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KIPLING AND IMPERIALISM

By
DEBORAH MELVENE COOPER

A THESIS

SUBMITTED TO
THE FACULTY OF THE COLLEGE OF ARTS AND SCIENCES
XAVIER UNIVERSITY OF THE SOUTH
IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
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PROBLEM

Are the writings of Rudyard Kipling reflections of British Imperialism? These reflections indicate Kipling's agreement or disagreement with the

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PROBLEM

Are the writings of Rudyard Kipling reflections of British Imperialism? If so, do these reflections indicate Kipling's agreement or disagreement with that policy?

After defining imperialism, in order to get a vivid conception of Kipling's philosophic and political views regarding imperialism, it will be necessary to take a retrospective view of the historical background and the predominating effect British Imperialism has had upon India and other countries.

To understand him more thoroughly, it is important to know something concerning his life and also the environment in which he was born and reared.

As we attempt to study his major works, our main objective will be to prove that while he emphasized and advocated British Imperialistic ideas in the affairs of the Indian Government and elsewhere, he soon realized that in some instances it was too domineering, unreasonable, selfish, and unjust.

While he admired his own country in many ways, yet he does not approve of the iron hand with which she attempted to rule the natives of India and elsewhere. He believed that the rights and privileges of others should be respected.

In this study we shall also attempt to prove that in his philosophic conception of life he advanced the theory that the world was neither exclusively British nor exclusively imperial, but as it was in the beginning it shall always be among the nations of the earth, a rivalry for supremacy, greed after territorial expansion and wealth. But amid this rivalry for supremacy, the rights of others should be regarded, for as he declared, the virtues which gave men the ability to lead and give a race the power to survive, lie in respect for law and discipline.

DEFINITIONS OF IMPERIALISM

The older imperialism meant the domain of a state beyond its national and racial boundaries, and the subjugation in consequence of weaker alien races. It was for the most part due to the personal ambition of an individual, a Napoleon or a Caesar, or the dynastic ambition of a family, the Hapsburge or Romanoffs.

Henry Russell, *The National Encyclopedia*, pp. 400-401, Vol. 5.

The International Encyclopedia, Imperialism, pp. 473, Vol. III, Second Edition.

Although the desire of certain idealistic groups to advance the welfare of mankind has undoubtedly played an important role in modern imperialism, nevertheless, the driving force in contemporary imperialism has undoubtedly been the desire of the strong industrial states to gain exclusive markets for their manufactured products and control of the sources of raw materials for their factories. Africa, India and China have consequently been areas of imperialistic aggression.

The modern imperialist contends that, whatever his immediate personal motive, he is in fact conferring the blessing of western civilization upon the benighted peoples, and that he is development of that civilization through the exploitation and exploration of the "backward" places of the earth. In his contention there is probably a large measure of truth. Nevertheless, it must be remembered that the unregulated imperialism of recent decades has also been responsible for the ruthless human exploitation, for intense colonial rivalries and heavy armaments, and that it bears in part at least, responsibility for the World War.¹

"The policy of extending the domain of a state beyond the limits of self-coherent or at least potentially self-coherent nationality."²

While it is argued that imperialism brings about a closer connection between the nations, it is evident that the civilized nations should not go into these uncivilized countries out of personal ambitions, to acquire territory, wealth and national prestige,

¹Henry Suzzalle, W. W. Beardsly, Imperialism, The National Encyclopedia, pp. 400-401, Vol. 5.

²The International Encyclopedia, Imperialism, p. 455, Vol. XII, Second Edition.

HISTORICAL BACKGROUND

rather they should be willing to make a sacrifice and carry to these people their western civilization so that millions of them would not die of starvation and diseases.

Pitt who was manager of Great Britain's affairs strengthened Clive's efforts by increasing the fleets in Indian waters and sending troops of the East India Company.

Through Pitt's genius, Clive's diplomatic and military skill, and the naval skill of the sea captains, a series of battles were won for Great Britain in India. The chief battles were at Plassey 1757, and at Wandewash in 1760. In 1759 the British relieved Madras which had been besieged by the French. In 1761 the imperial power of France ended when she was forced to surrender Pondicherry.

Pitt succeeded in establishing a relationship between the interests of the British government in India and those of the East India Company. Thus the

HISTORICAL BACKGROUND

In 1756, Robert Clive, British Administrator in India, stimulated rivalries and dissatisfaction among the native princes in order to gain allies for Great Britain. Pitt who was manager of Great Britain's affairs strengthened Clive's efforts by increasing the fleets in Indian waters and adding troops of the East Indies Company.

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authority of the East Indies Company was extended; but this was not an assurance that Britain had gained imperial control of India. In 1763 the treaty of peace made Great Britain the sole European power concerned with the exploitation of India. At this time Clive was made Administrator for the company which indicated that Indian enterprise on the part of Great Britain was aggressive and selfish.

Through the first half of the nineteenth century the East Indies Company protected British supremacy in India. Protection of British interests in eastern India led to a long difficult war with Burma and to the seizure of Burmese territory.¹

The insecurity of the northern border caused considerable argument. It was the opinion of the officials that the Russians through strategic maneuvering might obtain Afganistan and cause trouble with British India from that point.

¹Frederick George Marcham, A History of England, The War in India, pp. 648-655

After a struggle of three years the British army was defeated. Later the British gained ground, and the enemy was forced to accept their terms. ¹

While Lord Dalhousie was governor-general of India, British control was acquired throughout the territory. In some of the states by treaty with the ruling princes, in others by direct governmental control. ²

These territorial gains were believed by Dalhousie and others to not only be preliminary to the extension of British rule but also of British civilization. It was not long before there appeared among the rich and ancient culture of India, schools railways, Christian churches, and other indications of western progress and British supremacy.

Many were opposed to the extension of British control in India. Some believed that it would threaten the life of India as such; others complained of the losses in man power as well as wealth; but most humiliating of all was the demand made upon the Indian troops who were in service of the British, that in preparing cartridges with which to load their rifles

¹Frederick George Marcham, *A History of England, The War in India*, pp. 648-655

²Marcham, *op. cit.*, p. 657

they would bite off the end of the cartridges which had been greased with cow or pig fat. The Hindu and Mohammedan soldiers regarded this as a religious offense. These among many other offenses caused the Indian Mutiny in which the whole population of English India was involved. Many murders, assassinations, and massacres occurred. The British forces were able to rally gradually and even then there was bitter fighting in which thousands of troops were involved.

After the British in India recovered from the mutiny, the home government proceeded to rearrange the Indian Administration by taking away all rights and privileges from the East Indies Company. It was forced to allow private merchants to secure free trade in India, and in 1858 the Government of India Act gave the British government all property belonging to the company, thus the crown asserted full sovereignty in India.

In keeping with the change the government gave its representative in India the title of viceroy and set aside Whitehall a special council under the direction of the Secretary of State for India. The British government became more interested in the management of the affairs of India but did not at any time attempt to liberalize its commercial and governmental policies.

Despite the commercial advancement the British government made no attempt to share the profit derived from India with the natives. ¹

During the last quarter of the nineteenth century the economic life of the working class began to improve. The workers realized that it was impossible to depend upon the certainty and security of things. It was evident that the government was directly responsible to the working class, thus outstanding leaders of that class were prompted to strengthen its economic and political position.

The managers of the Cooperative Societies were conservative men who preached the gospel of the working class---consumer---producer---co-operative societies.

The leaders of the trade Union Movement did not engage in politics except in the critical period between 1866-1867. At which time they gave their support to the political movement which assisted in securing the passage of the Reform Bill. In 1871 Gladstone was persuaded to pass an act to give legal protection to the funds of the trade unions

¹Marcham, op. cit., pp. 760-761

in 1865-1876 Disraeli was persuaded to set aside the law which in the past, had forbidden collective action to coerce employer, such as picketing. Disraeli's legislation set workmen and employer under equal responsibility by the rules of civil law in regard to the dealings with one another.

Here we note a fusion of organizations: the Independent Labour Party, the Fabian Society, and similar groups joined the forces of a substantial part of unionism. The socialist members had pledged themselves not to enter into any schemes; they pledged support to such policies as were acceptable to the ordinary British working man. The enfranchisement of the working class and the desire for economic and social security contributed to the strong foundation upon which the labour group built its platform and from which grew the Labour Party.

The rise of a new form of British Imperialism arose out of the above-mentioned conditions. Throughout the nineteenth century Great Britain had continued to be mistress of a great empire. For example, in India she had continued to consolidate her possessions.

British capitalist, large and small had invested enormous sums of money in the railroads, and other industries, public and private throughout the empire, therefore, they desired the government to hold a monopoly over the affairs of the colonies in which they had invested their funds.

The working class were particularly interested in the affairs of India because there existed a tie between them. The soldiers and others who served in India were relatives or associates, thus they became ardent supporters of Imperialism.

This new imperialism was an attempt on the part of Great Britain to control certain economic interests. She made drastic attempts to protect that which she had already acquired and to make new acquisitions in imperial territory as rapidly as possible.

Disraeli was the most outstanding advocate of imperialism. He declared that there should be a close bond between the colonies and Great Britain and those colonies that did not cooperate with the imperial power should not be looked after. Self-government, he said, ought to have been granted in such a way as to accomplish the larger work of "Imperial consolidation."

He spoke of the undeveloped land within the colonies as being valuable and said that it should be secured for the people of England. He recommended an imperial tariff, to protect the empire that is responsible for the colonies protection; concerning the government of the empire he recommended "some representative council in the metropolis, which would have brought the colonies into constant and continuous relations with the home government."¹

There must be political control to defend and foster imperialism. For instance, India, if governed and controlled by the natives would long ago have established a tariff to protect Indian spinners and weavers against British competition, but the cotton manufacturers of Lancashire, England have used imperial England's authority to prevent this.

Military and naval officers are often personally interested in imperialism. Those who have assisted in conquering the colonies advocate the desirability of extending the white man's control over the inferior races.

¹

Marcham, op. cit., pp. 839-842

Their ulterior motive is indeed selfish: promotions are more rapid when armies are expanded and natives subdued.

Diplomatists, colonial officials and their families interests are similar. Prestige and advancement are bound to come to a diplomatist who secures something for his country. Colonial officials add new provinces to old and make outstanding careers for themselves. Therefore, we conclude that national prestige, and economic nationalism are the contributing factors to imperialism.

THE LIFE OF RUDYARD KIPLING

The increasing internationalism of literature is well illustrated by the life and work of Rudyard Kipling. Born in Bombay in 1865, educated in England, a journalist in India, a traveler in China and Japan and in Australia and New Zealand, for some years a resident of Battleboro, Vermont, with later experience in South Africa during the Boer War.

"All races" and "all lands" are represented in his writings, as in his life experience. He is the poet of British Imperialism, understanding from personal observation, the many elements in Britain's far-flung empire. Most distinctive of his genius are the poems and stories of India, but he wrote, *Cin Captains Courageous*, of fishermen of Gloucester, Massachusetts; he was the first to realize in fiction the romance of modern machinery, and fairyland was one of the provinces which his imagination ruled. As the poet of Imperial Britain, his writings were more influential in building the British federation of free peoples than parliamentary speeches and the state papers, and in his "Recessional" he defined the responsibility of the empire and rebuked mere lust for power.¹

¹

Edwin Greenlaw, and Dudley Miles,
Poetry in the Twentieth Century, pp. 744-745

When Kipling was eleven years of age he entered the United Services College at Westward Ho, Devon. At the age of seventeen he returned to India where his father had become curator of Lahore museum. It was not long after he had returned to India before he became assistant-editor of the Civil and Military Gazette.

Kipling being a close observer was in the right place to gain information by observing men and events that passed through the newspaper office. When he was twenty-one years of age, he collected all of his poems which he had written and formed a volume which was published at Lahore under the title of Departmental Ditties.

Later he joined the staff of a paper which was known as the Pioneer at Allahabad, and during the next couple of years he issued through a local publisher Plain Tales From the Hills, Soldiers Three, The Story of the Gadsbys, and many other stories. These masterpieces had appeared before Kipling was twenty-three years of age.

Kipling never forgot the instruction that he received from the famous men of his school-days at Westward Ho.

Therefore, in his sescription of the little world of Simla, he has no mercy or reserve in exposing the many happenings there. In the Story of the Gadsbys and Soldiers Three, it was evident that he did not appreciate the manner in which some of the Anglo-Indians deported themselves. At the age of thirty he had published most of his Indian stories except the greatest of them all, Kim, which appeared in 1901.¹

While Kipling was a journalist in India he gathered most of the material for his early works, "from all places and all sorts of people---from priests in the Chaubri, from Ala Yar the carver, Jiwu Singh the carpenter, nameless men in steamers and trains round the world, women spinning outside their cottages in the twilight, officers and gentlemen now dead and buried, and a few-- but these are the beat--my father gave me."²

¹Andre Maurois, Translated by Hamish Miles, Prophets and Poets pp. 3-14

²Will Clemens, A Ken of Kipling, p. 42

AN ANALYSIS OF THE INDIVIDUAL WORKS OF RUDYARD
KIPLING AND THEIR RELATIONSHIP TO IMPERIALISM

Thus, the artless songs I sing,
Do not deal with anything
New or never said before,
As it was in the beginning,
Is to-day official sinning,
And shall be forevermore.

In the prelude to Kipling's Departmental Ditties and Other Verses entitled the "General Summary", he declared that the things he had commented upon were not new since they have been discussed before. He further claimed that there was a slight change in man since the prehistoric age and all other ages. The ulterior motive has always been and always will be the same. Those races that have predominated and held the balance of power upon the earth, have always subjugated and dominated the inferior races for mercenary purposes.

We note in the study of Kipling's works that he was not interested in those men who held the highest positions but he was most concerned with those men who

were brave and able to contribute something that might be the means of assisting others play their part in life's battle.

Particularly was he interested in the British soldier because he knew all of his characteristics. Having been in closest contact with him in India and elsewhere he was prepared to give us a true picture of him.

For it's Tommy this, an' Tommy
that, an' "Chuck him out, the
brute!"
But it's "Saviour of 'is country,"
when the guns begin to shoot;
Yes, it's Tommy this, an' Tommy
that, an' anything you please;
But Tommy ain't a bloomin' fool
--you bet that Tommy sees!

Due to the thorough training and the rigid rules that the British soldier must of necessity adhere to, the British government was of the opinion that he would remain loyal to his country. Despite the hardships he was forced to endure, his main desire should have been to spread civilization through imperialism.

We agree with Kipling that the British soldier should have been considered at all times. Not honored

in the time of war and dishonored in the time of peace. Then, too, the government should have realized that notwithstanding he was just an ordinary soldier, he was capable of knowing when he was unfairly dealt with.

The moral of this story, it is plainly to be seen:

You aren't got no families when servin' of the Queen--

You aren' got no brothers, fathers, sisters, wives or sons--

If you want to win your battles take an' work your blomin' guns!

The above-mentioned stanza was taken from the poem entitled "Snarleyow" which gives us a vivid description of British discipline, with reference to soldiers and their duties.

He must sacrifice himself and relatives and concentrate upon the enlargement of the British Empire for the honor and glory of a selected few.

Here the question arises, what is the compensation for this great sacrifice? In the poem, entitled "Christmas In India," we note how the English men are isolated from their homes, relatives and friends.

The services were hard and the payments were small. Most of these young men who went to India were especially seeking fame and fortune but they soon realized that their aspirations would never materialize for the outstanding positions were intended for those men who were members of the social and political circles.

The poem "Troopin*" describes how after six years of strenuous services these soldiers return home almost physically wrecked. They are then considered liabilities on the government; thus all sorts of schemes are devised to get rid of them.

Black Death and his quickness, the depth and the
 thickness,
 Of sorrow and sickness I've known on my way,
 But I'm old and I'm nervis,
 I'n cast from the Service
 And all I deserve is a shillin' a day
 (Choruse) Shillin' a day
 Bloomin' good pay---
 Lucky to touch it, a shillin'
 a day!

In "Shillin A Day" Kipling informs us that if these men are pensioned they receive one shilling a day for the sacrifices that they have make to assist in increasing England's vast domain.

"What was the end of all the show,
 Johnnie, Johnnie?
 Ask my Colonel, for I don't know,
 Johnnie, my Johnnie, aha!
 We broke a King and we built a road---
 A court-house stands where the reg'ment goed.
 And the river's clean where the raw blood flowed
 When the Widow give the party.

Despite the death of one-half of the English regiment caused by their having eaten unwholesome foods at the Widow's Party, this was not in the least alarming or considered seriously, but there was much rejoicing over the fact that a vast amount of territory and wealth had been acquired through this channel.

Walk wide o' the Widow at Windsor,
 For 'alf o' Creation she owns;
 We 'ave bought 'er the same with the
 sword an' the flame,
 An' we've salted it down with our
 bones,
 (Poor beggars!--it's blue with our
 bones!)
 Hands off o' the sons of the Widow,
 Hands off o' the goods in 'er shop,
 For the Kings must come down an' the
 Emperors frown
 When the Widow at Windsor says
 "Stop"
 (Poor beggars!--we're sent to say
 "Stop")

Although these soldiers have sacrificed their lives assisting to expand the Queen's territories and increase her wealth, they are no more than beggars and are least considered.

Careless and lazy is he
 Greatly inferior to Me.
 What is the spell that you manage so
 well,
 Commonplace Potiphar?

Our argument is also substantiated in the poem entitled the "Study of an Elevation on Indian Ink". Here we conceive mismanagement in the affairs of the Indian government. It was not those men who did the most efficient work who were promoted but those from the social and political ranks of England who received most consideration including the highest positions and salaries.

The importance of imperialism is depicted in the poem entitled "One Viceroy Resigns".

Get guns, more guns, and lift the salt-
 tax
 A leader once a quarter---then war
 A country twice the size of France an-
 nexed
 That stays at least. The rest may pass
 ---may pass---

This is the advice that the resigning viceroy gave to his successor. Purchase more ammunition and increase the salt-tax upon the starving natives. Precipitate war after the expiration of a quarter of a century, and acquire more territory and wealth for England.

Having obtained for his country an enormous amount of wealth and territory through the sacrifices of the soldiers and the slaughtering of the natives, this resigning viceroy secured for himself fame and fortune which he used to advantage at home and abroad.

The sound of the Great queen's voice;--
 "My God hath given me years,
 "Hath granted dominion and power:
 "And I bid you, O Land, rejoice!"

"God raiseth them up and driveth them forth
 "As the dust of the ploughshare flies in the breeze;
 "But the wheat and the cattle are all my care.
 "And the rest is the will of God!"

From the above-mentioned poem entitled "What the People Said" we again note the typical British attitude. Were these so-called protected nations rejoicing because of their status in life when they were being robbed of their actual rightful places, while millions were dying because of ignorance and superstition? Granting that western civilization had been brought to them, was it for the purpose of enlightening and preparing them to meet the demands as they have arisen in time, or was it for personal advantage?

According to the physical conditions and poverty of the natives that existed at the time when Kipling wrote most of his master-pieces concerning their actual condition, we agree with him that these people were not rejoicing over England's having usurped their wealth and left them almost starving, but they had concluded that in time, God the righteous judge of all men would adjust all conditions.

Oh, East is East, and West is West, and never the
twain shall meet,
Till Earth and Sky stand presently at God's great
judgment Seat;
But there is neither East nor West, Border, nor
Breed, nor Birth,
When two strong men stand face to face, tho' they
come from the ends of the earth!

This ballad clarifies the doubts that might have arisen in the minds of many persons in all races. Human nature is the same in all people. Man was created after God's own likeness and endowed with the ability to think and act according to his own will.

Therefore, agreeing with the theory that Kipling propounded, we believe also that until men realize the

common brotherhood of man which should exist among all races of the earth, we shall never be able to solve our problems.

God of our fathers, known of old--
 Lord of our far-flung battle line--
 Beneath whose lawful hand we hold
 Dominion over palm and pine--
 Lord God of Hosts, be with us yet,
 Lest we forget--lest we forget!

The "Recessional" which was written to commemorate the achievements of Queen Victoria during the Diamond Jubilee celebration has been considered one of Kipling's master-pieces.

Notwithstanding it was written for the purpose of honoring her and giving due recognition to her accomplishments, he did not hesitate to express clearly and concisely his opinion of England's intentions toward the inferior races, and particularly the Indian race.

In the first stanza due recognition is given to her possessions all over the Eastern and Western Hemispheres, and the influence that she has acquired at the sacrifices of the inferior races. But he did not for-

get to remind her of the fact that the Creator of all things is master of the entire situation.

The tumult and the shouting dies;
 The Captains and the Kings depart;
 Still stands Thine ancient sacrifice,
 An humble and a contrite heart.
 Lord God of Hosts, be with us yet,
 Lest we forget--lest we forget!

What is it that remains imbedded in all ages, and will endure until the final judgment? "An humble and a contrite heart"; which Jesus Christ taught during his ministerial career, and which He verified His instructions upon the cross when he sacrificed His own life to save a lost world. Kipling further calls attention to the fact that Jesus did not specify any particular race, but He said, "I am the door: by me if any man enter in he shall be saved, and shall go in and out and find pastures!"¹ We note another passage of scripture which adds impetus to Kipling's philosophy. "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly!"²

¹The Holy Bible, St. John 10--9

²St. John, op. cit., 10

If, drunk with sight of power, we loose
 Wild tongues that have not Thee in awe,
 Such boasting as the Gentiles use
 Or lesser breeds without the Law---
 Lord God of Hosts, be with us yet,
 Lest we forget--lest we forget!

Here Kipling rebukes their lust for power and he wonders at the advisability of the British Policy.

For heathen heart that puts her trust
 In reaking tube and iron shard,
 All valiant dust that builds on dust,
 And guarding calls not Thee to guard,
 For frantic boast and foolish word--
 Thy mercy on Thy People, Lord!

Their ulterior objective should not have been the accumulation of wealth and the rivalry for supremacy, but their contribution should have led to the salvation of the natives: morally, and intellectually. He also reminds her as a superior race of people they should have striven to assist their less fortunate brothers out of ignorance and superstition, to an intelligent plane where they might have viewed life from a different angle.

Kipling respected all men regardless of color. This is exemplified in the poem "Gunga Din"; and "Fuzzy Wuzzy"; where he admits that there existed among the

uncivilized nations self-respect, patriotism, loyalty, and cooperation if fairly dealt with.

Take up the White Man's burden--
 In patience to abide,
 To veil the threat of terror
 And check the show of pride,
 By open speech and simple
 An hundred times made plain,
 To seek another's profit,
 And work another's gain.

Since England advanced in theory only, her plans relative to inculcating in the natives western civilization through imperialism, Kipling again propounds in his poem the "White Man's Burden" their responsibility to the inferior races. He challenged them to assume it not for material gain, but for the purpose of contributing to their welfare and enlightenment.

He further advised them to assume a tolerant attitude and to prove to them that their only desire was to assist them, thus, in this manner that barrier of terror which existed among the natives would have been broken down. For, it is evident that whatever had been accomplished in the past was beneficial to Great Britain only.

He continued his advice by calling attention to what could have been done by way of instructing them how to improve their sanitary conditions and how to increase their crops, thus counteracting famines.

Take up the White Man's burden--
 Have done with childish days--
 The lightly proffered laurel,
 The easy ungruget praise.
 Comes now, to search your manhood
 Through all the thankless years,
 Cold, edged with dear-bought wisdom,
 The judgment of your peers!

Further Kipling admonished them not to shirk duty, for notwithstanding the fact these people were not cultured as far as British civilization was concerned, nevertheless, they were close observers who were longing for a change in their affairs.

In our discussion we have criticized Kipling's major poems which reflect British Imperialism and also those that throw light upon the dominating imperialistic plan which had been established by the English government. Further, we have pointed out in his argument that he absolutely denounced the British Imperialistic Laws.

As we enter into his short stories, our endeavor will be to prove that they also reflect British imperialism.

In the writer's introduction to the story entitled "The Enlightenments of Pagett," M. P., he describes the leading characters' positions which they occupied at the time he wrote his stories.

It was more than twenty years since he had last seen Orde, his schoolmate, and their paths in the world had divided early. The one had quitted college to become a cog-wheel in the machinery of the great Indian Government; the other more blessed with goods, had been whirled into a similar position in the English scheme. Three successive elections had not affected Pagett's positions with a loyal constituency, and he had grown insensibly to regard himself in some sort as a pillar of the Empire, whose real worth would be known later on. After a few years of conscientious attendance at many divisions,

after newspaper battles innumerable and the publication of interminable correspondence, and more hasty oratory than in his calmer moments he cared to think upon, it occurred to him, as it had occurred to many of his fellows in Parliament, that a tour to India would enable him to sweep a lyre and address himself to the problems of Imperial administration with a firmer hand.¹

This quotation substantiates our argument relative to how the outstanding positions were secured and held wherever England's laws predominated. Whenever one of the politicians felt that he was losing prestige at home, he decided to go to India and acquaint himself with a few of the many problems of the Imperial government.

Later he would advance a new scheme whereby the Empire's domains were extended at the sacrifices of the starving and diseased natives. Thus the promoter of this evil rose to fame and gained fortune.

¹Walter J. Black, The Works of Rudyard Kipling, The Enlightenments of Paggett, M. P., p. 248

Kipling turned more light upon the discrepancies in the collection of taxes. For instance, a Famine Insurance Fund that should have been set aside to provide for millions of starving natives was "spent on frontier roads and defences and strategic schemes as a protection against Russia!"¹

While it was absolutely necessary for the British government to protect her interests the funds for this purpose should have been obtained from another source and not sacrifice the lives of the helpless natives by using this appropriation to make such improvements.

Again Kipling makes Dr. Eve McCreery Lathrop, chief of the New Women's Hospital express her opinion regarding the condition of the poor distressed natives.

"Well what's the matter with this country is not the least political, but an all round entanglement of physical, social, and moral evils and corruptions, all more or less due to unnatural treatment of women. You can't gather figs from thistles, and so long as the system of infant marriage,

¹Black, op. cit., p.262

the prohibition of the remarriage of widows, the lifelong imprisonment of wives and mothers in a worse than penal confinement, and the withholding from them of any kind of education or treatment as rational beings continues, the country can't advance a step. Half of it is morally dead, and worse than dead, and that's just the half from which we have a right to look for the best impulses. It is right here where the trouble is, and not in any political considerations whatsoever!¹

These were a few of the glaring defects which Kipling believed the English government should have been interested in improving. It was not the political phase of the set-up that needed to be changed, but there were many inadequate laws regarding the natives' educational and marital status that should have been revised.

The story entitled "A Conference of Powers" depicted the aspirations of the average soldier who went to India. He did not serve for the purpose of improving conditions there but for selfish intentions. Here Kipling denounced warfare and declared it to be foreign and unnatural.

¹Black, op. cit., pp. 664-670

He further believed that it lessened the morale of any nation to have men between the ages of twenty-one and twenty-four years of age, slaughter other men for their possessions.

In this story a vivid description was given of one of the superior officers who was sent to India from England to command a certain army. He was from the Royal ranks of England, and well versed from a literary point of view, but he knew absolutely nothing concerning the rules of warfare.¹

In the story "At the End of the Passage" we note a detailed summary of the author's opinion of the "Civil Service in India."

"Yes, Listen to this. It's to your address Lowndes. The man was making a speech to his constituents, and he piled it on. Here's a sample: 'And I assert unhesitatingly that the Civil Service in India, is the preserve--the pet preserve--of the aristocracy of England. What does the democracy--what do the masses--get from the country, which we have step by step fraudently annexed? I answer nothing whatever. It is formed with a single eye to their own interests, by the scions of the aristocracy.

¹Black, op. cit., pp. 664-670

They take good care to maintain their lavish scale of incomes, to avoid or stifle any inquiries into the nature and conduct of their administration, while they themselves force the unhappy peasants to pay with the sweat of his brow for all the luxuries in which they are lapped!¹

Kipling emphatically condemned the imperialistic plan. Particularly when its ulterior motive was to rob the destituted natives.

In "Todd's Amendment and Consequences" we observe inefficiency on the part of the English government to legislate laws and make appointments to the outstanding positions that were of a constructive nature.

The story entitled the "City of Dreadful Night" is a summary of all the affairs of the English government. When the Englishmen whose main objective was to gain fame and fortune first visited the city of Calcutta, Kipling declared,

Then a distinctly wicked idea takes possession of the mind:

¹Black, op. cit., p. 641

"What a divine--what a heavenly place to loot!" This gives place to much worse devil--that Conservatism. It seems not only a wrong but a criminal thing to allow natives to have any adorned, docked, wharfed, fronted, reclaimed by Englishmen, existing only because England lives, and dependent for its life on England. All India knows of Calcutta Municipality; but has any one through-ly investigated the Big Calcutta Stink?¹

Thus we conceive how unhealthful the city was, Kipling declared "At present it is remarkably like sleeping with a corpse!"²

As we go deeper into his detailed description, we note a synopsis of the Englishmen who held the most important positions there.

"The Bengal Civilian who goes to Writers' Building and sits in a perfect office and speaks flippantly of 'sending things into India,' meaning thereby the Supreme Government. He is a great person, and his mouth is full of promotion-and-appointment "shop". Generally he is referred to as a "rising man!"

¹Black, op. cit., p. 716

²Black, op. cit., p. 718

Calcutta seems full of "rising men".¹

Kipling criticized the Bengal Legislative Council for the time which was utilized in arguments that had no bearing upon the most essential thing pertaining to the inhabitants' welfare. What should have been discussed was a means that might have been devised to rid the city of Calcutta of the filth that caused so much disease and death.

Traveling onward with Kipling we note the Calcutta Police. He declared that they were all English. Then the question arises in our minds, what part did the natives play in this great game? How could they have survived when every conceivable position and job of importance had been taken from them?

From the Police Force he takes us to a Railway Settlement where hundreds of men were employed. Here in "The Mighty Shops" the Englishmen held the most important positions and jobs drawing enormous salaries.

¹Black, op. cit., p/721

The Babus here were accountants and they were only employed in the great firms because of their ability and accuracy. Kipling declared that the "Babus were great men and were it not for their being on the Bengal side there would always be discrepancies in the account which would have been considered as expenses by the English clerks!"¹

As we continue our travel we find that there were in the Republic of Jamalpur two hundred Europeans with their families. Most of the heads of these families were employed as superintendents and foremen who earned enormous salaries while the poor laboring natives did not earn wages sufficient to provide food for themselves and families. In some parts of this great place such as the E. I. Railway's branch much of it was thoroughly English.²

Kipling did not fail to give due recognition to those natives who played an important part in this great scheme of things.³

¹Black, op. cit., p. 752

²Black, op. cit., p. 757

³Black, op. cit., p. 775

At the conclusion of the "City of Dreadful Night", Kipling gave us a vivid description of an Opium Factory which he called "an opium mint," "as it were, whence issue the precious cakes that are to replenish the coffers of the Indian Government!"¹

It must also be remembered that Englishmen were in charge here and that every thing in Ghasipur was locked and every operation was conducted under more than police supervision. Of the enormous income which was derived from this operation, the natives shared a very small portion.

In the story "A Deal in Cotton" we note how Strickland of the Punjab Police in India who of course, was an Englishman, secured a position for his son in the Centro-Euro-Africo Protectorate as Assistant-Commissioner at Dupe. On questioning young Strickland as to what he expected to gain from African service, he replied,

¹Black, op. cit., p. 775

"rubber--nuts--game and so on," but our real future is cotton. Here again is personal gain acquired at the hands of the African native tribes who were captured and enslaved and forced to work upon the cotton farms.¹

Again in "The Miracle of Purun Bhagat" our author propounds his philosophy of what he considered should have been England's attitude toward other nations and particularly the Indian natives.

In this story he describes Purun Bhagat as being a "Brahmin of the highest caste" who was Prime Minister of one of the semi-independent native states in the north-western part of the country!²

Bhagat having his own ideas concerning life and the manner in which one should live and contribute to the welfare of his fellowmen, being a member of the highest caste in India meant nothing to him.

¹Charles Scribner's Sons, The Writings in Prose and Verse of Rudyard Kipling, Actions and Reactions, A Deal In Cotton, pp. 186-189

²The Second Jungle Book, The Miracle of Purun Bhagat, pp. 35-39

As a man of culture in his own civilization, he looked to the West for principles and ideas which would mean progress to the Indian race as a whole.

Tutored by the best English instructors available, Bhagat integrated the essentials of Indian and English culture which assisted in the improvement and conduct of native affairs.

Because of his prestige among his own people, they desired to confer upon him an unusual honor by making him a "Knight-Commander of the Order of the Indian Empire".¹ At this elaborate ceremony Bhagat was honored by the English officials as well as his own people, but this meant nothing to him for he knew by experience, that when this celebration ended, all things were considered as to their relative value, there was nothing significant attached to this earthly pomp and power.

Although he had done much to improve the condition of his people in general, it always appeared to him that there was something lacking. Therefore, after contributing to the best of his ability to the welfare of his

¹ The Second Jungle Book, op. cit., p. 67

Gaining the respect of the Viceroy and other English officials, he decided to visit England and while there acquaint himself with English culture which would enable him to improve the status of his people. When he returned home the English officials having been informed of the impression that he had made upon the cultured people of England, and being aware of his prestige among his own people, they decided to confer upon him an unusual honor by making him a "Knight Commander of the Order of the Indian Empire"¹ At this elaborate ceremony Bhagat was honored by the English officials as well as his own people, but this meant nothing to him, for he knew by experience, that when this celebration ended, all things were considered as to their relative value, there was nothing significant attached to this earthly pomp and power.

Although he had done much to improve the condition of his people in general, it always appeared to him that there was something lacking. Therefore, after contributing to the best of his ability to the welfare of his

¹ The Second Jungle Book, op. cit., p. 57

state and its people, and setting things in order for his successor, at the end of one month this great man resigned his lofty position, left his place and power and went into exile. "Taking up the begging-bowl and ocher-colored dress of a Sunnyasi or holy man!"¹

Dressed in the attire that he considered grandest of all, Bhagat started on one of the greatest of all missions with "His eyes on the ground and his thoughts with the clouds!"² This noble ambassador for Buddha pressed forward hoping someday to find peace and serenity where he might be able to make his greatest contribution to the welfare of mankind.

On the road to Simla he paused for a moment and gazing up the Sewaliks mountain, a Mohammedan police informed him that he was "obstructing traffic". "Purun Bhagat salaamed to the Law, because he knew the value of it, and he was seeking for a Law of his own!"³

¹The Second Jungle Book, op. cit., p. 60

²The Second Jungle Book, op. cit., p. 43

³The Second Jungle Book, op. cit., p. 42

As he continued his journey through the hills he decided that "Here shall I find peace!"¹ Peace and comfort that passes all understanding, which only those who are seeking righteousness can enjoy.

Residing in a deserted shrine where the wild animals congregated he was mindful of them to the extent that he called them his brothers. "He believed that all things were one big miracle, and when a man knows that much he knows something to go upon!"² "He knew for a certainty that there was nothing great and nothing little in this world".³

Bhagat, a member of one of the highest castes in India went into exile to prepare himself to serve his fellowmen. Living in exile for many years and thereby making one of the greatest contributions to the world through prayer and supplication, and having been cared for by Almighty God through the villagers, he lived happily, so much so that even the wild animals were cognizant of his great character and seemed to have adored him.

¹The Second Jungle Book, op. cit., p.47

²The Second Jungle Book, op. cit., p. 51

³The Second Jungle Book, op. cit., p. 52

Observing very closely, Bhagat realized one night that his wild friends were acting strangely. After making an investigation on the outside of his shrine he discovered that the mountain was falling and unless he notified the villagers who had cared for him for many years they would be destroyed.

Although physically feeble due to age, he decided to accomplish this worthy task. Astriding a deer and followed by the wild animals, he succeeded in saving the lives of all the inhabitants.

Realizing that his mission on earth was completed, and also rejoicing in the fact that he had made such contributions that were well pleasing in the sight of God, resigned himself to His will and passed into the Beyond.

In this story Kipling has given to us his philosophy of life. To accomplish God's purpose in having created man in his own likeness, he must humble himself and do His Will. Not for fame and fortune, but for the welfare of others.

In the novel entitled, "Kim"; Kipling, who was acquainted with all parts of India, has given us in panoramic form, the scenes which from an imaginative point of view, seemed to unroll and pass before the reader's eyes.

Here the author expounds to his own people the truth. For as he made Kim become interested in the Lama after having heard him inform the Curator in the Museum of his mission, Kim recalled having been taught by the half-caste woman who reared him, that his father before his death had expressed the desire that some of his own people would take him and care for him.

Thus Kim agreed to accompany the Lama on his search. "As a pilgrim to the Holy Places I acquire merit,"¹ said the Lama. Kim in the meantime would be searching for "a great red bull on a green field" that his father predicted would come for him.²

¹Charles Scribner's Sons, The Writings of Rudyard Kipling, Kim, p. 2

²Scribner's Sons, op. cit., p. 3

Kipling believed that there should have been a mutual understanding between the English government and the rulers of India, whereby they could have assisted each other in improving the conditions there.

Thus the Lama desiring to become enlightened concerning the true way, started with Kim on their journey. It was agreed before they began to travel that Kim would beg for them. Being well acquainted with those people whom he might be able to obtain assistance from, Kim decided to go to his friend, Mahbub Ali first. Here he disclosed to him his intention of having agreed to travel with the Lama. At once a new idea came to Mahbub. He concluded that little Kim could be used as a spy unknowingly.

To substantiate his belief in Kim's ability to deliver a message, he decided to confer with the Lama. When the Lama was questioned by Mahbub to verify Kim's statement regarding their traveling together, Mahbub wanted to know whether he who was a Tibetan had any knowledge of Kim's background.

He is my disciple. He was sent, I think, to guide me to that River. Sitting under a gun was I when he came suddenly. Such things have befallen the fortunate to whom guidance was allowed. But I remember now, he said he was of this world--- a Hindu. And his name? asked Mahbub. That I did not ask. Is he not my disciple? Why should I ask? There is neither high nor low in the Middle Way.¹

During Jesus' ministerial career upon this earth, He did not come to save any particular nation, but agreeing with the Scripture: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink!"² Further Jesus exclaimed: "Come unto me, all ye that labour and are heavy laden, and I will give you rest!"³

Kipling understood this thoroughly, for he realized that if one would follow the instructions of Him who preached and taught men by the way,

¹Scribner's Son, op. cit., p. 34

²St. John, 8-37

³St. Mathew, 11-28

he must, as Jesus declared, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls!"¹

The Lama declared that "He was in search of a river, Fountain of Wisdom--a stream which became a river whose merit He acquired ere He freed himself, is that whose bathes in it washes away all stain and speckle of sin."² This of course is the Buddhist belief.

Kipling advocated the fact that instead of the English government desiring to obtain all the wealth and territory possible in India, they should have taught the natives to seek the straight and narrow path that leads to success and happiness. As a cultured nation, they should have made a sacrifice and taught the natives to view in their imagination Calvary and the sufferings of Jesus for their redemption. Thus they would have agreed with the Psalmist: "There is a river, the streams whereof

¹St. Mathew, 11-29

²Scribner's Sons, op. cit., p. 28

shall make glad the city of God, the holy place of the tabernacles of the Most High!"¹

To corroborate the argument we have set forth, let us examine the spy system that was used in India by the English government at the time when Kipling wrote this story.

Maghub Ali, a wealthy and enterprising horse-dealer of Punjab was registered in one of the locked books of the Indian departments as C. 25.1B. Twice or thrice yearly C. 25 would send in a little story, badly told but most interesting, and generally--it was checked by the statements of R. 17 and N. 4--quite true. It concerned all manner of out-of-the-way mountain principalities, explorers of nationalities other than English, and the gun-trade--was, in brief, a small portion of that vast mass of 'information received' on which the Indian Government acts. But recently, five confederate kings, who had no business to confederate, had been informed by kindly Northern Power that there was a leakage of news from their territories into British Hadis.²

Mahbub Ali, had in his possession a wad of closely folded tissue paper, wrapped in oil-skin--an impersonal, unaddressed

¹ Psalms, 46-4

² Scribner's Sons, op, cit., p. 14

statement, with five microscopic pin-holes in one corner, that most scandalously betrayed the five confederated kings, sympathetic Northern Power, a Hindu banker in Peshawar, a firm of gun-makers in Belgium, and an important, semi-independent Mohammadan ruler to the south. This last was R. 17's work, which Mahbub had picked up beyond the Dora Pass and was carrying in for R. 17, who owing to circumstances over which he had no control, could not leave his post of observation. Dynamite was milky and innocuous beside that report of C. 25; and even an Oriental, with an Oriental's views of the value of time, could agree that the sooner it was in the proper hands the better.¹

This information was given to Kim by Mahbub under the pretense of establishing the pedigree of one of his horses. Kim being instructed by Mahbub just where to go and what to say, went to Colonel Greighton's home to deliver this important information. Greighton identified Kim by the expression, "Protector of the Poor!" Mahbub Ali says---"The pedigree of the White Stallion if duly established!" Greighton asked, "What proof is there!"

¹Scribner's Sons, op. cit., p. 36

Kim tossed the wad of folded paper into the air, and it fell at Greighton's feet. When he picked it up he dropped a rupee for Kim and went into the house.¹

This gives us an idea of some of the degrading schemes that were used by the English Government to secure information for selfish motives only, which Kipling considered unfair and unscrupulous.

After traveling for some time, Kim was taken from the Lama and placed in school. When the Lama was informed of the plans concerning his education, he agreed to pay Kim's expenses while he was in school. This being arranged Kim remained in school under the supervision of Colonel Greighton, who directed his education, advising his instructors to arrange his courses so that he would major in mathematics and particularly in land measurements.

Greighton's chief interest was to have Kim trained to become one of the trusty spies for the English government.

¹Scribner's Sons, op. cit., p. 60

This is evidenced by the fact that during his vacation he was sent to Lurgan Sahib's home who was the advisor for the spies. Here Kim learned many things concerning the spy system being in close contact with them. To gain experience he was sent around with Mahbub where he learned some of the unscrupulous manuevrings of the spies. On each vacation he learned more and more about this game, which proves that the English officials catered to all sorts of schemes even to using one of their own children to secure information for their own advantage.¹

Kipling's appealed to his own people to cease using these natives as spies for the purpose of disrupting the affairs of the native kings and princesses in India, rather they should have put forth every effort to have lead them into the "Middle Way" that he has depicted so beautifully.

¹Scribner's Sons, op. cit., pp. 277-288

CONCLUSION

We have assumed that imperialism means the principles and policy of an imperial system of government which is extended for the purpose of war-like defense and commercial benefits such as trading interests and investments.

It has also been proved that the motives back of this imperialistic plan has been to acquire as much territory and wealth as can be obtained, to subjugate the weaker races, and to secure markets for manufactured products and raw materials for the factories.

These definitions are further substantiated in the historical background of our discourse. Through Robert Clive's unscrupulous scheming among the native princes, he gained supporters for Great Britain. Later through the strategic maneuvering of Pitt a treaty of Peace gave Great Britain the sole power to exploit India. To strengthen their power, Governor-general-Lord Dalhousie succeeded in securing absolute control of some of the states in India by treaty and others by force.

Under the pretense of extending western civilization throughout this vast country for the purpose of improving the welfare of the natives, schools, railroads, and Christian churches were established. But it must be borne in mind that although the Indian nation was considered backward as far as modern improvements were concerned, she was a great nation with a wonderful historical background, long before the English Government realized its importance.

First, we note that two of the world religions, Brahanism and Buddhism, were born there.¹ Secondly, she has make a great contribution by giving to the world some of the greatest poets, statesmen, warriors, and kings who have taken their places among the great men of history. Some of the outstanding rulers like Akbar and Aurugzebe's prestige was felt not only in Asia but in the Western world.

¹Henry M. Maceraken, The University Encyclopedia of Twentieth Century Knowledge, Brahminism and Buddhaism, pp. 971-1066

Although it was a civilization which was different from western civilization, being as diversified as Europe in its peoples, making no improvement in character perhaps, and beneficial only to the chosen few ruling a mass of helpless ignorant men. Nowith-standing these handicaps, she was abreast with European civilization in many of the higher essentials of human genius and character. It must further be admitted that this civilization has influenced British ideas just as British ideas have influenced it.¹

The British Government was not satisfied with partial control in India, therefore, after it had completely recovered from the Indian Mutiny, the Administration was changed. It took away all rights and privileges of the East Indies Company and in 1858, the Government of Indian Act gave the British government all property belonging to the company and the crown assumed full control of India, giving the most outstanding positions to those in the British political and social ranks where they were able to accumulate much wealth for themselves.

¹Sir Edward Grigg, The Greatest Experiment in History, India Yesterday and Today, p. 149-154

In England during the last half of the nineteenth century, the economic status of the working class was revolutionized which made the government directly responsible to them.

The leaders of the cooperative societies advocated the fusion of consumer, producer and cooperative societies. Thus the political leaders were forced to recognize the fact that unless they cooperated with the masses of people they would soon lose their prestige. Therefore, Disraeli's legislation passed a law making the employer and employee responsible to each other by rules of civil law.

The fusion of these organizations gave rise to a new form of imperialism. Great Britain being mistress of a great empire, turned her attention to strengthening the newly acquired possession in India.

Because of large investments in India, British capitalists supported the government in holding a monopoly over the affairs of the colonies; the working

class were ardent supporters of the imperialistic propaganda because of the family and social relationship that existed among the soldiers and others who were serving in India.

Disraeli was the most outstanding supporter of the imperialistic idea for personal gains for himself and his associates only. All of his recommendations with regard to the controlling forces in India were centered around the benefits which would be derived from their having assumed the right to protect India. For we have noted that the Indian natives had no voice with reference to controlling their own affairs. They were forced to accept whatever the English government decreed was the law concerning any phase of governmental affairs.

We are justified in accepting Kipling's experiences in the affairs of the English and Indian governments. Having been born in India, educated in England, he returned to India and received practical knowledge from his ability to observe all sorts of people with whom he came in contact, which strengthened his convictions.

In addition to this opportunity, he was prepared to note very carefully Great Britain's procedure at home as well as in India, with reference to the controlling forces and unjust treatment accorded the natives.

As we have already mentioned Kipling was particularly interested in the man of action despite his social status. In his Barrack Room Ballads and other verses, and also his stories, he has given us a true picture of how the British government regarded its soldiers who had sacrificed their lives and families, making it possible for those in the highest ranks to enjoy freedom and luxury. When the soldiers were old and disabled they were forced to retire and sometimes they were allowed a shilling a day to live on.

In his poem "The Widow at Windsor" we conceive Great Britain's imperialistic attitude towards the nations of Europe. All nations high or low in the scale of life, must bow to the English crown.

The "Study of an Elevation in Indian Ink" verifies our argument with regards to those who held the outstanding positions in India.

In "One Viceroy Resigns" we note the unscrupulous methods used in the affairs of the government. First the taxes were increased despite the fact that the majority of the natives were almost starving. Even if the affairs of the Indian government were running smoothly, at the expiration of a quarter of a century, having hired over fifty native spies to inform them of the kings and princes manuevrings, war was precipitated, the natives slaughtered, wealth acquired and the emperial territory expanded, which meant more fame and fortune for the selected few who carried on the affairs of the Indian government.

The typical British attitude is manifested in the poem "What the People Said." Great Britain attempted to force the natives to rejoice with them over the wealth that had been acquired at their expenses. The author of this poem being in close contact with them was aware of the fact that they were far from being satisfied, but they were not in a position to resent what they considered injustice that had been heaped upon them.

Those who have observed the progress of India declared that the resources have not been developed

sufficiently, the revenues were not what they should have been and the people were on the verge of starvation. If the British Government had neant the propa- ganda that they advanced concerning the welfare of the natives, "Indian natalurigical resources, agriculture, and industry would have been so developed that the ec- onomic expansion would have given employment to the multi- tudes of educated or half-educated young people of India and they in turn would have been in a position to increase the wealth of their country!"¹

How could the natives rejoice when their condition was almost indescribable with regards to disease and poverty? When the economic condition had been beneficial only to the British merchants and investors, while most of the population were in dire circumstances?

After facing facts pertaining to this deplorable situtation, Kipling decided that in God"s own time he would bring forth leaders out of India who would remove the shackles from the feet of millions of starving

¹Gregg, op. cit., p/155

natives, and they shall become so enlightened that they will be able to make their contribution to the welfare of mankind.

"The English Flag" gives us a vivid picture of the dominating effect of imperialism throughout the continents of Europe, Asia, Africa, Australia, and the Isles of the Sea. Has the English protection meant anything to the peoples and the governments of the above-mentioned places, or has it been planted in these places out of selfish endeavors? According to Kipling's conclusion, no contribution has been made toward the welfare of other nations.

In the "Recessional" the climax in Kipling's philosophy was reached when he reminded England of the "ancient Sacrifice" and "an humble and a contrite heart" which was exemplified by Jesus Christ when he sacrificed his life for all human beings.

The "White Man's Burden" continues Kipling's philosophy of life. That is the cultured races should not

have exploited the down-trodden races, but they should have assumed their responsibilities willingly and lifted them out of chaos into the marvelous light of God.

In the poem "Oh, East is East, and West is West, and never the twain shall meet," our author propounds further his philosophy of life. When men agree to assist each other unselfishly, wars will cease, law and order shall prevail, and the fatherhood of God and the brotherhood of men shall be accomplished. Then and only then will men march onward contributing to the best of their abilities to the welfare of all concerned.

From the author's poems, we delve into a few of his short stories and there note a continuation of his philosophy. Here the injustices toward the natives are pointed out which justified his argument relative to law and order.

As we go deeper into them, we note that he stressed the physical, social and moral evils that existed there.

He firmly believed that Great Britain should have contributed in every way possible to off set the deplorable evils that infested India.

He criticized the entire set-up in India, declaring it to be ineffective. Even the common soldier served selfishly, having been taught to slaughter the natives and obtain from them their profits.

"At the End of the Passage" clarifies the author's discourse concerning the "Civil Service in India" which he declared was corrupted. "Todd's Amendment" glares the representatives' inefficiency pertaining to making laws that govern India.

In the "City of Dreadful Night" the unhealthy condition of the city of Calcutta is depicted. Further, we conceive how English aggression predominates.

The story entitled "The Miracle of Purun Bhagat"; Kipling propounds his theory of discipline, law, and cooperation, which he declared constitute the plan of the earth.

In his novel entitled "Kim", Kipling stressed cooperation. He believed that there should have been a mutual understanding between the English government and the Indian natives which would have given rise to a mutual agreement upon all things pertaining to the success of the country. He criticized the debased methods used by Great Britain to lessen the natives' power.

Kipling closed his discourse in the "Miracle of Purun Bhagat" and the novel "Kim" by giving to the world his conception of life. He advocated the fact that we should lay aside selfishness and pride and make a sacrifice for the welfare of all concerned, contributing wherever possible to the success of others.

Therefore, we willingly accept his argument concerning India because of his unusual perceptive ability. Knowing the import of things and being an eye-witness to many of the important details in India, he was capable of conveying them to his readers exactly as they happened.

After evaluating Britain's imperialistic set-up from every angle, and realizing that England, like all other nations, had as its goal supremacy, and the attainment of wealth, we maintain that her policy was imperfect. Thus it is evident that Kipling's opinions were counter to England's imperialistic ideas.

We close with a stanza from the poem "An Imperial Rescript":

An the young King said "I have found it, the
road to the rest ye seek
"The strong shall wait for the weary, the hale
shall halt for the weak;
"With the even tramp of an army where no man
breaks from the line,
"Ye shall march to peace and plenty in the bond
of brotherhood---sign!

Until this is accomplished there will always continue among the great nations of the earth, that sinful greed after possessions and rivalry for supremacy.

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