

INFLUENCE OF FRENCH WORK ON AMERICANS

Growing Demand in United States for Native Art—Will Probably Soon Emerge in Response.

Paris, France, Feb. 27.—All the most noted American sculptors during the last 50 years have been greatly influenced by French art, even if they did not study in Paris, Paul Bartlett declared in a recent lecture on "American Sculpture and its Relation to France."

Although the statue of George Washington by the Frenchman, Houdon, was the first really fine example of sculpture in the United States, it was Italy, and not France, that influenced American sculptors of the first half of the 19th century. It was only after 1850 that France began to attract trans-Atlantic artists, and from then on their work changed from the rather artificial standards of the "Neo-Greek" art to the sobriety and nobility of the French masters.

For a long time native instruction in sculpture was so inadequate that the first bronze statue which was cast in the United States was so badly done that it had to be sent to Paris for recasting. However, it was not long until the Americans learned how to handle bronze, and in 1852 Clark Mills' equestrian statue of Jackson was cast successfully.

The art of H. K. Brown inaugurated a new era in American sculpture. His work was even surpassed by his pupil Ward, whom Mr. Bartlett considers the finest sculptor of his time. Both Ward and St. Gaudens, who followed in his footsteps, were strongly impressed by their study in Paris. St. Gaudens' first work of any consequence, his statue of Admiral Farragut, was exhibited at the Salon here. Brown, Ward, St. Gaudens and Daniel French, the lecturer said, did more for American sculpture than any other men of their time. One feature common to the art of all four men was that they never did the nude.

At present, Mr. Bartlett explained, there are three predominant influences in American sculpture: the French, the German, and the commercial. The last is of course a great stumbling block in the way of artistic progress. Its origin is easy to understand. After the country attained to a certain degree of prosperity, every little city wanted a monument of some kind to commemorate some local event or to honor some celebrity. There were not enough sculptors to meet the demand, and so the municipal authorities, who usually had very slight artistic appreciation, gave their orders to companies who turned out anything from the simplest fountain to large equestrian groups at short notice and at low cost.

Strictly speaking, America has no sculpture of her own, Mr. Bartlett affirmed. The few real artists study abroad and are naturally subject to foreign influences. But of late years there has been a growing demand for a native art. Very probably this art will soon emerge from the thousand complex forces now at work, and will take a definite form.

Paul Bartlett, who is best known here by his equestrian statue of Lafayette in the court of the Louvre, has spent most of his life in France. His lecture was one of a series which is being given by the French-American committee. This committee was started three years ago by the former minister of foreign affairs, Gabriel Hanotaux, with the object of making France better known in the new world and the new world better known in France.

**ELECTRIC LIGHTING
PLANT IS AUTHORIZED
FOR KARACHI, INDIA**

Ancient City at Last Makes
Important Step Forward—
Have Obtained License from
Government.

Karachi, India, Feb. 27.—The city of Karachi is at last taking a step forward, a step which it has been contemplating for the past five years. An enterprising local mercantile firm has obtained a license from the government of India, for lighting the city with electricity and supplying electrical power for all other purposes.

The license is dated to take effect at the end of March, and it is confidently anticipated that the installation will be completed and in working order, by June next. Electric light is not quite unknown in Karachi. The Strand Club has had an installation working for the last few years and the Karachi Gymkhana and one of the principal shops have had electric light in use for some time. The light most generally used at present in large offices and shops is the De Sautte gas, which, for lighting the streets, the municipality have got Kilsn lamps, burning oil vapor, and petrol lamps.

Chief credit for this progressive step is due to the Hon. M. de P. Webb, the head of the firm above referred to. He is the most prominent figure in the industrial, commercial, political and social life of Karachi, and has done more for the advancement of Karachi than any other individual holding a non-official position. He is one of the leading authorities on finance in India, and the author of a book which caused considerable stir in financial circles, and contributed largely toward bringing into the limelight of parliamentary debate recently the action of the secretary of state for India in accumulating large balances of Indian government money in England, and issuing loans therefrom to private firms in England.

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ADRIANOPOLE

For Centuries the Arena
Of Contending Armies..

A CITY OF HISTORIC MEMORIES

Adrianople for centuries the arena of contending armies, is a city with a story which runs back far beyond the opening of the Christian era. The city bears on its face—you may see the marks as you stroll along—the indications of the many vicissitudes through which it has passed, and one evolution from which it has emerged to face the onslaught of the Christian armies of the 20th century.

It is a visible link between the Old World and the New, between the Roman Empire of yesterday and the Concert of Europe of today. Here the religion of Mohammed, of which the Sultan is the high priest, raises its fantastic and magnificent mosques beside the synagogues of the Jew and the churches of the much-divided Christians. Adrianople was a city before Judaism had come out of Palestine, before the Sermon had been preached from the Mount, before Mohammed had begun the great missionary labors which brought hundreds of millions within its fold.

Roman Emperor's Enterprise.
Little or nothing is known of this ancient city. It is generally admitted to have been founded by the Emperor Trajan, even at the time when Paul was journeying to and fro in the Mediterranean. At any rate, it riveted the attention of the Emperor Hadrian, one of all rulers of his generation, knew most of the cities of the world, for he was a great traveller. During one of his many journeys over the face of Europe, he visited Uskudama, and finding its past glories dimmed, he ordered the city to be restored and named after himself.

This imperial fiat went forth, it may be, while the great Roman was actually on his passage to Britain, where he threw across the island the great rampart from the Tyne to the Solway, which for centuries remained as a memorial of his visit. It is curious to think that Hadrian was busy restoring the city which to this day bears his name at a time when his heathen ancestors were still bowing body and mind to Druidical priests. There is no record that Hadrian saw any city in the British Isles worthy of restoration, but Adrianople's forerunner, seated in the plain through which the River Maritima flows, appeared to him as a place with a past and with a future, and when he ordered the restoration he also directed that its boundaries should be thrown farther asid.

Last Battle of the Legions.
It is a curious circumstance that a city of which this great Roman Emperor thought so highly preserves to day nothing of its early history except the name which is now in men's mouths the world over. That it was a place of little consequence during the first years of the fourth century

a great period of Roman rule in Europe is attested by the fact that it was the scene of a great struggle between the Goths, then sweeping over Europe fought an action which is known as the "last battle of the legions." Despoiling his future foe, the Emperor Valens, who ruled the eastern part of the Roman Empire, had permitted the Goths, who were being hard pressed from the North by the Huns, to cross the Danube into Roman territory on certain conditions, which the ruling generals seem not to have observed. The Goths, whose children for years were transported into Asia as hostages for the good behavior of their parents, having settled in Roman territory, were forced to live under exceedingly harsh conditions, and at last they rose in rebellion, and streamed as a mighty host across the Balkans into Thrace and the fertile country around Adrianople, slaughtering, plundering and burning with all the ruthless energy of a revengeful people.

Time and again they were driven back by the Roman Legions, but only to await further opportunity for attack. At last, in the early months of 378, when the Balkans were passable, they came back in greater strength than ever before, supported by Huns and Alans. The Emperor collected an army at Adrianople, and despatched it to await reinforcements which were coming from the west, moved against the Goths with all the precipitancy of a leader confident of his foe. He would brook no delay, and on a hot summer day threw his troops, tired with much marching, against the invaders. The wearied Roman infantry huddled together in such close formation that they could hardly use their swords, were literally moved down by the onrush of the enemy's cavalry, and thus began a slaughter famous even in the annals of Europe in those times of fierce warfare. Not only was the Roman army annihilated, but the Emperor himself, either died on the field or was burnt in a neighboring cottage which the victors set on fire. Exactly how he met his death is not a matter of fact, known. But for the day on which he died, the Roman Legions were seen no more south of the Danube.

"The Servians' Coffin."
The next picture of Adrianople shows it as the battleground of an epic cataclysmic struggle when the Crescent was firmly planted upon the heights by Murad I. Central Europe was then a scene of civil war and anarchy. The young Slavonic races were divided by fierce jealousies, and Murad, a man of marked intelligence and considerable cunning, took advantage of the opportunity to enlarge the boundaries of his dominions. In the first years of the fourteenth cen-

tury the Ottoman Empire had been founded, and Murad was ambitious. At this time Greek rule was confined to the shores of the Marmora, the Archipelago, and Thrace. Murad declared war against the weak Greek Emperor, and flinging his valiant army into Europe conquered without great loss the country right up to Adrianople, and at length this city, for many years the second capital of the Greek Empire, fell before the relentless onslaught of the Turks, and became the seat in Europe of the fast extending Turkish rule.

After the fall of Adrianople in 1361, and the capture of Philippopolis three years later, the Pope preached a Holy War against the oncoming Turk, and eventually some sort of union was formed between the young Slavonic races in the Balkans and it was determined to drive the Sultan out of Europe. An army of 60,000 Serbs, Hungarians, Moldavians, Wallachians and all manner of people, moved forth to the attack under the leadership of Louis I. King of Hungary and Poland. Napoleon always insisted that moral dominates war, and those of the allied army who survived learnt this lesson dearly. The Turkish general knew that the allies owing to drunkenness, were in no condition to fight. One night the Balkan soldiers were roused from their carousals on the banks of the Maritza by the sound of drums and before any defensive measures could be taken, the little Turkish army had fallen upon them and completely wiped out the champions of Christendom. A Turkish record states that "the Ottomans were upon them before they could stand to arms. They were like wild beasts scared from their lair, speeding from the field of light to the waste of flight, these abjects poured into the stream of Maritza and were drowned." The place of this Turkish triumph is still known as "the Servians' coffin." Having repulsed his enemies and consolidated his rule in Europe, Murad set up his throne in Adrianople which to this day bears evidence in many ancient buildings to the residence and energy of this sultan and his successors.

The City of Today.
Though there are few memorials in the city to remind one of the time when it was the home of Goths, Romans and Greeks, one may still call it up something of the spirit of a dead past amid the ruins of the palace of the sultans lived for nearly 100 years. The visitor as he wanders through the streets will be reminded by the mosque of Selim II, of the Khalifa, and the bazaar of All Pasha remains in memory of the savagery of the filicide brigand, who, in the 18th century, rose by his cruelty, lust of wealth, and ambition, from insignificance, to rival in authority the sultans themselves.

Here and there in the streets of a city which has been the frequent scene of warfare even in our time—was occupied by the Russians in 1829 and again in 1878—are imposing buildings which tell their own story of a community made up of many nationalities, each with its own customs and mode of life. A Jewish synagogue and a school for Jewish children, educational and charitable institutions, each provided by one or other of the groups of race which live in and around the city, recall the fact that, though Adrianople has known the sway of the Turk for over 500 years, more than half its population is still Christian or Jewish. In spite of this mixture of races, which might seem to suggest to a casual observer that Adrianople was a place of inter-racial warfare, the whole scene of communal life—a theatre, establishments for primary and secondary education, baths and bazars, there also a club where Moslem and Christian meet in friendly intercourse, and other indications that life has flowed not altogether unconfortedly for the inhabitants. The whole scene is dominated by the residence of the Turkish prefect, and by the modern buildings in which officers and men of the Turkish army have their quarters.

The successful factories for silk, tapestry, linen and cotton, the great wine presses and the presence of other trades, explain the growth of the residential suburbs which lie around the city, rising above the banks of the River Maritza. The various races, meeting and consorting together in the city, live more or less their own lives on the outskirts. Here at Yildirim, Karagizli, the population is almost entirely Greek, while the Bulgarian residents are to be found mostly at Kiriechane and Demirhisar. On the right bank of the river between the railway station and the ancient city, is

the suburb of Kargatch, which tempts the visitor to think that he is far removed from the dominion of the Crescent, so distinctively western is the character of the stone-built villa residences which stand in seclusion in their pleasant gardens, providing a marked contrast to the native houses of wood.

A Place D'Armes.
Sited as it is on a good river, within easy distance of the sea, connected by the main line of railway with Belgrade and Sofia, Constantinople and Salonika, the marvel is not that Adrianople has something approaching 100,000 inhabitants, and ranks as the third largest city in Europe, Turkey, but rather that it is not bigger than it is. It possesses many natural advantages, being in the centre of a fertile country. The real cause of its failure to grow is not easy to discover, but the hardworking Jews, Greeks, Bulgars, Armenians and Serbs, among its population would probably attribute the fact to two causes.

In the first place, the Turk is not a commercial man, and wherever Ottoman rule extends, there business fails to flourish. Secondly, Adrianople, in the eyes of successive Turkish governments, has always been regarded as essentially a place d'armes. It is the gateway to Constantinople, and every interest has been subordinated to make it impregnable to an army, moving down from the north. It has evidently been felt that where the Crescent was first planted in Europe, there it might be supplanted. Consequently, it is a fortress town. That is its dominant character. Every strategic point in and around the city has its strong position, in the construction of which thousands of tons of Portland cement have been employed of late years, and on the great enterprises have been mounted the best guns which the Turkish authorities could obtain.

Elimination of waste is one of the chief shibboleths of modern business. Not only are scores of products which were once regarded as waste or loss turned to account under the head of by-products but waste of time in accomplishing mechanical labors is studied by experts who reduce their estimates of seconds and half seconds. For enough half seconds make a half hour or an hour of lost time, and if these are to be tallied often enough in a week the definite loss is plain. This is a waste of time which does no one any good. Waste of time is something so named which is really leisure to think, or to be productive in some way. Waste of time that is sheer loss and waste of effort, it is certainly gain to turn to effective activity.

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If the task in hand is not quite done it is laid aside with a confident assurance of being able to conquer it tomorrow or of so readjusting the time-schedule as to make orderly opportunity for all right demands. It is sometimes a good rule to not go to tomorrow what you might do today less advantageously. This is the beauty of system. Within the lines laid down one works freely and smoothly and knows that each succeeding hour brings its definite and orderly duty.

While it may be true that there is sometimes loss in laying aside a piece of work to turn to something else at the mere bidding of the clock, in the long run most workers even in intellectual lines find that the order and succession of change of occupation makes for added freshness of thought. Of course the interruption or change must not in such cases come too often. A writer, for example, should have several hours of absolutely uninterrupted thought in order to do his best work. System rightly worked out could provide for this, however, and at the same time do away with the old loose notion that literary inspiration means working all day and all night when the mood is on and then doing nothing for days.

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(Detroit News-Tribune.)
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