

SATURDAY, APRIL 24, 1909.

At first glance it appears as if the gospel of revolt in Asia were quite a different movement from that in Europe. In Europe most of the so-called anarchists, from the days of Proudhon and Marx to the time of Kropotkin, have been really reconstructionists. Their anarchism is only a necessary intermediate step before they can begin to reconstruct. In India, on the other hand, the Bengal anarchists—an account of whom is given in "The Times" of March 1—are found worshipping Kali and Siva. Their anarchism is a religion, and it is a religion of destruction. "The Times" puts the matter this way:—"Anarchism in its modern shape is a distinctive and characteristic disease of Western societies; but it seems not impossible that the poisonous growth, once transplanted into Eastern surroundings, may prove to be even more venomous than in its earlier home." And that charge is true. There is an anarchism in the West, however, that has no reconstructive element in it at all. It is a pure gospel of revolt. The pure anarchists were expelled from the "International" in 1872; and that expulsion marked the decisive division between the out-and-out destroyers and the reconstructers. This pure gospel of revolt is associated in most minds with the teachings of Bakunin and his disciple Netshajeff, and with the deeds of such men as Ravachol, who was guillotined for murder in 1892. But there are other and more interesting names than these. Nietzsche, who died in 1900 in a mad-house, may be said to be the chief apostle of the gospel of pure anarchy in our own day; and such a popular and able writer as H. G. Wells may be regarded as a promising graduate in this school. Although Mr. Wells speaks with an ambiguous voice, and seems inclined to pose as a constructive socialist, yet his latest work, "Tono-Bungay," reads like a message of pure attack, pure revolt, pure destruction against all our civilised life. There is no denying the power of the book in its sadness, but the most interesting thing in it is the mind of the hero—who is really the author in disguise—and the opinion of the hero about all our modern life. That opinion is one of pure pessimism. The author seems to be one who has been so mutilated and crushed by the force of life in his own personal history that he thinks all our civilisation now is only fit to be destroyed. Our religion and our morality are all false, our commerce is all waste, our whole twentieth cen-

our morality are all false, our commerce is all waste, our whole twentieth century state of life is merely fuel for burning.

But our concern is not with the disciple—if we be right in regarding Mr. Wells as a disciple—but with the master, Nietzsche. Nietzsche died at the age of 50, and for the last five years of his life he had been insane. Yet from the year 1878 onwards this man poured out for nearly twenty years a series of volumes which have had a great effect on Western discontent. They have been now for nearly a generation the gospel of anarchy for all the educated malcontents of our modern life. Nietzsche's chief work was "Thus spake Zarathustra," a work on which all his other writings are said to be mere commentary. His great problem was—"Who is to be master of the world?" His style is like a turgid imitation of a Hebrew prophet. He is not a continuous thinker, but a master of sentences, and his epigrammatic oracles are cryptic and bombastic in form. One would be tempted to compare him with Leopardi, but Leopardi is the lyric poet of pessimism, while Nietzsche is the turgid prophet of revolt. His gospel may be summed up in two positions. First, Christianity is dead, and has been dead ever since the days of Kant. Kant gave the coup-de-grace to Christian theology. Second, the time has now come to attack and destroy the Christian morality. For the Christian ethics have survived the Christian religion. Hence Nietzsche's task is to do for the Christian morality what he holds that Kant did for the Christian dogma—give it the death-blow. Men have been in the habit of thinking that the Christian ethics, as expounded, say, in the Sermon on the Mount, are a good thing, and that the faults of our civilisation and our history arise from the fact that we have not followed that morality with faithfulness. But Nietzsche contends that all the Christian ethics, and especially the Sermon on the Mount, is utterly false and bad and corrupting. Europe has fed on this immoral teaching for two thousand years. Hence all the teachings of our Western civilisation at the present day are weak, sick, decadent, corrupt; and all this evil is the direct result of Christianity. Abolish Christianity root and branch, and then the world will right itself. It is here that the great similarity between Mr. Wells and Nietzsche arrests the attention of the reader. For Mr. Wells is not only a thorough-going despoiler and ridiculer of the Christian religion; he is also our most thorough-going rebel against the Christian ethics and the standards of

most thorough-going rebel against the Christian ethics and the standards of the Christian morality.

Let us assume, then, that Nietzsche completes the work of Kant, and that

the slavish and immoral ethics of our religion follow into oblivion its puerile, superstitious, and wholly contemptible doctrines. What results? "Who is to be master of the world?" Pure anarchy results; and out of the pure anarchy arises the "superman." The race will fall back into—or, rather, in Nietzsche's language, it will rise up into—a state of pure animalism. For animalism and anarchy are really just the same. Force and cunning, lust and robbery, will be the dominant factors in life. Pity and helplessness will give place to unscrupulous cruelty, and weakness will be beaten down under the feet of strength. Thus will arise the race of the future, the race of the "superman," which will be as superior to the present race as the present race is superior to the pithecanthropus. And of what nature or character will be that superman? "Gifted with a sublime intellect and free; he will be able to rule, not because he will but because he must; he will be possessed of the genius of the heart. . . . This possible demi-god, leading men because he is a leader, and followed by men loyally . . . this knight of intellect and will . . . this world-uplifting, exuberant, and vivacious man . . . this is a faint forecast"—says Ludovic—"of Nietzsche's superman." It is wonderful. Ladies and gentlemen, says the conjurer, you see that I put into the box an ape, a tiger, a serpent, and a swine. I then turn it round three times, I open the door. There walks out an angel. Could anything be more wonderful? And yet I assure you there is no deception. There was absolutely nothing there in the box but the ape and the tiger, the serpent and the swine, all fighting it out among themselves. The angel is the result. If we only consent to throw overboard the ethics of the past two thousand years, and adopt pure anarchy as our custom of living, then some of us will become angels, and the rest will become docile, virtuous, and loyal followers. But the trouble is that while all of us are sing-

ing the hymn, "I'd like to be an angel, 'and with the angels stand," only some of us can be angels and overlords; the rest must be humble, obedient, silent, and unquestioning subjects. And if we object, we are quickly suppressed. It reminds one of "Uncle Tom's Cabin." The angel is Legree, the rest of us are Uncle Toms. We are inclined to think that the human race has heard of the Nietzschean heaven and the Nietzschean superman before; and the conclusion of the whole matter is that it is a very poor gospel for the "under dog in the fight." Yet this is the kind of teaching that is appealing to the educated malcontents of our day as the gospel of hope for the future of mankind.

At a time when Turkey must be feeling dubious as to whether she will be able much longer to retain even her present reduced position in Europe, it is interesting to learn that the Greeks are preparing to celebrate the centenary of the first visit paid to their shores by Lord Byron, whose world-famed efforts to free them from the Ottoman yoke ceased only with his death 85 years ago. For centuries the birthplace of Western civilisation had groaned under the tyranny of the Turks, and when Byron, then a youth of 21, landed there in 1809 he was appalled by the desolation and degradation he saw on every side. The painful impression which an experience of nearly two years made on his fiery and energetic spirit was never dimmed, and when, towards the end of 1823, he returned to Greece, it was with the determination of doing some notable thing for her liberation or dying in the attempt. Much of his finest verse rang with denunciations of the miseries inflicted on Greece, and with trumpet-like calls to her to risk everything in a grand united effort to deserve the name she bore. In 1821 she had actually managed to expel her oppressors for a while; but they soon returned, and her humiliation was deeper than before. During his long residence in Italy Byron had intimately identified himself with the Carbonari movement. His whole life, indeed, was a protest against the collapse of the cause of liberty which followed the French Revolution, and the reactionary tendency of the age stirred him to indignation in almost everything he wrote. When, therefore, this most conspicuous of all the champions of liberty decided to devote himself to the cause of Greek independence, the eyes of the world followed him, and the gain to the obscure and struggling nationalists was incalculable. His presence and association interested Europe in their cause, and

enlivened. His presence and association interested Europe in their cause, and was sufficient even to induce the British people to grant them a loan. And yet Byron had no admiration for the Greeks of that time. It was lifelong attachment to the idea of liberty in the abstract, a remembrance of what the country had been once, and of how much of his early fame was associated with it, that made an irresistible appeal to him. "The Greeks," he said on one occasion, "are perhaps the most depraved and degraded people under the sun, uniting to their original vices both those of their oppressors and those inherent in slaves." He considered the Turks themselves "far better fellows, far more gentlemanly."

When asked why he risked his life and fortune to serve a people whom he appeared to esteem so little, Byron replied that he was satiated with life and was seeking excitement as a relief from ennui. But it is certain that his reason was nothing like this. He frequently displayed a perverse inclination to conceal his most generous emotions under an affectation of cynicism, and at a later date he spoke of the Greeks with something like respect. This, moreover, was after he had had a most depressing experience of their fickleness and folly. The Sultans whom he took into his own service and pay proved so mutinous that they had to be disbanded. Discipline, indeed, was unknown to both army and fleet, the Treasury was empty, commissariat there was none, the national leaders frittered their time away in quarrelling with each other. But with a patience and tact, a moderation and self-control, of which his earlier life had given no example, Byron succeeded in allaying enmities, reconciling estranged friends, organising a campaign, and generally exercising an influence which gradually produced some sort of order out of chaos, and made possible the success which crowned the movement a few years later. To help to finance the undertaking he sold some of his estates, and became, as Moore says, something like a universal paymaster to the war of independence. But it was the prestige of his personality and fame which did most

for Greece, by gaining the attention and sympathy of Europe; and so deep was the admiration and reverence he roused in the breasts of the struggling patriots, that although he died within six months of landing, and independence still seemed almost as far off as ever, his death threw all Hellas into mourning. This is why the Greeks are now seeking to honour his memory by celebrating the centenary of the day—

now seeking to honour his memory by celebrating the centenary of the day—which they regard as one of the most auspicious in their annals—when he first set foot on Grecian soil. A commission has been appointed to arrange a competition for the translation into modern Greek of all his poems which relate to the country and its history. The principal literary society of Athens has the matter in hand, and in due course the best of the translations will be published. At the close of a speech in which he eloquently reviewed the poet's life and work, M. Cacamanos, a prominent author, recently said:—"Lord Byron's name has become a Greek name—as those of the most glorious of our national heroes. Our gratitude makes him ours. Our love immortalises him a second time." Surely this is to be famous indeed.

Not only in Greece, which is bound to him by peculiarly strong ties, but all over the Continent, Byron's name has long been considered the greatest in English literature. It is safe to say that no poet of modern times, not excepting even Goethe himself, has had such a profound influence beyond his own country; and it is an influence that shows no signs of diminishing. His tremendous vogue did not last very long in his native land, which has shown more interest in scandals in his personal history than in his poetry. In Italy, where he spent over a third of his life, his name is still one to conjure with. Several Spanish poets of considerable reputation avowedly modelled themselves on him. M. Taine, the French historian and critic of English literature, calls him the last and greatest and most English of the writers of his country, and adds:—"He is so great, and so English, that from him alone we shall learn more truths of his country and his age than from all the rest put together." In Russia the force of his writings and his personality has been so deeply felt that in 1888 the centenary of his birth was celebrated there with remarkable enthusiasm. When his portrait, surrounded with leaves of laurel, was unveiled at a great meeting held in Moscow, the audience broke into loud cheering. Speeches were delivered extolling Byron's enthusiasm for humanity, his championship of the oppressed, his hatred of tyranny and cant, and the great battle he fought for political and intellectual freedom. He was not one of the silken bards Lowell exclaimed against, who allow proprieties to dominate them, but the poet in whom the passionate revolt of the age found expression. Speaking to Eckermann of his reasons for using Byron—as he has

his reasons for using Byron—as he has done under the name of Euphorion—in the second part of "Faust." Goethe said he could not make use of any man as the representative of the modern poetical era except Byron, who, he added, must be regarded as the greatest genius of the century. Everyone knows Byron's defects as a man and a poet—his careless and frequently slipshod workmanship, the narrowness of his range, his egotism, vanity, and affectation; but the people of his own race and tongue are apt to regard these characteristics too exclusively, and to forget the immense force he was, and still continues to be, in the world. They should at least be proud that his memory is honoured all over Europe, and that in Greece his name is associated in the minds of the people with those of the greatest men of antiquity.

At the forthcoming meeting of the University Council on May 3, Dr. Barrett has given notice that he will move the following resolution:—"That the Melbourne University invite the co-operation of the universities of Sydney, Adelaide, and Hobart, and of the Australasian Association for the Advancement of Science, in sending an invitation to the British Association for the Advancement of Science to meet in Australia in July or August, 1910 or 1911. In the event of agreement being reached, it is suggested that, subject to the approval of the senate of the University of Sydney as the senior university, the invitation should proceed from the chancellor of the University of Sydney, and that the meeting should be held in Sydney."

Dr. Maxwell, the sugar expert, who has been engaged to advise the Victorian Government regarding the proposed revival of the beet-sugar industry in the state, yesterday returned to Melbourne from Maffra, where he had been inspecting the abandoned sugar factory which fell into the hands of the Government a few years ago. This factory contains plant valued at £60,000, and Dr. Maxwell says that it is still up to date and in good condition. To-day Dr. Maxwell will visit the market-garden areas in the eastern suburbs of Melbourne, with a view to determining their suitability for the production of beets. He will make his recommendations to the Ministry early next week. The Minister for Agriculture (Mr. Graham) is a strong believer in the beet-sugar industry, and he is confident that if it could be revived in Victoria it would prove a boon to many market-gardeners and occupiers of small holdings. He says it seems a pity that £60,000 worth of plant should be lying idle at Maffra, though he acknowledges that it would be useless to reopen the factory there unless Dr. Maxwell expresses the opinion that the industry could be made a commercial success.

Two of the officers of the American fleet who were severely punished by courts-martial for breaches of discipline while the fleet was in Australia, have had their sentences reduced by the Navy Board at Wash-

ington since the fleet returned. Lieutenant Frank Taylor Evans, the son of Admiral Robley Evans, was sentenced by court-martial to the loss of 150 places in the promotion list. This has been reduced to 50 places. Midshipman Richard Bernard, who was dismissed from the navy and sent home from Manila in the refrigerating-ship Culgoa, has been "honourably restored to the navy." He has been ordered to do three years additional sea duty instead of the three years' land duty to which he would have been entitled.

In consequence of the statements made in articles in "The Argus" in February last, the Commonwealth Government made inquiries concerning the influx of Chinese in the Northern Territory and their employment on stations. The Attorney-General (Mr. Hughes) yesterday stated that inquiries had been made at the whole of the cattle stations in the territory, and a list had been supplied showing that the number of Chinese employed in any capacity is not more than one on any station, and that the total number so employed is 10.

In the Practice Court yesterday a petition by the Belfast and Koroit Steam Navigation Company Limited for the reduction of its capital was heard. The petition showed that the nominal capital of the company was £30,000, divided into £2 shares. Seven thousand three hundred and eighteen shares were issued, 7,233 being paid up to £2 per share, and 85 paid up to £1/10 per share. In 1887 a loan was made over the sale of a steamboat, and the shareholders then agreed that capital

should be written down from £2 to £1/10, and the shares have since been treated as of that value. In January last a special resolution was passed to reduce the capital to £15,000 in shares of £1/10 each. Mr. Gregory (instructed by Mr. J. Fitzgerald) yesterday appeared for the company, and Mr. Justice Hood made an order confirming the resolution.

The monthly meeting of the council of the Federal Institute of Accountants (Incorporated) was held at the offices of the institute yesterday. Mr. E. L. Wilson, vice-president, was in the chair, in the absence of the president, Mr. Ranting. Ten applications for admission were dealt with, and the secretary reported that 33 candidates intend presenting themselves for the forthcoming examination, which is to be held on May 7 and following days.

A somewhat unusual case came before the Marine Board yesterday in connection with an application of William James Garrett, formerly third mate on the Loch Garve, to be examined for a second mate's certificate. In such cases the board requires evidence of good conduct during the last 12 months of service, but Garrett could not give this. He explained that after he had joined the ship in Wellington several of the men deserted. She put to sea short-handed, and in the circumstances he demanded £40 for the trip home. The captain told him that the matter was one for the owners to settle at the other end. When he was paid off in London, the captain declined to give him reference of good conduct, though there had been no complaints against him. He was told that the refusal was due to the higher rate of wages he had demanded. Members of the board at first favoured waiving the point involved, as the previous discharge was endorsed "very good," but at the suggestion of the chairman (Captain Currie) it was resolved to let the matter stand over

for the next meeting. (Captain Currie) it was resolved to let the matter stand over for a week in order that the second mate of the Loch Garve, who is said to be in Melbourne, might testify as to the applicant's irreproachable conduct on the voyage home.

In the report of the meeting of the Civil Service Co-operative Society, which appeared on Tuesday, it was stated that Mr. Coon, M.H.R., moved an amendment to a motion for a committee of inquiry. Mr. Coon, M.H.R., is not a shareholder in the society, and the amendment in question was moved by Mr. J. B. Coon, of the Cambridge-street (Collingwood) state school.

The St. Kilda Girls' Club, situated in Inkerman-street, which last year was considerably enlarged and improved, is one of the few institutions of its kind about Melbourne. The members, who attend the classes held every evening, pay their subscriptions and receive instruction from paid teachers. Nevertheless, the club needs a little financial encouragement, for it has recently added to its responsibilities and enlarged its usefulness by providing a home, including bed and board if necessary, for girls awaiting situations or taking a rest. Already this extension of its functions has been found most useful to country girls requiring situations in town. With a view to giving the club practical help, a sale of work will be held on Saturday afternoon, May 1, in the St. Kilda Town-hall. Lady Gibson-Carmichael, who has promised to open the sale, will be received by Lady Madden, the mayor of St. Kilda (Councillor Jacoby), Mrs. Jacoby, and Mrs. F. G. Hughes, president, and members of committee.

It was recently recommended by the local warden, on the application of J. Graham, that eight acres of the mining lease 3,116, at Dunolly, held by Williams and Rewell, should be forfeited, on account of their failure to comply with the labour covenant. The holders yesterday appeared against the recommendation to the Minister for Mines (Mr. M'Bride), who suggested that the parties should endeavour to arrive at an amicable settlement themselves. A conference was held, and the Minister was subsequently informed that the application for forfeiture was to be withdrawn, on the understanding that the holders of the lease granted Graham a tribute over the eight acres at a peppercorn rental for the remainder of the lease—a period of about two years.

Next Wednesday the Government sand pump dredge Pioneer will leave Melbourne for Port Fairy, where it will be employed in making a passage at least 13ft. deep through a bar which is proving an obstruction to shipping about a quarter of a mile outside the entrance to the Moyne River. This bank has silted up so much during recent years that portions of it are now only 9ft. below the low-water surface. The dredge will—if the underlying rocks will permit—secure a minimum depth of 14ft. In less than two months, if the weather is fair, this work will have been completed, and the dredge will then proceed to Warrnambool, to remove extensive sand deposits which interfere with the swinging of steamers in Lady Bay. New propeller shafts have recently been placed in the dredge, and it has been generally overhauled.

The "Club Français" resumed its annual meetings last night at the University. The inaugural lecture was given by M. Maurice Carton on "The History of French Novel." Several examples of the best authors, among which were J. J. Rousseau, G. Sand, Balzac, and Anatole France, were read by some of the members. The large audience of last night testifies to the popularity of these literary meetings. The teaching of French by the direct method will form the subject of the next meeting on the 14th of

French by the direct method will form the subject of the next meeting on the 14th of May.

The first of Professor Tucker's course of six lectures arranged by the Melbourne University Extension Centre on "Life in Rome in the Times of Nero and St. Paul," will be delivered at the Independent-hall on Tuesday evening, May 11, and not on May 4, as previously announced. Tickets are obtainable for the course at the principal city booksellers, or from the hon. secretary, Miss Henderson, of "Oberwyl," Burnett-street, St. Kilda.

The first of the series of orchestral concerts under the direction of Mr. Marshall Hall, will be given this afternoon in the Town-hall at 3 o'clock. The programme includes Schubert's Unfinished Symphony, Elgar's "Enigma" variations, and two Wagner selections—the Prelude and Liebestod music from "Tristan und Isolde," and the overture to "The Flying Dutchman." As these concerts are managed entirely in the interests of art, and not for any one's private gain, those who wish to foster the cause of good music in this city should see to it that it may be made possible to continue them on the same fine scale by their united and liberal support.

The Oakleigh and District Horticultural Society's autumn show of flowers and fruit will be held to-day in the Mechanics'-hall. The opening ceremony will be at 3 p.m., by Mr. Frank Madden (Speaker of the Legislative Assembly).

The Rev. Dr. Guira, president of Pomona College, California, will preach at the Australian Church, Flinders-street, to-morrow evening. The subject of address will be "Religious Life in America."

"The Colosseum," Prahran, advertise in the dress and fashion columns that the establishment will be closed on Monday next and open till 10 p.m. to-day.