be considered as a whole, and should not, in public schemes for its improvement, be attacked by the introduction of strains likely to have injurious general effects on the national breeds, it was necessary that these schemes should contain certain principles of uniform application to the whole country. It was, therefore, necessary that the live stock schemes should emanate from the central authority, while, in particulars other than their national features, they might be modified in accordance with local opinions and circumstances. In order to have the assistance of the most representative expert opinion in Ireland in the formulation of these schemes, the government appointed two special advisory committees, one for horses, and the other for cattle, sheep and swine.

The horse-breeding scheme, as outlined by the advisory committee and approved by the agricultural board, provided for the registration of suitable and sound thoroughbred and agricultural sires, and the selection of a number of the best brood mares in each county to be served by these sires. The owner of a registered stallion is entitled, under the scheme, to a fee of £3 for each selected mare put to his stallion. The mares selected were the property of persons deriving their means of living from farming, whose valuation did not exceed in the poorer counties £150, and in the more wealthy counties £200.

The first year 410 stallions were offered for registration, of which 298 were thoroughbred and 112 of the agricultural type. From the first it was deemed advisable to spare no pains in making a searching examination of the stallions offered for registration, and, accordingly, before any of the stallions offered under the scheme were accepted, the department's inspectors had to certify (1) as to suitability, and (2) as to the soundness of the animal. A register was published in March, 1901, which contained the names and pedigrees of 97 thoroughbred and 31 agricultural stallions that had been accepted. Upwards of 1,800 free nomination tickets of £3 each were offered at 150 shows of mares held during March and April, and nearly 1,700 of these tickets were issued.

In addition to subsidizing stallions by means of £3 nominations to mares, the department offered in a few counties, where there was an insufficient number of stallions for the purposes of the scheme, premiums varying from £50 to £100.

In order to encourage farmers of small means to provide themselves with a registered stallion, a sum of money was allotted by the department for the purpose of granting loans for the purchase of approved sires. The money was lent at 2½ per cent. interest, payable in five annual instalments. It was a condition precedent to these loans that the animal should be insured for its full market value.

As a further means of encouraging improvement in stock breeding, the department adopted the principle of awarding premiums and prizes to female stock. The advisory committee on horse breeding pointed out that that industry in Ireland is, to a great extent, injured by young mares being sold out of the country, thus leaving only second-class animals for breeding purposes, and the department adopted their recommendation that the prizes and premiums should be mainly confined to young mares from two to six years old, served by a registered sire, in the hope that the farmers would thereby be induced to retain these mares.

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