

SPEECHES AND WRITING

OF

Colonel Raja Jai Prithvi Bahadur Singh (Neal)

Founder-President of the Humanistic Club

BANGALORE S. India

(Indian)

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PUBLISHER'S NOTE

The following speeches were delivered by Colonel Raja Jai Prithvi Bahadur Singh during the Weekly Literary Meetings of the Humanistic Club of which he is the Founder-President. These speeches together with the accompanying articles contributed by him appeared from time to time in the pages of the Humanist, the club's organ. They are now brought together, and it is hoped that they will give a comprehensive idea of the Raja Sahib's views concerning the several problems and aspects of life.

P.R. Singarachari, M.A. Literary Secretary,
The Humanistic Club, Jayabhavan, Gangadhara Chetty Road, Bangalore, S. India. January 1930.

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OF

Colonel Raja Jai Prithvi Bahadur Singh (Nepal)

Part I—Indian.

PART II—European.

PART III—Indian

Each Part Annas Four, Wrapper Cover, and Annas Six Stiff Bind, per copy Packing and Postage extra.

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PART - I

(A) SPEECHES.

The Inaugural Meeting of the Humanistic Club.

Address by Col. Raja Jai Prithvi Bahadur Singh.

[In declaring open the Humanistic Club, on Thursday, the 8th March 1928, Col. Raja Jai Prithvi Bahadur Singh, as the Organizer of the Club, delivered the following Inaugural Address:—]

We have all gathered together here to witness the opening of the Humanistic Club. The very word 'Humanistic' suggests that the Club has something to do with with humanity. From the stand-point of progress, humanity is divided into three groups—the civilized, the semi-civilized and the uncivilized.

The first comprises of such races and nations whose mentality has reached that level of progress wherefrom the distance to animality is the greatest. Such races are the leaders of Humanity, and they have flourished in all ages and climes.

The semi-civilized are a commingling of the highest and the lowest. They are a curious admixture of all kinds of mankind marking the several states and stages of struggle and achievement. They are made up of groups that have already reached half the way in the ladder of progress; or, they are made up of men that, from a once occupied pinnacle of progress and power, have fallen to the depths of misery and mental narrowness, and are still sinking lower and lower.

The uncivilized are generally several sub-races of mankind that lie like the animal and die like the animal. Every class, however, be it the highest or the being of humanity, not entirely animalistic.

Every class, race or nation has its own organizations for meeting with and setting the various emergencies or the routine events of their daily lives. Such organization are everywhere; only, in some they are simple and in some others complex and complicated.

In view of such organizations, men are of different modes in thinking and acting. There are politicians and religionists, there are philosophers and priests, and there are scientists and

scholars. Among the vast mass of mankind-literate or illiterate-educate, semi-educated or uneducated-such classifications are to be found.

Though the ideal may be one, no two individuals think alike. Individually, man allows avarice and lust, selfishness and arrogance to prompt him. His organizations are apt to be swayed by anarchy, sedition and chaos. His understanding of religion and love of man are spoiled by the narrowness of his creed and the blindness of his patriotism. Thus, looking only at the little questions which come within his very restricted view of the time and space, he forgets to consider the broader view, the object of the mysterious and amazing intelligence which is developing in all around him. He dwells upon details rather than upon wholes-separating man from man and creating inequalities.

It is needless to say how unnatural inequalities between man and man, race and race and so forth, have wrought havoc among the men and the women of the world. While a few, either because of their inherited privileges or because of their rights required here and now, assume much disproportionate authority, many suffer silently and perish slowly.

The fundamental cause, so far as it strikes me, is the existence of a false standard or rather ideal of life. While some say man is everything here some others say that he is nothing in this plane.

The former view, as I conjecture it, has led to the belief that each individual must be aggressive, invade the rights of others, and obtain everything for himself. The struggle between capitalists and labourers, the tension between monarchy and anarchy, the hostility between nations and the consequent wars among them are all the outcome of this assumed and accepted aggressiveness in life. This naturally breeds suspicion, contempt and hatred by the each against the rest; which in each it creates greed and the temperament for exploitation.

The second school of thought-that is, that which considers man as nothing in this plane-has bred imbeciles. It has inculcated contempt even for ones own legitimate goods and rights, and has brought about a large number of recluses who do nothing but go about begging their food, wasting away their lives. Or, if it has not gone to that extent, it has at least deprived men of all their capacity for alert thought and activity, and filled them with a mood of helpless passivity. It has rendered whole races unfit for any nobler work than that of mere vegetating and dying. Almost every country in the East is subjected to the subtle influences of superstition, fear and the like that are the children of the absence or less of assertive individuality.

At present, however, things have begun to change. The West and the East have come into closer contact than ever before, and the consequence is the rise of a new wave of enthusiasm in both parts of the world. The West, in consequence of her vast scientific discoveries, immense wealth acquired through highly organized industries, the territorial acquisitions and solidarity, appears to be the leader of both in spheres of action and thought.

The East, on the other hand, is more or less the follower and, to a certain extent, even the imitator of the patterns set by the other. As a result, the East is exhibiting a spirit of restlessness that is the result neither of a conscious and organized grasps of the Western ideals, nor of a deliberate revival of her ancient noble philosophy. In fact, the present tendency in the East is the result of a more or less moribund combination of half-understood and half-combined ideals of

both the West and East. In consequence, there is much misunderstanding about the goal to be reached and the means to be adopted.

For instance, China that is just now attempting to assert her individuality against a protracted and powerful combination of influences is divided against her and is passing through the throes of civil war that is killing her. In India, either because the leaders cannot make themselves understood by the ordinary masses or because they do not want to do so the masses at large do not know their whereabouts. Even the half-educated youths are unable to grasp the significance of this spirit of individuality, and allow themselves-like illiterate masses-to fall victims to organize disobedience of authority and the like and consequently lead themselves into trouble.

It is, therefore, imperative that at this stage when things are in the melting pot, both in the East and in the West, every precaution ought to be taken with regard to the moulding of the trend of thought and action. Leaders, whether of the West or of the East, should know their goal clearly and be able to adopt such methods as will bring about a common understanding between both, and as will not infringe the rights and privileges of either.

I have been personally thinking of this problem for some time past and have come to the conclusion that Philosophy, backed by various modern sciences, can accomplish this task; for, it alone, under varying labels, attempts to grasp the unity of the whole. A correct comprehension of the world will render a politician a better politician, and a religionist a more sober one, while it is certain to create harmony between the industrialist and the labourer. Not that it will make everyone a mere contemplative or a pessimist, but that a correct knowledge of its problems will make tinge every one's actions with an unblocked for comprehension the result of which will ultimately lead to a contented humanity.

For the last four years, Mr.Singarachari and myself have been writing a book together which we call "Humanism" and which, I hope will for, a basis for discussions in this Club for some time to come. Mr.Singarachari will presently read in brief the purport of the book.

Inequality—Natural and Unnatural.

[Club Lecture by Col. Raja Jai Prithvi

Bahadur singh—Dated 22nd March, 1928.]

In my lecture on the opening day of this Club I mentioned 'Unnatural Inequality' as the causes of human miseries. I could not then dwell at length upon this aspect of the question in detail and I therefore feel it my duty to explain myself fully on this occasion, especially as it is not unlikely that what I then said may have been misunderstood by certain people. There are classes and communities even to this day who preach and are even attempting to practice what is called 'Inequality'. In their view, 'Inequality' is a thing that is unnecessary and that must be got rid of. I am, however, of opinion that, by its very nature, the universe itself is, and that, must continue to be, composed of parts which can not all be uniform, and humanity, being but a part of that universe, cannot but share the very quality of the universe itself.

How it is then such inequalities constitute the causes of our misery? It is this question that forms the subject of to-days lecture.

I shall, first of all, begin with 'Unnatural Inequality' and show how far it was a source of trouble and how, later, an attempt to replace it by 'Equality' has not solved human miseries. In about the second half of the 18th century, France experienced a very great revolution when the Commons or the peasant class rose in revolt against their oppressors—the Kings and Nobles. No doubt, their action was justifiable from circumstances then existing, but to what did it lead? In fact, what were the ideals that induced the Peasantry of France to rise against their superiors? It was true that they had been oppressed to the utmost extent for many centuries past, and it was therefore necessary that they should have Liberty from their cruel masters. But, did the France Peasantry obtain Liberty which they claimed, shed in profusion the blood of the innocent, of orphans and widows? And, at the same time, did they not subject themselves later to a monarchic system of government in the militarist leadership of Napoleon? The Peasantry cruelty of the utmost kind, and subsequently subjected themselves to a worse form of monarchic government.

Why? Because their ideal of Liberty was vitiated by an ideal of false Equality. They thought that if everyone were reduced to the same level of possession of power and wealth, then there would be no more room for oppression on the one hand and for poverty and misery on the other. Therefore, they coupled Equality with Liberty, and, in order to show to the world that they were being backed up by moral necessity, or rather to show to the world that their ideals were justifiable from a higher purpose, they said that they were acting to establish in this world Brotherhood of Humanity, where none would suffer, none would be proud, every one would enjoy, every one feel satisfied. Therefore, they created and added a third ideal, viz, fraternity. LIBERTY, EQUALITY and FRATERNITY constituted the cry of the revolutionists; and to what extent they succeeded in establishing these three principles by their own hand as I have already said, though for the time being they succeeded there subsequently arose several militaristic monarchic governments and finally the Republican. Not only in France, but everywhere else, the Russian Tsar and the German Kaiser were deprived of their crowns and cruelly maltreated. People wanted Equality, and do want Equality even now; and, as they say, Equality for the purpose of Liberty, and further, as some philosophers would put it for the sake of Universal Brotherhood.

Not only in the sphere of Political Philosophy but even in the sphere of Economics, the same principle of Equality, particularly in the Western thought, seems to reign supreme. There, the idea is that every individual is and must be for himself and must so intelligently work, without caring for any sort of opposition, only to better his own prospects. The basic idea of this 'Economic Man' is the belief that every one in his world is endowed with the same amount of physical strength, the same amount of intelligence and that therefore every one is entitled to the same amount of profits of labour, physical or mental. Hence, several schools of thought have arisen leading to the establishment of socialistic movements under different names and grabs.

Has Equality ever been established anywhere? Monarchic form of government is very often attacked "Why should the members of a particular family alone be the Rules?" - This is the question that is raised. And, therefore, attempts have on various occasions been made to pull down what is called the Crown. Has this put an end to the monarchic form of government? Even in the republican governments, for instance in the most democratic country in the world, they have got a president in place of a king, and there are as many high and low civil and military officers as there are in a monarchic country. Hence, everywhere in this world, there must be

some to exercise authority and there must be others to obey that authority; and this brings the question of the necessity for inequality.

Similarly, with regard to wealth. There must be rich men and there must be poor men. In ancient Athens, it is said, there was no poverty at all. Pericles is pointed out as the greatest reformer who reduced poverty to the utmost extent and removed it. It was not that he did away with the rich, not that he did away with the poor; but by amplifying the trade of his city, he created a middle class, there by bringing about an equitable distribution of wealth, so as to prevent its accumulation in the hands of a few. But even then, even in that Golden Periclean Age of Athens, there were slave uncared for, suffering silent miseries that never came to all notice of the upper classes. If all were to be of the same class rich or poor there would be what is called uniformity, and uniformity is the one that is opposed to all principles of evolution, arising out distinctions. But for the poor the rich would not find a value for their wealth-either economically or morally; and but for the rich would not find a value means for their livelihood. Money is intended for and obtains its value from distribution; and distribution means concentration, at least to some extent, in the hands of some and circulation thence to the hands of others.

Equality, therefore, is out of question; and Liberty can be obtained, not through a dead level of Equality but by establishing Inequality- Inequality where there would be no greed, no oppression, no slavishness, no hatred and no suspicion.

Inequality is essential. The earth, for instance, is not the sun, nor is the sun the moon; and yet each is essential for vary being, and the very going on of the universe. Each keeps to its particulate function, to its particular location; and yet all are kept by means of gravitation that subsists among and operates in them all. This is Natural Inequality. Natural Inequality is the one where there is difference, a difference that brings about co-operation and inter-dependence. Naturally these, that is, co-operation and mutual dependence, bring about tolerance towards other, forbearance and forgiveness and all such noble qualities that lead to the highest ethical standard that man has ever conceived. It is something like the fingers of our hands where no one is equal to the other, and yet where all are necessary where the function of each is decided by the capacity of the others, where the pain of each is felt by the rest. The whole universe is but a co-operative society where each depends for its welfare upon the welfare of the rest, where the operation oh each depends upon its co-operation with others.

Unfortunately, the human society has not yet fully understood this underlying co-operative basis of the universe. Some of its member does create Unnatural Inequalities which are the sources of heart-burning sufferings and ruin. They are the persons who, either being rich or occupying high social position assume an air of superiority and utilize their power to exploit the weaker and perpetrate cruelties of various natures for the satisfaction of their greed lust avarice and whims. Only, inequalities of such nature, being harmful are to be condemned. The persons creating such inequalities are still in the animalistic stage, it is only among the animals of the forest that there is no kind of organization. There, each lives for itself, each works by itself, and each kills or is killed by the rest-a condition which engenders suspicion and hatred; the stronger thrive by the want of that might. Humanity is above animality; and in fact, has got within itself every possibility of reaching a still higher stage that is Divinity. Divinity is that stage of existence where each is found to be essential, where distinctions among members are discovered, and yet, through the necessity for mutual dependence, the value of each and the unity of all are

recognizer. "Unity in Diversity" is the principle of the Universe and not a dead Uniformity. Tolerance and mutual dependence bring about that Unity; whereas several grades or states of society bring about Diversity. Evolution needs them; the very basis of the Universe affirms them; and the Divinity in man impels him to realize them. This is Natural Inequality; and the sooner Humanity realises it the sooner will the wars end. The greed of the powerful, the exploitation of the weak—these must cease; and only then the world will be a far better world for men to live in.

A Plea for a Humane Diet.

[An Ordinary Meeting of the Humanistic Club was held in "Jayabhavan" on the 12th June, 1928, when a paper was read by Mr. Hamid Ali, Bar-at-Law, of Madras, on "A Plea for a Humane Diet." In introducing the Lecturer Col. Raja Jai Prithvi Bahadur Singh, the President of the Club spoke as follows:—]

Gentlemen,

I am glad to introduce to you Mr. Hamid Ali, Bar-at-Law, of Madras. I came to know of him from the report in the papers of a lecture which he appears to have delivered in Bangalore a few days back. He is reported to have spoken about "the question of cow protection under some of the prominent Mughal Emperors." From the reported speech I was able to gather that Mr. Hamid Ali must be a Muhammadan gentleman of enlightenment, of conciliatory policy which is quite in accord with the views of our Club.

The problem of the cow is a bone of contention between the two great peoples of India, the Hindus and the Mussalmans. The Hindus revere the cow as a goddess, while the Muhammad's think it necessary to sacrifice cows during some of their festivities without which they seem to think that the fulfillment of their religious duties will be partial. These two extreme views have led to much bad feeling and the result has been the several riots in the country, about which we very often read reports in the Papers, such as the recent Punjab riots during the Bakrid celebrations.

In my view, to stress both the extreme views appears to be equally erroneous. To intend the cow as an animal of sacrifice without which our gods will not be satisfied is to make those very gods blood-thirsty. So far as I know, it is not the gods that need the sacrifice as the human beings that want to press upon their gods this kind of offer. I think a more sober view would cause the individual worshipper to desist from sacrificing the cow. In fact, to sacrifice any animal appears to be a meaningless superstition. The Hindus have so far evolved in their thoughts as to give up cow sacrifice, which they appear it have offering several centuries back. Similar evolution in thought, encouraged under proper opportunities, will lead them to desist from the sacrifice of other animals also. I believe that a like evolution of thought among our Muhammadan brethren and the conquests change in their angle of vision would induce them also not to persist in their present custom of sacrificing cows.

That the Hindus should insist upon the protection of the cow, because they consider it to be their goddess, is, I think, only an excess of sentiment carried to superstition. The cow, of all the domestic animals, is the most useful, particularly in a country like India. This, I think, is the only point that should be taken into consideration in connection with the question of cow-killing. And in this, I think, every sane member of any community will agree to coincide and co-operate together.

There is, however, another point from which also the question of killing the cow may be considered; that is, the food value of beef, from the angle of nutrition. This side of the question I leave to our Lecturer, Mr.

Hamid Ali, who has consented to speak this evening on "A Plea for a Humane Diet". I now ask him to commence his lecture.

Art and Their Relation to Life

By Col. Raja Jai Prithvi Bahadur Singh.

[Adaptation of the Speech of Col. Raja Jai Bahadur Singh of Nepal, President, Humanistic Club, in opening the Kalamandiram Arts Exhibition, Bangalor, on 3rd May, 1992]

Introduction

Art is the translation of the theories of Science into practice appreciable entities of life; and when that translation is converted into the production of the commodities of daily use, it leads to the rise of several kinds of Crafts.

Arts and the Scientific Valuation of Life.

Science is the precise appreciation of Natural and her Phenomena; and it requires not a little of intellectual eminence and keenness on the part of her followers to grasp her achievements. A towering intellect, however, is in the property of only a few who stand, by the very height of their intellect, far above and far removed from the generality of mankind.

Life in general among all classes is but a blind course of struggle for existence, many a pitfall can be avoided and many a failure can be arrested, even at its inception, if a patient and correct appreciation of our environments is obtained in time. Many a man and many a woman live but from day to day, or even from hour to hour, without waiting to take a calm consideration of the retrospective and the prospective values of the environments and the relations that exist between them and themselves. A scientific valuation is very much needed; but Science is too high and people's mentality is too low or slow. Hence, there arises the need for the rise of a group of men and women to serve as a bridge over the yawning gulf. These are the Artists.

Arts and Civilization.

The Artists apply the theories of Science to mans known objects and bring them within the perception of the common people. The beauty of the Himalayans can be better appreciated by means of a painting on a canvas than by a lecture, however lucid and learned. The sublimity of the Divine Architect may be better understood through temples, disquisitions. A direct appeal to the eye or the ear serves as a better and quicker mode of teaching than the mere presentation of abstract principles. In this sense, Artists are a better class of teachers than Scientists and are therefore in greater need for the uplift of the common run. The greater the ability with which they apply the principle of Science and produce articles of appreciation, the easier and the subtler the modes with which their articles appeal to the eye and the ear of ordinary people, the greater is their ability as artists. The large the number of such artists in any particular age or community and the more varied their productions, the greater is the volume of their direct appeal to the minds of ordinary classes. The result is a higher level of intelligence among the people at large. The Pariclean Era in the life of the ancient Athenians is remembered even to this day, not so much for his imperial acquisitions and the [perfection of Democracy, as for his gathering and fostering Artists of eminence who made Athens "the Queen of the Mediterranean" and raised her

people in the estimation of the world as the most civilized ones both in their time and for long to come. If Knowledge, with its height and volume, ever serves as a test of Civilization, artists may well claim an important share in the credit due to it.

Arts and Human Conduct.

Arts have an ethical value also. Arts Appeal more to the emotional side of man than the intellectual. Intellect by itself is apt to be cold and keen, and to become exacting in its operations and crushing in its consequences. It is Emotion that gives it warmth and a Zest. May, in an ultimate sense, it is Emotion that gives even a start to Intellect to operate. Without Emotion, no action-physical or mental-is possible. The very word "Emotion" or rather "E-motion" indicates that any motion outward or forward and therefore any action is possible only because of a desire to do something or to achieve something. But for this desire or motive, human actions will not take place.

Emotion therefore serves as the very bass of human conduct; and, if such a conduct is to be noble and good, the underlying motive or desire must be equally noble and good. Emotion of man, therefore, requires correction and elevation, which means training, as in the field of Intellect so in the field of Emotion, training partakes of different characters. There are abstract methods of teaching and concrete methods; there are the synthetic modes as there are the analytical. The concrete and the analytical appeal and apply better to growing minds than the rest. Emotion that serves as the basis of human conduct requires in the early stages of its training more of such concrete and analytical methods. A liberal education in some important branches of arts, such as Music, Painting Sculpture and Architecture, will product a marvelous effect upon the Emotion of man, and lead to the correct appreciation of that which is beautiful as against that which is ugly. Beauty is the result of harmony, which in its turn is the consequence of the proportionate arrangement of sympathetic entities. There is an underlying current of connection and co-ordination among the entities so arranged and each, imperceptibly leading to the next, ends at last in the production of a totality whose grandeur is at once awe-inspiring and sublime. If Emotion is not trained in this direction, it is likely to degenerate itself into ugly and dangerous branches like Anger, Lust and Vengeance, ending in disharmony and possibly producing ruin. Arts and training given in them are therefore useful in leading the human Emotion into proper channels and arresting it from bring vicious. Music, for instance, has saved many a man from a despondent attitude and converted him into a saint. Thyagaraja of South India rose from the rank of struggling and despondent devotees to the pinnacle of saintliness and transcendental philosophy only through his musical attainments that chastened his passions and sharpened his intellect.

Arts and Economics.

Even economically, Arts have a tremendous potentiality behind them for the increased output of a nation's wealth. If economics is no more than the operation of the law of supply and demand, and its ability adequately to meet its own needs, then arts play a no mean part. Art is a practical appreciation of the surrounding nature through its entities within the reach of man. But man wants not only appreciation but even utilization. It is the very nature of man to try to bring everything to his daily use. And, in this, he is guided by his needs which are increased and improved upon by his tastes and fashions. The needs of a man decide the utility of a thing, while

his tastes and fashions give rise to its beauty. Utility and beauty are the criteria of civilized economics; and while nature supplies man with articles of utility, artists convert them into articles of beauty. They cater to the existing tastes and at the same time create newer tastes.

Further, they create work for several hands RavuVarma drew a few pictures from his imagination. But, subsequent to his Daye, a very large number of men have come out to reproduce his work in several ways in order to meet the growing demands for those articles in the country at large. Similarly, one man improvised the Veena for the melodious reproduction of the human voice and thereby created a tested for music among his contemporaries. This tested has, in coorce of time; increased; more Veenas were needed; and cons equality a large class of Veena-makers and sellers have come into being. It is thus that art leads to crafts; and the variety and the voluminousness of the craft determine the strength of the hold of arts upon a nations mind.

Thus, Art has an ennobling effect both upon the Individuals conduct and the Nations intelligence. It indirectly swells a people's wealth, and aids their progress in civilization. There is, however. A tendency among some to look at arts more from the utilitarian view-point than from its aesthetic standard. Utility is but a secondary asset, while Beauty is the characteristic qualification of arts. Arts must be valued for their they will bring. An aesthetic appreciation of arts reveals a truer and grander vision in a nation's mentality than a purely utilitarian appreciation.

The League of Nations and the Promotion of Universal Peace

[Under the auspices of the Humanistic Club, a public lecture on "The League of Nations and the Promotion of Universal Peace" was delivered by sir C.P. Ramaswami layer, BA, BL, K.C.I.E., lately Advocate General to the Government of Madras, Law member in the Madras Provincial Executive Council, and twice the Representative of the Government of India to the League of Nations. The Lecture took place on the 6th of August 1928, in the hall of the Bowring Institute, Banglore, with Col, Raja Jai Prithivi Bahadur Singh, and the President of the Club in the Chair.]

The Chairman in introducing the lecturer spoke as follows:—

LADIES AND GENTLEMEN

I RISE to introduce Sir C.P.Ramaswami layer of Madras, though I am sure that I am myself more in need of an introduction than he is in this part of the country. He has kindly consented to deliver a lecture on "The League of National and the Promotion of Universal Peace" this evening under the auspices of the Humanistic Club which we have recently organized.

Before asking the lecturer to proceed, I want to say something about the Humanistic Club and about the recent unfortunate occurrence in the Bangalore City. (This has reference to a rather serious Hindu-Moslem conflict about the end of July 1928, arising out of a school-boys' obstinacy in on of the local school over the worship of a Ganesha image P.R.S) Though the Humanistic Club stands for peace and good-will, I am ashamed to say that a riot of such a

magnitude in which more than 100 persons were injured should have taken place in one part of Bangalore while we were talking of peace in the other. It was more deplorable as children of ten or twelve years of age were also involved and injured. Now-a-day, it has almost become a fashion everywhere to bring the school children to the forefront-the real mischief-mongers keeping themselves behind the screens. Really speaking, most of the members of the Humanistic Club did not hear of the occurrence until it was all over. I have, however, some satisfaction when in reply to our circular letter, one of the members wrote to say that he was on the scene of rioting representing the Humanistic Club and that he also helped the injured persons in removing them to the hospital and so on.

In fact, we can't depend on our ability to do anything when the mob is already infuriated. Our intended method to bring about peace-or rather to preserve peace-is to enlist people from all localities as our members and through them to get the correct and first-hand information of any happening in their vicinity.

Furthermore, our members are to be requested to educate the minds of the children and the illiterate people of their neighbourhood so that the ill-fallings of the people at any time may not rise to such a climax as to cause disturbances of this nature.

Educating the mind means not schooling, but plain, simple and straight talks like this. It is easy enough to induce people of one's own community; but by such talk's even people of other communities can be induced. Suppose I am talking-to a European boy of my neighborhood in Bangalore.

I say "You are a European from the West and I am an Indian from the North. You are a Christian and I go to my temple. You pray to God and I pray to Shiva or Vishnu. But, with all these differences you are a human being? Are you not?"

He is sure to answer in the affirmative.

Next I ask him, "Can you see your way to take me also as a human being?"

In reply, he says, "Yes"

I then ask him "Why?"

As he is only a boy he will probably say "Because you look so." And then I tell him, "If some one having the same form as you and I have committed a detestable and heinous act, won't you say he is a brute and a beast."

"Yes, certainly," says he.

And then I tell him, "If you threw a bone between two or more dogs, won't they quarrel over it, the strongest finally getting the bone?"

He says, "Yes."

And then I tell him, "Do you think that men should quarrel like that if some eatable things, howsoever delicious, were thrown in their midst?"

"Oh, no" says he.

I then point out to him that there lies the difference between man and animal. We human being have got better deliberative capacity than animals and therefore we can think deeply and well before we act. Animals cannot do this. So, I tell my friend that if only we think what we ought to do as human beings and act only after mature consideration, we will never have to be called brutes or beasts. Now if my friend says 'yes' and if this thing has really taken hold of him, I consider that my object is gained. Next, I will gradually tell him in subsequent meetings how everyone wants to preserve oneself and how a peaceful and law-abiding attitude is necessary for that purpose. If we follow this line of action I am sure we will be able to do something in the way of bringing about a peaceful attitude among our neighbours.

In broad outlines, I think this is the aim of the League of Nation also. While the work here is among individuals and smaller circles, the League works among Nations and bigger circles. To bring about an attitude of "Live and let live" among the nations, I believe, is its policy in a nutshell, and I think it will be interesting to know something about the modes whereby that body tries to promote universal peace. This cannot be had better from anybody else than Sir C.P. Ramaswami Iyer who was twice deputed by the Government to represent this country in the League's meetings. I now, on your behalf, request him to begin his lecture.

The Necessity for and the Practice of Humanism.

(Club Lecture by Col. Raja Jai Prithvi Bahadur Singh, dated
18th September, 1928.)

Ladies and Gentlemen,

Humanism indicates something that is peculiar the midst of which he lives and moves, and of which he is supposed to be an evolution. It is that trait whereby man has become man out of the animal and has every prospect before him for becoming higher than what he is at present. By nature, animals are characterized by mere physical might of the body, by mere brutishness and ferocity. Further, the animal is characterized by the want of organization where the spirit of co-operation, dependence and inter-dependence is manifested only for the betterment of a single individual. In fact, individualism of the most extreme type, backed by mutual suspicion and hatred (for the exercise of which there are ferocity and brutishness behind), marks the animal character. Everyone present here will say that man is nothing of this sort, or ought to be nothing of this sort, or ought to be nothing of this sort. Everyone has now come to realize that man is something higher than the animals and that his present aim ought to be to attain something more than what he now possesses. Whether we agree with philosophers or religionists in their statement that; that higher grade is denominated as divinity of god which is after all a matter of opinion, this much is certain that man is capable of attaining a state, whether here or hereafter, that is superior to the present one. Humanism indicates a certainty of his superiority over animals and the possibility of his superiority over his present conditions.

Having shown what humanism is, it is necessary for me to show why humanism is essential. The very basis of human characteristics in fact, the very humanness itself, impels him towards, or rather compels him to reach, a state higher, happier and greater than the one he already possesses. It is imbedded in the very nature of man to aim at higher things which he cannot but practice instinctively or deliberately as a natural corollary.

Coming then to the question how man is to exercise this humanism, we have only to look to it in connection with the life that he to lead here on this earth. As ordinary people, we do not know if there is any world beyond except thought mere poetic imaginations and religious or logical inferences; nor do we think that knowledge of it will help us to any great extent to make our lives here better. It is only an abstraction lying away and beyond the range of the grasp of ordinary humanity, and no useful purpose will be served in the work-a-day life by constantly thinking of it or by constantly aiming at it. What will serve better is to attend to the life here; and even in connection with this life, it is easy to show how Humanism can well be practised.

Like every other sentient being, man has an innate craving to preserve his life. This is the first duty that he has to perform. In pursuance of this idea, suicide is considered a crime in the law of every civilized country, and that is also why acts of violence committed out of sincere self-defence are excused without punishment. Preservation of the life of one is the foremost duty that no one can neglect. Animals and human babies look forward to others to take care of them; but man; in virtue of his deliberative capacity which he has developed, can afford to take care of him, in the best manner possible.

Naturally, as one tries to preserve ones life, one would also like to free it from any sort of inconvenience or discomfort attending on it. Life that is ever subject to several pin-pricks or a series of troubles is a life that is not worth preserving. Such troubles arise out of the absence of certain conditions which would make life more comfortable and more happy. Without these entities, man feels thoroughly displeased with his life. He thinks that rather than live as unhappy life, he had better lose it at once. Hence, man makes and ought to make earnest efforts to get rid of minor and major troubles that stand in the way of even the ordinary, admissible, sinless pleasures and comforts. The attainment of comfort and happiness, therefore, in my opinion, constitutes the second duty, and every physical means is welcome towards that purpose, But there are a few that must be avoided. A man after a day's hard work may find it apparently beneficial to have recourse to alcoholic drink in a medicinal dose, which may soothe his excited feelings and enable him to forget his muscular pains. But one who takes to drinking generally finds it very hard to stick to that medicinal dose; and the excess of it-as is obvious to everybody-brings about the ultimate ruin of life. Mans object being life's preservation, he ought as such to avoid all such physical means which immediately or ultimately lead to extinction. There is a limit to the use of everything, and nothing should be abused. This use and abuse of things that man adopts for getting comfort to his life is possible for him because of the deliberative capacity that he possesses as against the members of the animal order which do not possess it or only own it to a limited extent. In virtue of this capacity, he preserves his life better than the animals. In virtue of this capacity, he tries to make that life comfortable and happy. In virtue of this capacity, he avoids such physical means as would produce reaction or bring on extinction.

So far, we have considered only the bodily comfort of man. But, is bodily comfort the only thing or the ultimate thing that produces the greatest happiness? All authorities are one in saying that mental happiness is much greater than bodily happiness; and the mind, for that purpose, must ever be kept alert and active, and brought up unbiased and uninjured. The full mental happiness is attained when man attains the highest state of consciousness; that is, when he reaches the farther end in the march of the evolutionary progress; in other words, when he realizes himself or his god. But there are ever so many obstacles to our attaining this end. The very training that has been in vogue amidst us for thousands of years is sometimes found to be

superstitious and ruinous. For instance, fear of hidden spirits, fear of hell and such other doctrines which have been inculcated into our brains from our youth have a stunning effect upon our minds. Not only those that have been forced upon us by heredity and society, but even feelings of a rather abnormal nature to which end certain conditions drive our minds are responsible for a similar killing effect. Passions, such as jealousy, anger, lust, avarice and hatred, are a sure source of ruin. All these have a remarkably destructive tendency, and instances are not lacking where under the operation of one or the other of such passions mankind has ruined itself.

Despite the high state which civilization has reached, man is still a pitiable thing. While like animals he is instinctively driven to take care of his life, by his human nature he tries to make it comfortable for himself. But he forgets that some of the very physical means which he seeks for the enhancement of his comfort are themselves deleterious. Above all, he forgets that his happiness could be greater if he keeps his mind purer, more peaceful, devoid of fear—Fear born of certain thoughts and facts handed down to him by tradition, racial history or by the current social affairs.

So long as the body and the mind are subjected to such restrictive influences, it is impossible that man will ever achieve the happiness which he can call unalloyed. First of all, he needs to correct and elevate his deliberative capacity; and, secondly, in view of this enhanced deliberation, he has to abuse no physical means or he has to make the proper use of such means; and finally, in virtue of the same deliberation, he has to adopt only such thoughts as encourage growth and get rid of such other thoughts or passions as will serve as hindrances to his progress.

Such is the practice of humanism, and the end of it will be peace and goodwill—peace and goodwill for each man unto himself, and peace and goodwill for each man with others. This peace and goodwill is to be treated not only as the ultimate goal to be reached by us, but even as a necessary factor which we have to maintain and utilize even during our daily lives. Without peace, how can even the elementary function of life's preservation are performed? Without peace, how can any one get, for that life thus preserved, comfort and happiness? Without peace, how can one go even to the highest state of human deliberation which involves deep thought? Peace is thus the end to reach. It is also the means whereby that end can be reached. Above all, it is also the very basis of human existence without which evens the instinctive preservation of life is not possible. So, peace there should be—peace all around and everywhere, which man has to utilize and relish. To promote this peace is the aim of this club, and this body will gladly welcome all suggestions to that end.

Psychotherapy.

(Club Lecture by Captain Thir Shamshere Jung
Bahadur Rana B.A., M.R.E.S., M.I.A.S.P., of Calcutta.
Tuesday 9th October, 1928.)

[In introducing the the lecturer of the evening, Col. Raja Jai Prithvi Bahadur Singh, the President of the Club, who took the chair on the occasion, spoke as follows: -]

Ladies and Gentlemen,

I have this evening the pleasure of introducing my countryman, relation and friend, Captain Thir Shamshere who has been residing in Calcutta for some time past. The subject-matter of his to-days speech will show that, during his stay in Calcutta, he devoted his time to the study and practice of Psycho-Therapy.

Psycho-Therapy means mental treatment or treatment by mental process. The function of the Mind being only to think, it may be questioned as to how it can rectify organic disorder or disease. If this question is to be answered, we have to know in the first place what Mind really is. To define and to understand Mind really is not only a psychological problem, but it requires a deep knowledge of Philosophy. It involves a pretty long explanation, to disposal this evening will not permit us. I have attempted to with the whole question in my book Humanism the first volume of which is expected to be out in a few days. I do not mean to say that whatever Mr. Singarachari and myself, after mutual consultation and discussion, have put in that book must be taken as the gospel truth. I shall be very much obliged if members of our Club will, after perusal, suggest constructive thoughts for its improvement.

I shall now proceed to explain my view of the part played by mind in the human system and how it can affect the human body.

As you all know, all our knowledge, in the first place and mostly, comes from our environments. These come into contact with us; (i.e.,) contact with our bodies whose organs receive their impressions. From the organs, there are nerves carrying the impressions to the several centers of the brain. The brain records them in multifarious manners. Now comes the function of the mind, which, through attention, selection, classification; and through the processes of ideation, memory, imagination and judgment, gives coherence and therefore an interpretation to the otherwise incoherent and meaningless jumbles of impressions recorded by the brain. Thus, the body receives, the nerve transmits, the brain records, and the mind manipulates the impressions of the materials of knowledge supplied by our environments. Even then, no knowledge arises unless what we call our personality, or to use the philosophical term, our ego, our theological term to use the, our soul, attends to it.

Thus, there are five elements in every being—at all events in every human being—the body, the nerve, the brain, the mind and the ego. The first three, (viz.,) the body, the nerve and the brain are decidedly known and admitted to be physical, (i.e.,) material, made up of very minute cells each of which is a combination of several atoms.

Each human being has got a different body. But, from a very broad scientific standpoint, the bodies of all human beings are reducible to one common factor, (viz.,) matter, and that again, according to recent scientific discoveries, to Aether.

Similarly, our minds, though functioning differently according to the different opportunities presented to us, are yet ultimately not foreign to one other. Mine is not entirely a stranger to yours. If it is foreign altogether having nothing common with mine, no common understanding will be possible. Therefore, as there is one Aether that is common to all physical bodies, so there is one universal mind that is common to all minds. In the same manner, all our souls, though appearing and functioning differently, are ultimately one. Thus, we have reduced the entities that make up our individual selves into three broad factors—universal Aether, universal mind and universal soul.

In this connection, I would like to read out to you what Dr. Whitney says in connection with material particles, and the makeup of material bodies:-

"We have now reached a stage.....where the actual picture of the structure of the atom is more intricate than any earthly geometrical figure and more perfect than any known celestial system.....The electron has now taken the place of the elemental atom of our fathers. We cannot claim that ours is simpler than theirs. Theirs was harder to piece, but ours is harder to understand roughly speaking, the atom of to-day is a positive electrical charge with the equivalent number of negative charges spaced in and around it. Crookes called the electron the fourth state of Matter, as it was neither solid, liquid nor gaseous. Matter is at least not merely dry and hard, nor yet soft and wet. It is electronic and even celestial, whatever that may mean, and the most we know about it is that it is almost entirely space. It is as empty as the sky. It is almost as empty as a perfect vacuum although it usually contains a lot of energy."

Thus, what is considered to be a tangible material particle is, according to this Doctor, nothing more than mere vacuum or space. Space is nothing but Continuity of Extension which is infinity, though a vacuum Space is said to be made up of Energy into which all Material Particles are reducible. It might be possible to reduce even this energy into a still finer form until it reaches the utmost limit of fineness (i.e.,) until it becomes the finest of all beyond all possibility of perception.

Hence, are universal Aether, universal mind and universal soul one or different? Here I wish to take you somewhat into some details with regard to the origin of the universe.

I hold that there is a Universal Intelligence. It is non-material and therefore not capable of dying. This means, it is vital-ever vital. Vitality involves activity; and activity involves inactivity. Inactivity in the case of that Universal Intelligence that can never die does not mean cessation of activity, but variation of activity from the highest possible pitch to the lowest possible pitch, both of which by their very Infinity are beyond our perception. So, that Universal Intelligence varyingly acts; and, since it is Intelligence also, its activity varies proportionately.

My object in telling you this is to show you that it is the same universal Intelligence that, by its gradually lessening activity becomes first the Universal Soul, and then the Universal Mind, and then the Universal Aether and then gets broken up into different entities of the material world in each of which it appears as a different Mind and a different Soul.

I told you already that in every Human Being the Universal Aether, the Universal Mind and the Universal Soul are all present. Of these factors, the Universal Intelligence from which these proceed is the finest; the Universal Soul is a little grosser; the Universal Mind is still grosser; and the body is the grossest. This is the gradation of manifestation in which each depends upon others for its function. Unless there are so many intervening gradations of subtlety and grossness, it may not be possible to work all at once. For instance, a hatchet or a pick-axe cannot be made to work with a handle of water or air. The gradation of grossness or subtlety must be gradual; and we can adopt only such gross entities or such subtle bodies as are nearest to the materials that we want to manipulate. Mind and Body are nearer to each other than Soul and Body. Therefore, we can more easily work on the body through the Mind, and on the Mind through the Body.

Now, Ladies and Gentlemen, I have attempted in my own way, however imperfect it may be, to explain what Mind is and how it can affect the body and the bodily functions. I now leave it to the Lecturer to explain it further.

Death-How and Why It Occurs

(Club Lecture by Col. Raja Jai Prithvi Bahadur Singh, dated 23rd October, 1928.)

Ladies and Gentlemen,

Last week Mr. Singarachari read a paper on "The Scientific View of Life's Continuity." In it, he made us understand that it is the conclusion of modern science—particularly, physiology and medical science—that

- i. There is no such thing as life or soul apart from and independent of the body;
- ii. Life or Soul is but an emanation of bodily or physical activities; and, therefore, intelligence or consciousness which is the feature of that life or soul is equally the outcome of bodily activities as light and flame are the outcome of a candle in a high state of combustion;
- iii. since life or soul is the same as the exuberance of bodily activity, nothing leaves the body when 'death' is said to occur;
- iv. and, because nothing leaves the body suddenly at such a time 'death' is not instantaneous (i.e.,) it is piecemeal.

Thus, the conclusions of modern science are that the soul is not different from the body, and that therefore death is not instantaneous. Popular belief, on the other hand, is that his soul is different, and that therefore death is instantaneous. Opposed to these contradictory views, I personally venture to hold that the soul is different from the body, and yet death too may be piecemeal.

In the course of this paper, I shall attempt to establish my position. That death is piecemeal has been beyond doubt established by modern science, and that too on incontrovertible testimonies of a well-tested character. This does not necessarily mean that death cannot be instantaneous. The whole trouble is with regard to the question of the soul. Whether there is any such thing as the soul; if so, whether it leaves the body when death takes place; and whether, at such a time, it leaves the body suddenly or gradual—these are the problems I would discuss in this paper.

Before, however, I proceed with the main theme of my proposition; I would give you what I consider to be the make-up of the Body. You will all agree with me when I tell you that in the constitution of the body there are solids, liquids and gases. You will also agree with me that, in this series, each is finer than its predecessor; and that all these are but the different states, though varying in the degree of fineness of one and the same entity—matter. I suppose you will still agree with me that these various states are brought about by heat, by increase or decrease in its quality. Thus, we have now come to the stage of considering that matter, and heat which brings about alterations in the states of matter, constitute our bodies.

Modern science however tells us that both matter and heat are the outcome or evolutions of Aether. Science also tells us that this Aether is material, but that it is so fine as to be

practically beyond all possibility of ordinary perception. In fact, science tells us that Aether is so fine that there is no place in space where it does not and cannot exist, so much so that it pervades through and through even the hardest of solids. Thus, if this Aether is the finest form of material existence into which all other material states resolve and out of which they evolve, then it is certain that Aether also is present in our bodies.

What is the nature of this Aether? It is very fine. It is fully material; yet it is practically a vacuum or is empty, composed of no more than bundles of currents of energy in operation.

Thus, so far we all agree that in the makeup of our bodies, there are solids, liquids, gases, heat and Aether, (i.e) all matter in its various states of being from the grossest to the finest.

I now ask you to proceed further with me and see if there is or can be anything else. Personally I hold that there are some more.

In Aether, we have reached a state of existence that is practically empty and yet fully material. Everything in this universe goes in pair, (i.e.,) in relativity. There is 'good' because there is another entity called 'bad'. Similar is everything else like 'virtue' and 'vice', 'beginning' and 'ending,' and so forth. So, if there is a state of existence called 'material'. I take it there must be another state called 'immaterial'. Though ultimately all existence is one, yet for purposes of understanding and knowledge, we have to take things in pairs or in relativity within that common existence. Hence, if there is Aether which is a state of existence that is empty and yet completely material, I hold that there must be a state of existence which is equally empty and yet completely immaterial. As solids become liquids, liquid become gases, and these gases pass into heat and finally into Aether, (i.e.,) as one that is gross becomes fine, until it reaches a very fine form. I do not see any reason why we should not push on our investigation further and come to a state which is finer, much finer than the finest, proved and approved of by science, (viz.,) Aether. Though Aether is very fine. Yet it is admitted to be material; and materialness grossness. So Aether, though fine, is yet gross, (i.e.,) it is not fully fine; it is not the finest. When from solids to Aether we can pass by gradual reduction in the quality of grossness, we can equally pass still further where even the minute grossness of such a fine entity as Aether will not remain. The task may be difficult, very difficult indeed, but not impossible. Personally, I do not see any objection to this position being reached, because I hold that all existence is one and everything here but marks a different state of it. That is, according to my view, it is not impossible to reach the finest imaginable state of existence, (i.e.,) a state which is the quant-essence of fineness itself.

If this contention of mine is admitted, the finest state of existence also forms part of our bodies. There is, however, one thing to note here. So far we have passed from one state to another by gradations, as it were, that are gradual (i.e.,) solids pass into liquids, and they into gases; the latter merge in heat which merge in Aether, (i.e.,) matter that is grossest becomes matter that is finest. From here to non-matter that is fine is a big jump; and, if we are to follow the law of Uniformity that operations the same in all states of existence, here too we must have gradations. So, I take it that Aether which is empty and material becomes Mind that is empty and semi or quasi-material; and this becomes Soul that is empty and almost non-material; and this finally becomes Cosmic Intelligence that is empty and fully non-material.

Thus, beginning with Solids which are Matter in its grossest state, we come to Aether which is the finest in perceptible Existence; thence, we pass through Mind and Soul to Cosmic

Intelligence, where gradually finer stages are reached, (i.e.) where gradually the perceptibility too disappears.

I have already told you of my belief of the Unity of Existence; and if this is granted, then all the states of existence, from the grossest to its finest, go to make up our bodies, (i.e.) there are Solider, Liquids and Gases; there are Heat and Aether; there are also Mind and Soul; and, finally there is the Cosmic Intelligence. Among these, from the Liquid it the Soul we have the intervening states of Existence marker according to its increasing gradations of fineness; while, in the Solid and in the Cosmic Intelligence, we have the Solid and in the Cosmic Intelligence, we have the either ends of its imperceptibleness. Perceptibility is the quality of Materiality; and where this quality is not discoverable, man calls it Immaterial. Both materiality and Immateriality are thus conventional divisions of human invention based upon the human capacity for Perception. Hence, it is true we are made of both what we call material and immaterial entities.

One other thing I wish to tell you in this connection is this. Though the solids, liquids and gases in the bodies are the same in quality and constriction and are emanations of the same common Aether, yet, when viewed from the standpoint of each body is quite different from yours. The same is true of Mind and Soul also. As sharing the qualities of immateriality to a greater extent, they are nearer and much more akin it the universal Cosmic Intelligence than Aether or ant of its progeny which, because of its perceptibility, is decidedly material; yet, when viewed from the standpoint of each individual, they appear to be different minds and different souls. As solid and liquid which, as parts of Aether, are universal yet to be individualized, (that is) appear to be different solids and different liquids, as parts of the ultimate universal Cosmic Intelligence, yet appear to be different in different individuals. This difference is brought about by circumstances in the order of Evolution amidst which they are placed. I shall make my position clear by an example. There is the ocean; it is all one compact mass of water. Yet, many river with different testes and colours of water as determined by the soils on which they flow, fall into it tainting it near their mouths with their features.

I shall now go back to the make-up of ourselves. From Solid to Aether everything serves the physical side of us. Mind is necessary for knowledge, while the Soul is necessary for giving us Vitality-vitality, material and non- material (i.e.,) vitality of the body and vitality of the mind. Of course, the cosmic intelligence is the basis of all Existence, and it is the potential means out of which arise all other means that give us Vitality, Knowledge and Physical Body.

To repeat what I said, the means of the physical body is Aether; the means of knowledge in mind; and the means of vitality is soul. All these arise one after another in successive gradations of increasing grossness and perceptibility form the original, fundamental cosmic intelligence which is vitality, knowledge and physicalness combined and potential.

One more thing I must point out; that is that though ultimately vitality and knowledge are one, yet, in this. Universe of perception, they appear and operate as different (i.e.,) soul and mind appear and act as different entities. For instance, when we are in deep sleep or under the influence of anesthetics, when our minds are dull and we do not know anything, yet we are alive, (i.e.,) we retain our vitality which keeps us up.

So far, I have attempted to give you what I consider to be the make-up or the constitution of ourselves. Now, I shall proceed to consider as to how and why Death takes place.

What is Death in the first place? Death is the cessation of the activity of vitality. I do not say that Death is the cessation of vitality, meaning annihilation of Vitality. Does Electricity come to naught simply because lights in our houses go out? When lights go out, Electricity in that particular portion of material arrangement or particular mechanical contrivance does not flow (i.e.,) ceases to operate there. Similarly, the vitality in us ceases to operate and we die; and already I have shown you that this Vitality, whether applying to the Body or the mind dwindle, We become corpse, and our Knowledge or Consciousness becomes quiet, (i.e.,) disappears as is commonly believed.

If then the cessation of the activity of Vitality is called Death, why does it occur?

So far as we know, Energy may remain by itself; but it is perceived only when it acts in through matter. Though ultimately all Existence is one, yet to produce this Universe of which we are aware, it is essential that it's vital or its active quality should act on its gross quality which in its finest form is known as Aether. To put it in the language of physical Science, "energy must act on Aether"; and to express the same in the language of theology, "Soul must act on body." Only when Energy and Aether as Scientists call it or Soul and Body as theologians express it, cooperate, we have thus Material Universe. Otherwise, no. There is thus an inter-dependence between the two; and anything that may happen to mar that inter-dependence leads to the cessation of the activity of Vitality and the break-up of the Body. If the vitality is to be maintained at par, the Body must retain its constitution undiminished, anything adverse to the latter leads to the cessation of the former to that extent. To that extent, to use the popular language, our health or life suffers.

In order to keep the body in tact, the process of oxidization by unstained supply of fresh matter through proper quality and quantity of food by means of the circulating blood should be kept undiminished. If this is stunted, no wonder, particular parts of the body, or the whole body, collapses; and vitality or the Soul ceases to operate which, according to popular belief, ceases to be in that body. There is yet another cause also far as I know. There may be an unstained supply of food materials of the required quality and quantity; and there may also be a vigorous flow throughout the body of full blood. Yet, certain parts of the body, say certain glands, may not be able to absorb and assimilate the food from the blood. This is brought about by environmental causes. Disease germs, for instance, may get in and choke certain portions. Similar is the case with Inorganic foreign matter. Or, the lungs which, through respiration, first give the motive power to oxidization may fail. Enough oxygen is not imported into the body in that case and, to that extent, cellular metabolism, either in the whole body or in certain portions, may become weak or fail altogether; and cellular metabolism depends upon the quantity and quality of the process of oxidization, or, any unexpected accident may jam a portion of the body and make it weak, partially or depends the circulation of the blood. In all these cases, environmental circumstance bring about a series of causes that may disable portions or the whole of our bodies, and they may not thence forward take advantage of the food supplied.

Thus, whatever the cause, whether it is due to deficiency in the food-supply through the blood, or whether it is the result of the failure of portions of the body to avail themselves of the

food so supplied due to environmental activities, one thing is certain, (viz) the materials of the body fall in their efficiency, and consequently the vitality, whether of the body or of the mind, which in common I termed the soul, lessens its activity and even ceases to act.

In this connection I have to say that I do not believe in fatalism. Circumstances and operations of our environments against us or for us are some times said to be pre-destined. There is a Sanscrit Shloka which runs as follows:-

pbolt olb efg'M kIZrd] lbUjefu]

k|rnl t olb d]?M zLttf+ offt\ j]X

ljs;lt olb kB|+ kj{tfu] lznfof+

glx rnl t g/f0ff+ efljgL sd{/]vf

The sun may rise from the west: the mountain may move from place to place; the fire may become cold; the lotus may grow on a stone-slab on the mountain top; but the lines drawn by Bhavini, the goddess of Fate as destinies of persons are unalterable.

This goddess Bhavini is said to write on our heads on the sixth day after our birth that such and such things must occur to us. If this be so, it is indeed a cruel, partial and whimsical divinity; and the sooner we give it up the better. Again if fatalism is a fact, why does a parent advice his young one to go here and not go there, to do this and not to do? Does this not mean that man potentially and by his nature is free- a free thinker and a free actor? If still he has a belief in preordination, I think he is forced to it through sheer helplessness as against tremendous odds.

Now, going back to our question, I pointed out the several causes which may bring about the lessening in or the total cessation of the activity of vitality which technically is the soul.

If, for instance, any portion of my body gets paralysed, then vitality there does not act; that is, the soul there does not act. The other parts go on; because have not yet become adversely affective by their environments.

When what is called death takes place, either the whole body, including every organ, muscle, tissue, gland, nerve and cell, may be at once affected or gradually affected. In the former case, as for example when a man is blown to atoms by a heavy explosion, death is instantaneous; and, in the latter, piecemeal, as the medical men say. Even if, as they say, forty hours after death has been certified, certain cells in the brain are still found living and they are extracted and grown in laboratories, it is because that, even forty hours after death, they remain unaffected by adverse environments because of the food small supply of unabsorbed food in that particular portion which they are yet slowly absorbing. Thus, what I want to say in this paper is:-

- (i) Death is not necessarily and always piecemeal as Science says;
- (ii) Because, so not far as it has been verified death is discovered to be piecemeal, it does not necessarily follow, as scientists say, that there is no soul.

Soul, as I have defined, is vitality-whether vitality of the body or the mind. It is a part and parcel, nay, a particular emanation or evolution of the all-potential cosmic intelligence. Only, it ceases to operate, because of the weakness or the disintegration of the material body in which and through which it operates.

Then, if there is a soul, does it leave the body when death occurs? I think so. In the tropical regions, near the equator, a particular section of the all-comprehensive air gets affected by the sun. It rises up from the surface and runs away from there, though that particular portion of space gets immediately filled up by the surrounding all-comprehensive air. What I want to point out here is that, through air is common, yet that portion of air that is circumscribed by the surrounding conditions of its were, and consequently to be treated by us as a separate individual something.

So, the cosmic intelligence that is the ultimate, potential basis of all existence is all-pervading and ever so. Yet, by circumstances and conditions caused in the evolution of the material universe which is its own manifestation, it gets individualized and is called this soul, that soul and so forth. These tainted or affected portions-that is, active portions of the cosmic intelligence which by their stay in and operation through certain sets of material formations called bodies. get circumscribed and affected as the portion of the common air gets affected in the tropic-these individualized portions which I call souls do leave the body, through immediately and simultaneously there comes in the all-pervading potential cosmic intelligence with its potential soul or vitality-character, as the surrounding air in the tropics rushes to the vacuum caused by the rising heated air.

So, my conclusion are:-

- i. There is such a thing as soul which is not the body, as is said by science.
- ii. It does leave the body when death takes place.
- iii. Death is not always piecemeal.
- iv. Piecemeal death, wherever it occurs, doesn't necessarily disprove the existence of soul.
- v. Electricity, that is potentially present everywhere and throughout all time, is capable of disappearing as a particular active manifestation; say light, from a particular mechanical arrangement at a particular time. Similarly, the cosmic intelligence which is potential vitality, potential knowledge and potential everything else, may disappear in its active capacity as an individualized vitality or the soul from a particular mechanical arrangement or material combination called the body. When portions of the body get affected, this individualized active vitality to the soul does not act there. When the whole body gets affected to leaves its light disappears, though, like potential electricity, potential vitality or the cosmic intelligence is still present there.

Birth-Control

[On November 18th 1928, Sir P.S Sivaswamy Iyer, K.C, S.I, C.I.E, B.A., B.I., lately executive councillor, Madras government, legal advisor to the state of Indore, and sometime vice-challencer to the Madras and the Benaras Hindu Universities, delivered a lecture on Birth Control under the auspices of the Humanistic

Club with Dr. Sir M. Visveswariyah, K.C.I.E., D.SC, lately Dewan of Mysore, in the chair]

At the conclusion of the lecture Col. Raja. J.P. Bahadur Singh President of the Club spoke a few words to the followings effects:-

MR. CHAIRMAN, LADIES AND GENTLEMEN,

Before offering our thanks to the learned lecturer, I would like to say just a few words on the lecture itself. Before the lecture was delivered, I had my own misgivings about the consistency of this subject, "Birth Control," with the ideals and aims of our Humanistic Club. But the learned lecturer has put it in such a way that I am quite convinced that the subject is not outside humanism. As the lecturer has pointed out this is one of the causes of human misery and unhappiness. The chief object of our Club is to investigate into the various causes of human sufferings and to find means and ways to allay the misery. As the learned lecturer has pointed out this is one of the cause of miseries, and I am sure this provides food for thought and reflection to those who care to think about the welfare of humanity. I have no more to say, and I offer our sincerest thanks on behalf of the Club to the learned lecturer and also to Sir, M. Visveswariyah for taking the chair though he was called upon to do so at the last moment. I am thankful to the Dewan Sahib for having spent some of his valuable time in listening to the lecture and giving us the pleasure of his company. I am also thankful to Colonel Segrave for having come and given us this opportunity, at the time of his departure from this Station, of wishing him a happy journey with his other officers and gallant regiment.

The Humanistic Club .

[A Lecturer at the Three Arts Circle, Bombay, by Colonel Raja Jai Prithvi Bahadur Singh, president, dated 13th January, 1929.]

BEGUM SAHIBA, MR. PRESIDENT, LADIES AND GENTLEMEN,

I am thankful to the president of the three arts circle for having invited me to speak about the humanistic club which I started about a year ago in Bangalore. I am, however, afraid my state of health will not allow me to talk at any length. So, I will confine myself to saying a few words with regards to the objects and aspirations that prompted me to take this work.

The humanistic Club, as the implies , has for its object the betterment of the Human race by promoting peace and goodwill among the different communities, classes, creeds, races and nations of the world. I am fully aware that there do already exist a number of institutions and organizations having more or less the same objective in view, including the League of Nation, apart from \other private and independent associations. So, I naturally asked myself if there was any necessity for a new institution of this kind and it as because I came to the conclusion that there was that I started the Humanistic Club.

The League of Nations has for its chief object the establishment of inter- national peace by disarmament and other methods. It does not concern itself with the question of peace between one community and another, between one class and another, which in my opinion are the more important problems. For, unless peace has been established between the several communities,

classes, creed, beginning with individuals, I am afraid peace between nations is impossible. For, how can you hope for international harmony, if the several societies, classes and parties that make up each nation are at incessant war with one another? How can nations live in amity and peace if there is boiling unrest in their hearts, wide-spread division and discord?

Moreover, all the persons constituting the League of Nations are drawn from the highest official ranks of different countries, and therefore they are naturally liable to be taken as imperialistic and antagonistic to labour, at least from the socialist or communist point of view.

As regards other private and independent associations, some are lead by party-spirit others by religious animosity, still others by racial or class prejudices. The Humanistic Movement, on the other hand, does not make any distinction of caste, creed, class, race and nationality. But it regards the whole of humanity as one great family united together by a bond, subtle but strong. But, unhappily, this bond which binds every man to his fellow-men is day after day being weekend and strained to breaking point but the incessant tug-of-war that is going on between one religion and another, between one community and another, between one class and another, between one party and another, and so on. What the humanistic Club, therefore, proposes to do is to strengthen this bond by helping men to realize that, despite differences of class, creed, community, race, and nationality, there are one at bottom as human beings. it behaves every man, therefore, to whatever religion or class or community he may belong, to consider himself a human being before and above all else. When this idea is inculcated in the mind of the general public that a man is a man first and foremost, and next if you please a Hindu, Mahommodan or White, Black, or yellow. And when they have begun to know and follow what the duty of a man as Man is, then we shall certainly have done a great deal to remove the suspicious habit and fighting spirit which we see everywhere around us and which is really more of the animalistic than of the humanistic nature.

Now, just a word of expiation before I conclude. With regard to what I said about the League of the nations, I did not in the least imply any disparagement. I have the greatest respect for the League of Nations and for the great and noble task it has set before itself. But what I want to impress on your minds is that, unless smaller units like classes, communities and creeds are made to lay down their mutual distrust, suspicion, jealousy and rivalry, and come to a better and more sympathetic understanding, the League of Nations cannot achieve its purpose, and the nations will not lay down their arms. And for this task the League of Nations stands in need of an organization like the Humanistic Club, which considers it no humiliation to work even with individuals.

With this object I started the Humanistic Club in Bangalore, and I am now thinking of opening a Branch Club in Bombay, which will try its honest best, in the beginning, to bring comfort and safety to the labouring classes without their having recourse to violent demonstrations.

The Humanistic Club

The Need for Humanistic Methods for Promoting Peace and Goodwill

[Second Lecture in Bombay at the Jinnah Hall, January 31st, 1929, by Col. Raja Jai Prithvi Bahadur Singh, President, and The Hon'ble Mr. Justice Mirza A.A. Khan was in the Chair.]

Mr. Chairman, Ladies and Gentlemen,

"If, by the use of the uncommon word "Humanistic" in the title of this lecture, you are expecting to hear from me a new or extra-ordinary something, I am afraid I shall disappoint you, as what I shall say this evening is neither new nor extra-ordinary but what all know, though they may not have paid particular attention to it.

The whole of the sentient creation can be divided into two definite sections—man and the rest of the breathing' feeling, life. For, all the sentient beings other than man follow but one principle of life—the principle of instinct and habit. They have not framed rules or regulations to live by. But whatever they do, they do according to the dictates of their instinct and natural impulses. But man, on the contrary, being endowed with the exclusive faculty of reason and deliberation, adapts himself to a higher principle of life—the principle of deliberative action. It is because of this deliberative capacity of his that man is able to distinguish well from bad, right from wrong, virtue from Vic, and so on. Though, thus, man and the rest of sentient creatures are guided by different principles of life, there is a certain law which they both follow alike. This is the law of self-preservation. Whether man or beast, the chief desire of both is to live, and to live as comfortably and happily and as long as possible.

But the methods employed by man for self-preservation differ from those employed by animals. The latter have recourse solvely to their cunning, force and brutality, while man on the other hand being endowed with capacities denied to the beast, has evolved other and higher methods of self-preservation. He has known that peace and harmony and better means of self-preservation than strife and hatred, and that unity and Co-operation are more conducive to ones security and happiness than division and discord.

That is why, from the primitive men who lived like animals in caves and forests, there have grown up, gradually through ages, families, tribes, races and nations. Thus, the history of mans progress and evolution is the history of growing Co-operation and unity. But, unfortunately, all that man had learnt laboriously and through long ages, he unlearnt in the recent Great War in one red ruin and indiscriminate slaughter of mankind.

The Great War, however, has proved beyond doubt that war and strife are the greatest impediments in the path of human progress. And, since that war, there has arisen in the minds of most of the great statesmen of the world a desire for peace and harmony. The forming of the League of Nations, and the signing of peace treaties and pacts but the nations of the world bear testimony to this fact. But unhappily, the general public has not as yet re-learnt to appreciate the value of peace, unity and co-operation. It is for this reason that those great statesmen who formulate the rules and regulations of the League of Nations and other peace treaties cannot act in entire conformity to their desire of promoting peace and goodwill. I believe, only a few weeks ago, Signior Mussolini is reported to have said that, inspire of Mr. Kellog's peace-pact, Kellog's one country has not ceased to arm itself. Yes, it is so. But, it is not because all the great statesmen do not want peace seriously, but even such of them as do want peace do not get enough public support which, in this age of democracy, is essentially necessary for the

accomplishment of any scheme of human interest. It is therefore my opinion that no peace between one country or nation and another is possible, until and unless the majority of mankind is made to realize the true value of peace, co-operations and unity.

With this object in view, to work with persons individually for the promotion of peace and goodwill, I started an institution in Bangalor under the name of "The Humanistic Club" There are no doubt ever so many institutions, old and new, instead of joining one of these, I preferred to open a new one; and, rather than give it a high sounding name embracing broad principles. I chose to commonly understood, is an organization of persons meeting together for social intercourse and recreation. Rightly or wrongly, I thought it better to begin my work in a simple and humble way, and even the methods of carrying out my ideals, I believe, would be far more easily practicable if taken in the light of recreation.

I have, however, qualified the word "Club" with the word "Humanistic," which means, as I may put it, "suitable or rather obligatory to human beings" My object in using the words "Humanistic" and "Club" combined is two-fold: - first, to avoid any sectarian colouring bring given to the movement; second to make it easily acceptable to all human beings irrespective of caste, creed, class or colour.

Under the rules of the Club no one is required to change one's religion or custom blindly, but it prepares one to keep one's mind free and without prejudice. It requires its members to be always ready and willing to receive any new constructive ideas for human benefit. It also demands that they exercise great discretion in deciding what to accept and adopt and what not to accept and adopt. In fact, the chief object of this Club is to gather first hand knowledge of all possible sources and to spread far and wide through its members the efficacy of such knowledge.

The carrying out of this gigantic scheme, however. Is not a task of one man's brain, or one man's energy, or one man's purse? It is more so, because we cannot expect to achieve our objects by restricting the activities of the Club to this country alone. I, therefore, appeal to such of you as may fall in with my views to come forward to help me to organize a branch club in whatever manner you are able to do so. Let me assure you, I want neither the best brain nor the largest purse; but what I want is a sincere heart and a willing co-operation.

Before I conclude, I feel it my duty to express my opinion about the present day troubles and their root cases. For, no doctor will be justified to force his medicine on a person unless he can express his diagnosis of the disease to the satisfaction of the patient. So, I must express my diagnosis of the troubles that may be likened to a disease which the world is passing through at present. Of course, every one knows that occurrences of riots, violent demonstrations and quarrels of every description are more frequent to-day than they were before the Great War. Now, first of all, we have to Endeavour to find out what gives rise to these happenings. In my opinion, they are the direct results of one or the other of the passions I am enumerating-intolerance discord between man and man-such as fear and the idea of foreignness. Scientific discoveries have shortened time and distance, and to day one can reach the farthest end of the earth in as much time as would have taken to reach Poona from Bombay an century ago. It is really the time when no country or nation remains foreign and isolated. Why then, this idea of isolation separation, division and discord? Is there anybody to balm for this? No, in my opinion, the mental atmosphere that surrounds the world has somehow or other becomes infested with the

germs of the vices named before and is spreading like an epidemic which only a few can escape from. The effort, therefore, which I propose to make, is to gather ingredients from all possible sources to compose an antidote to this epidemic and to spread it through every nook and corner of the world as a disinfectant to the contaminated atmosphere.

The methods, however, are not to be of animalistic nature, using force and brutality; but, they are rather to be of humanistic nature, of sympathetic and peaceful persuasion, to remind man of his once acquired and now forgotten knowledge and make him retain the memory of it, by keeping the duty of a man ringing into his ear.

If the mental atmosphere is made to clear up, and mutual understanding between man and man is established- only thereby preservation of life with comfort and happiness becoming certain.

In conclusion, I have to admit that I did not purposely dwell at any length on the methods of promoting peace and goodwill, as the title of this lecture demands. The promotion; this means, to improvise methods for the prevention of troubles that may arise in the future, which is really beyond anybody's capacity.

So, I think, it will not be imprudent on my part to satisfy myself with giving a broad outline of the methods as I did, and with making an entreaty to the Bombay public to open a Branch Club in Bombay which would keep on thinking of preventive methods against troubles that may occur from time to time according to the then circumstances and conditions.

Bombay Branch of the Humanistic Club

[Opened on Wednesday, the 6th February, 1929]

Speech by Col. Raja Jai Prithvi Bahadur Singh—The President

[The preliminary meeting of the Bombay Branch of the Humanistic Club was held at Aiwine Rafat, Ridge Road, Malabar Hill, with H. H. Nazali Rafia Begum Sahiba of Janjira in the chair. Colonel Raja Jai Prithvi Bahadur Singh, the President of the Humanistic Club, Bangalore, in opening the proceedings, observed as follows:-]

I believe you all know we have gathered together here to form a branch of the humanistic club of Bangalore.

During my activities in connection with the humanistic club, I came across persons who were good enough to pass their remarks frankly on this humanistic movement.

The remarks of one class of persons were that, behind a movement like this club, they suspected that there was some imperialistic or capitalistic motive, to ask the oppressed and exploited people to be peaceful and quiet without doing anything for the betterment of their condition. The remarks from some aristocratic people were that the humanistic movement, being an attempt to reduce all classes and creeds of people to one dead level of equality, is surely an encouragement to the illiterate and lower class people to aspire for equality with the higher and the nobler, which, being impossible, leads them to dissatisfaction, resulting in violent demonstrations and brutal acts. Then, there are some other persons who, either to mock or flatter,

me, (I do not know which) say that I am going to be a Christ or a Buddha out to preach the new religion, "Humanism."

So, to make my position clear, I would like to say a few words in explanation of these remarks, instead of describing the aims and objects of the club which I have already done in two of my previous lectures in Bombay.

With regard to the first remark that the humanistic club has some imperialistic or capitalistic motive behind, I have to say that, though under the rules of the club no one is allowed to indulge in current politics within the premises of the club, it does not follow that the club will go in to prevent anybody from demanding his legitimate rights in a legitimate manner. The institution, being intended for educating ourselves and others in human progress in life, discussions on controversial subjects like communal and political topics are not considered desirable. With regard to the second remark, that is likely to encourage the illiterate classes to aspire for the position of the higher and the nobler, I must tell you that the humanistic ideas are quite opposed to this. For, that "might is the right" can only be the animalistic policy but not the humanistic. It is the human being that has rules and regulations to live by, and it is only that man with his deliberative capacity who is able to realise that, if all want to be the richest and the greatest at the cost of others, they will be working towards the extinction of mankind. As regards the third remark, I have not the least desire to pose myself either as a founder of a new religion or an inventor of a new set of ethical codes. Rather, I would be the last person to draw a new line of religious division by introducing a new religion into the already much divided humanity.

I am here to make my entreaty to you all to join hands with me and march together on the path of further human progress; and, if any one sees a pit-fall in our way, let him point it out to the rest of us so that we may safely proceed on our onward march, without the danger of falling and slipping back towards the old animalistic tendencies.

Let us put our heads together to draw a boundary line between the humanistic and the animalistic ways of life, and weigh and examine every thought, word and deed, accepting those which are humanistic and rejecting those which are animalistic.

Let us ask our poor and illiterate brethren that if, inspite of timely and equal opportunities being given to them, and if, even after legitimate attempts to better their condition, they cannot do so, they should not resort to violence and brutal acts which are harmful to their own interests and are animalistic in nature.

Let us also say to our high and noble brethren not to look down on the poor and the needy with contempt and scorn, but to lend them a helping hand in their efforts to rise from their low conditions. For is it not the labour of the poor that gives us our food, and is it not through their labour again that we attire ourselves with beautiful clothing? Unfortunately, class hatred has taken such deep root in the minds of different people that I see pessimism prevailing everywhere, and everybody seems to doubt about the success of any attempt towards promoting peace and goodwill. But, if some of us set our hearts to further the welfare of humanity and try every possible method with perseverance, there is no reason why we should not succeed in creating better feelings in those minds which are easily -excitable by such rumours as that of the other day's kidnapping scare, which resulted in the loss of so many lives. It is our duty to be amused and indifferent spectators in such a time as this? Of course, private persons like ourselves cannot

interfere effectively when a free fight is going on between excited masses; but, is it not our duty to endeavour to devise ways and means to prevent such occurrences in the futures? Besides, this being the pressing need of Bombay at present, I would propose to concentrate our attention in this direction in the beginning. In our attempt to spread humanising influence over the masses, we are not to spare either the old preaching of philosophic contentment and the spirituality of the east, or the present day science, service and the practical methods of the west.

With this object in view, I appeal to all present here to join together to form a branch of the club here in Bombay for the sake of doing our duty to humanity.

The Need of Humanity

(An article by Col. Raja Jai Prithvi Bahadur Singh of Nepal contributed to the pages of the Humanist—July 1928.)

Every individual of every community or religion believes that he has come from a certain source and goes to a certain end. According to the Hindus, the Virat-Purusha is said to be the originator of mankind; from his mouth is believed to have sprung the Brahmana, from his shoulders the Kshatriya, from his thighs the Vaishya, and from his feet the Sudra. Similarly, the Christian and the Mohammadan religions preach that there is a god of gods who made man, and from him the woman, and through them replenished the earth. While such and so forth are the beliefs held with regard to the origin of mankind from a mythological stand-point, scientific investigations, particularly of the Darwinian school, hold that man is the outcome of the gradual progression through millions of years in the past of the self-active cell which, in virtue of its capacity for metabolism, has grown and diversified itself into what appear to be different kinds of animal lives which, however, in reality, are but the varied manifestations of that common cell under varying conditions of its operations. Whether it is through mythology or science, there is a clear attempt on the part of every individual to trace his life to a common source—cell it Virat-Purusha, god or the germ-cell. Similarly, with regard to the end of humanity, there is a common desire, from the stand-point of popular belief that every one should go to heaven. While superstitious people locate this heaven somewhere in the sky above, higher religion describes it as a mere state of life, the condition in which it exists after death. According to Buddhism, Nirvana is that state where there is nothing mundane, nothing of the falls, failures and faults of the earth. According to science, that is also the end of evolution. Evolution is an upward progression, the achievement of something not possessed, through struggles and forward march. If the jelly-fish has become the monkey, and the monkey the man, then surely the man can become something higher and nobler which, for want of a technical term, we may denominate as the super-man, and which, to indicate by the conventional term in vogue, we may call the divine, or to use its personal term, god. Whatever the name of the ultimate goal, this much is certain that it is a state of perfection which man, deliberately or unconsciously, aims to reach. Every individual, whether he is the result of creation as he commonly believes or of evolution as he is scientifically proved to be, thus comes from a common source and marches to a common end.

Even in culture which is the accumulated wisdom of the individual or the race and which consequently portrays the method of his or its conduct towards the rest of the world, every religion has shown some amount of greatness. The original cause, the main course and ultimate goal being similar, it is no wonder that man in all ages and climes has ever aimed to solve the riddles of life in manners that are similar. The way of the present-action as also the details of human pleasure and pain may have varied from time to time and country to country; but,

pleasure and pain in their ultimateness are and have been the same. Human life, meeting such pleasures and pains, must have worked out its ingenuity either to welcome the one and reject the other, or reject both as being ephemeral. In its varied and frenzied attempts it must have, by chance or through deliberation, discovered new thoughts and chosen untrodden paths. The outcome was the production of genius in its varied grades; and every country and age, every philosophy, religion and science had its own quota of stalwart men and women to contribute to the cumulative store of the general human culture. Only, after the production of great leaders, owing to circumstances which it could not control, some lands might have gone down leaving the effect of their geniuses to the elevation of other nations. Assyria, Babylon, Persia, Egypt, Greece, Rome, Tuscany and several more are some such examples of people who once shone brilliant in the ancient firmament, but whose glory has become dimmed subsequently and whose light, however, has become dispersed among and unified with those of other younger races. So, no country has been behind, no race has been inferior, and no religion has been dull; all have encouraged the further and future march of human evolution, each in its own way.

Despite this fact the world today is divided into warring groups, each considering itself to be superior to the rest. Misunderstandings arise, not necessarily out of ambition for sovereign powers, but also of the persistency in maintaining the cleavage between one race and another, between one religion and another. Each race and religion tacitly knows that its maker is also the maker of other religions. Yet, each attaches an extra significance to its peculiar customs and manners, to its acquired habits and built-up conventions. These are taken to be the symbols of civilization, and each, paying more than adequate attention to such symbols, thinks itself to be more civilized than others. It is to be remembered that such customs and manners habits and conventions are not necessarily the make of a god, but are the children of circumstances that arise, alter and disappear from place to place and time to time.

The Hindu, for instance, is believed to have been used to offering cows as a sacrifice. Times have changed, and he has reached the other extreme of treating and worshipping his cow as his deity. According to Vedic dictates, certain classes of Hindus must marry their girls while still young; but now, after lapse of ages people have come to regard a change as necessary and consequently postponing the marriage of their girls to a later age. Alcoholic drinks and drugging were strictly prohibited by the founders of most religions; but the drink and drug habits have become almost a second nature in the countries where those religions prevail. They have come to be regarded as almost inevitable in certain countries and are permitted though under certain limitations. One country of the west, however, has had the hardihood to rise above the inevitableness and prohibit them totally in her territories. So, these customs change; and to pin our faiths on them as forming the fundamentals of our religions is an error in the extreme.

Not the customs, but the cause of man, his course and his goal—these need study, investigation, elaboration and practical experimenting. These are the fundamentals, common for all times and climes; and man will not be in vain if he spends his time, talents, energy and wealth in seeking for the core of these unifying bonds. All quarrels will then cease and tolerance will enthroned. Instead of fanaticism, there will be sympathy reigning supreme; and the entire humanity, instead of being distracted and divided; will feel it bound into a homogeneous whole, compounded of co-operative parts illustrative of the universal truth, "unity in diversity." This is the heaven, the heaven of human happiness, the Nirvana of the Buddhist, the Salvation of the Christian, the Paradise of the Mohammadan, and the Mukti of the Hindu.

Political Ends and Means.

(An article by Col. Raja Jai Prithvi Bahadur Singh, contributed to the Humanist—August 1928)

News comes from Mexico City that General Obregon, the president-elect of Mexico, was shot dead while present at a banquet in a restaurant outside the city. Similar news comes through Shanghai that the military governor of Chinese Turkestan was shot dead at Urumtsi by soldiers belonging to the escort of the commissioner for foreign affairs while he was distributing prizes at the Russian school of languages.

Such news, coming from the extreme west and the extreme east, of assassinations of high-placed personages are, only typical of the kind seem to have become very common. It was such an act that led to the greatest war the world has known. Not only persons wielding the highest authority, but even those in lesser grades appear to be subject to the same fate. Acts of this kind are apparently extreme froths of wreaking one's vengeance. But less extreme forms are also very often reported in the press. They take the forms of organized disobedience to established authorities, of well or ill formed strikes in industrial areas, high-way robberies, lootings and kidnappings even in broad daylight in the very proximity of police stations, accompanied by incendiaries, wrecking of property, loss of life and so forth. Such affairs, if only one cares to collect the news bearing on them, are becoming daily happenings. They seem to be very common in the west. Even the east, once styled placid, contemplative and quiet, seems to have caught the contagion; and, whether in China, India, or Japan, such acts do now take place. In India, for instance, only till about a quarter of a century ago, no one knew what a strike was. A student reading in one of the lower classes had to refer to his master or his dictionary for the meaning of the word 'Strike'. Now, every one is aware of it. These are days when time and distance have been considerably annihilated, and west easily and quickly meet. Of the two, the West is the more dominant and, obviously, it is her civilization that leads the way. The East appears to have lost her originality and individuality to such an extent that to follow and imitate the West—both in good and in evil— is for her to follow the line of least resistance. I am of opinion that, if Western civilization is the leader, there must be something fundamentally wrong with it. Peace the world over to bestir themselves and rectify the error before it assumes uncontrollable dimensions. Mere academic discussions like those engendered by Kellogg's peace proposals or tackling a few evils like the white slave traffic, opium control or abolition of slavery as is being done by the League of Nations will, I am afraid, do little good. There must be a root and branch reform so as to affect the very ideal of the nations and bring about a thorough change in the mentality of the people at large. Nothing short of such a drastic alteration will lead to the desired end, and I invite all the leaders of the world, whether in Thought or Action, to devise ways and means for the early achievement of the goal. Our Association, the Humanistic Club, stands for this urgent reform and will ever keep itself ready and willing to co-operate with any move in the direction indicated.

Students and Their Duty.

(An Article by Col. Raja Jai Prithvi Bahadur Singh contributed to The Humanist- September 1928.)

Referring to the recent unfortunate occurrence in Bangalore, I wish to record my views in these pages. Two points of human interest arise from this and a clear grasp of them, I believe, would go a great way in avoiding such troubles in future. One is the place of 'Students' of schools and

colleges in the constitution of the present-day Indian society. The other is the readiness with which the mob takes up any affray as its specific cause and fans it further.

If these two factors, I believe, one is immature and the other is illiterate and uncultured. The former, I trust, can be moulded into proper and useful citizens of the morrow, provided they are kept under and even trained to certain reasonable and healthy restraints. Someone somewhere, thought not actually irresponsible is at least indifferent to the needed degree of responsibility. It behaves both the parents at home and the teachers in school to look after the youngsters under their care. Unfortunately, there appears to be a notion that a teacher's responsibility, and along with it his authority also, ends with the particular hour or hours of giving specific lessons within the classroom. This, in my conception, is absolutely erroneous and must be severely discourage. A teacher is a necessary factor in the social organism, and he has as much an important function to discharge as any other element. While some of the Katter may have the coercive authority of Law behind them, the former-the teacher-is and must be supported by the conjoint moral weight of the entire society. This was the ancient conception of a teacher in India; and this, I believe, was the case in Medieval Europe and is such, as I understand it, in some of the University centers in the West. This conception has to be evolved and encouraged. The moral weight of a healthy assistance to the younger and rising generation, only if the general public enables the teacher to grow and maintain his consciousness and worth. Social bonds have become so slake and society as a whole is so ridden by economic considerations that even the maker of the men of the morrow has come to be treated as a commercial commodity obtainable or projectable according to the Law of Supply and Demand. This is rather a deplorable started of affairs; and, the sooner this notion is got rid of the better will it be for the discipline and guidance of the young pupils.

Turning to the parents at home, while they vaguely care for the general welfare of their children, it is highly doubtful if they pay much attention to their daily study and discipline in their respective schools. A wrong belief seems to have taken hold of the minds of most parents that, if their children do not progress well in their classes, it is the teacher that is wholly to be blamed. What proportion of the blame should be borne by their children never seems to strike them. Parents associations, as in western countries, are an urgent necessity in every educational centre in India, and these must be in close contact with the details of affairs of the schools in their locality. There must be mutual consultation between the teaching body and the parents associations and, each banking up the other; both can watch the career and the conduct of each student. Any delinquency of conduct on the part of any student or group of students could be easily rectified by the one or the other, or by both. It is the slackness of the general comprehensive parental masters that is, in the long run, responsible for the break of discipline by students. Boys and girls are after all immature youths and, while they are inflammable materials in the hands of intentional agitators, they are mouldable into valuable social assets by capable and well-meaning persons.

The next factor, besides students, that generally brings about and even aggravates troubles is the mob. This is a wide problem to deal with, so much so that the mob-movement and the mob-activity have even acquire3d a special technical term for themselves-namely, 'Monocracy', The origin of it, the cause of its development and the method of checking it, I shall deal with in a future number of this Journal, I shall also point by way of contrast as to why the

mob-rising and mob-violence is prevalent in countries where, in the past, there were no indications of them at all.

PART- II

(EUROPEAN)

PUBLISHER'S NOTE

The speeches in the following pages were those delivered by Colonel Raja Jai Prithvi Bahadur Singh—Founder-President of the Humanistic Club—in the various European cities which he visited during his tour in that continent between March 1929 and August 1929. They are now brought together in a book form so as to facilitate those interested in the organization and its activities, not only to understand the methods of practical work suggested for the club, but also to grasp the ideal or ideals propounded by the Raja on its behalf. It may interest the readers to know that these pages reveal the prince's view of life and some of the problems of man's social side.

P.R. Singarachari, Literary Secretary

The Humanistic Club, Jayabhavan, Bangalore, South India. January 1930.

SPEECH IN GENEVA

BY

Col. Raja Jai Prithvi Bahadur Singh

[On Monday the 22nd April 1929, Col. Raja Jai Prithvi Bahadur Singh, Founder-President of the Humanistic Club, Bangalore, South India, delivered a Speech at LA SELLE de l' ATHENE'S, Geneva, Switzerland, explaining the aims and objects of the club. H. GO Lay ESQ., Director of the International Peace Bureau, occupied the chair, among those that were present, there were Dr. Lous Favre, Dr. Pierre Bouvet, Lady Blomfield, Dr. and Mrs. Volker, Baroness Tanfani Farinola, Mr. Combes-Editor of the GENEVA TRIBUNE and Mrs. Myer Stolt.]

The Chairman, Mr. Golay, in introducing the Lecturer, spoke as follows:-

I am thankful as the Director of the Bureau International de-la-Paix, to have had the opportunity to preside over this meeting.

The prince has accomplished a great task in describing the basic principles on which permanent peace can be founded. Even those who do not know India have doubtless heard and read enough about that great country to realize that the orient is getting familiar with the occidental civilization in all its latest developments: chemical science, wireless as well as strikes and lock-outs have found currency over there. Nevertheless, the differences in mental outlook remain, and we must salute the men of eminences like the Prince who, aware of these

differences, devote their life for the search of common principles tending towards mutual understanding and helpfulness between the East and the West.

The prince, who is related to the ruling family of Nepal, an independent state, has been living in retirement in Bangalore, owing to the state of his health and his philosophical inclinations; and there he has been working out his great ideal, writing about it and founding the Humanistic Club. The purpose of the club is to help human suffering and to promote peace and goodwill generally. Branches of the club have been opened in some other parts of India and the prince's object in his present travels is to put himself in contact with persons of similar ideas in Europe. He strives to bring home the value of peace and suggests means for its realization.

We salute him in all sympathy and thank him with deep felt gratitude.

Raja Jai Prithvi Bahadur Singh's Speech.

Mr. Chairman, Ladies and Gentlemen,

Before entering into the subject matter of my lecture, I should like to explain that I am neither a professional lecturer nor a saint nor a prophet come to teach the western world what is right and what is wrong. But, in the interests of peace and goodwill, I am here to offer as well as to receive suffering by bringing the so much-desire peace in practice to mankind at large. I am only after finding out such truth and common principles as can be applicable to all human beings alike, irrespective of caste, creed, class, country or colour.

I see party-spirit and class-hatred are still rampant in Europe, and these are being important into such Eastern countries like India where the inherent religious fanaticism and caste prejudices added to them are making the situation worse.

Now, you will naturally ask me why, instead of endeavouring to set matters right in India first, I should come over to Europe and start speaking in such a place as Geneva which has no direct connection with India. The reason of my doing so is that in order to set anything right it is necessary first to get into the root cause of the mischief and then to find out the best remedy for its eradication. The root cause of the mischief in my humble opinion is that the mentality not of one country only but of all countries has been painted deep with the brush of suspicion and class-hatred. Unless this paint is erased I do not see any way out of the present-day troubles. The West being at present the leader of the East in all matters, I have come over to Europe; and where else should I begin my work but in Geneva which has been chosen by the world's statement as the seat of the League of Nations whose chief object is to promote peace and goodwill? So, here in this place, there has been sown the seed of blossoming; and what I ask of you is to help me in my attempt to blow the fragrance of this flower of peace all the world over, so that the peoples of the earth may receive there from peace and prosperity.

Moreover, as Switzerland observed strict neutrality during the Great War, and also as it the only country I know of where there is the least party-spirit and class-hatred, I think it would not be a mistake on my part to ask the Swiss people to take the lead in strengthening the foundation of the structure of inter-national peace.

You know the League of Nations has been trying to promote and establish peace between nations. But as the League of Nations has nothing to do with the internal affairs of any country,

now can it affect the mentality of smaller units like classes, creed, parties, communities and individuals that go to make up the different nations?

Any attempt to bring about inter-national harmony and goodwill without at the same time striving for inter-racial, intercommuned and inter-class harmony and goodwill will at the best meet with only superficial and evanescent success. If the contending parties and communities to lay down their mutual distrust, suspicion, fear, envy and hatred of each other, and meet together in mutual understanding and good will.

It was just with this object of working with persons individually that I started the Humanistic Club in Bangalore, India; and what I suggest to you, people of Switzerland, is that, as this city has been chosen as the headquarters of the great inter-national institution for the promotion of inter-national peace, it will be the right place also for some sort of an institution for the promotion of peace between smaller the high and noble ideals of the League of Nations and other philanthropic bodies and persons in such a way as may be applicable and suitable to the conditions and tastes of different societies and classes of people.

I had given a serious consideration for a pretty long time to the question as to what should form a common basis for unity and Co-operation operation among mankind before I started the Humanistic Club, and I came to the conclusion that the sense of the fundamental oneness of humanity could be the only principle that would bind men into one common family irrespective of class, creed, rank, country or colour. The chief object of the Club, therefore, is to bring home to every individual that, despite such minor differences as class, country, religion etc. all men are one as human beings. When this idea is inculcated in the mind of the general public, they will naturally try to learn and by degree realise what the duties of a man as are as distinct from those of the animals.

I must not, however, be understood to say that I want to turn the whole of humanity into one way of thinking either in religion, customs or principles, which is both impossible and perhaps undesirable. But what I say is, various as are the castes, creed and customs of man, there is one thing that everyone respects and observes of whatever country or nationality he maybe, and this is the Law of self-Preservation which, if followed and observed rightly will in itself lead to a peaceful and law-abiding attitude, I say rightly; for, there are two ways of observing the Law of self-Preservation: one is by force, aggressiveness and brutality; the other by unity, co-operation and order. The former methods are found among the lower forms of life like animals and plants, while the latter methods are employed by man as distance from other sentient beings. Thought-out the ages all the progress that man has attained has been attained has been through unity and co-operation, while all destruction and setbacks to civilisation have been through man's retrogression into the brute nature of force and aggressiveness.

During the short time that I have been in Europe, I came across several people with whom I had brief talks about my ideas; and what I gathered from these talks is that most of the people in Europe think that the spirit of fighting is deep down in the human nature and that it will continue to exist in spite of any attempt made to the contrary but a few. But in this connection I should like to point out whether history does not show that our conditions and ideas were not the same some centuries ago as they are now. Are there not cannibals living still in the heart of Africa? But shall we be justified in saying that this condition will remain for ever in that part of

the world, or can anyone of us say for certain that our ancestors of a remote past were not in a similar condition of barbarism? I am one of those who think that there has been evolution in the condition, habits and states of civilisation and that one way shall reach that stage of evolution which is considered divine or superhuman to-day.

There are on the other hand several well-meaning persons who have told me that my ideals are very good; but they doubt if people will listen to them. The world, they say, is too materialistic to take up such ideas at once; but here I should like to point out that what I propose to propound is not a doctrine of self-sacrifice, asking everyone to give up his self-interest, but it is essentially a doctrine of self-preservation of unity and co-operation they can live more peacefully and comfortably than under conditions of division and discord.

But I have not come here like a saint or a prophet to preach to anybody. I am here only to suggest that you people of every country put your heads together and find out the best means for safety, comfort and happiness for yourselves. At the same time, I should like to point out what occurs to me as the best means; and this I have drawn up as the programmed for the Humanistic Club. I know that it is incomplete and applicable to all as possible.

The Programmed I have so far drawn up is as follows:

1. To open Humanistic Club in as many places of every country as possible. I recommend the establishment of a club in every place so that the ideals of peace, unity and co-operation may be with us even in our play, in our recreation and in our light-heartedness.
2. To make researches in Sociology, Philosophy, Psychic Phenomena etc, in order to get at the truth of every aspect of Life.
3. By a spread of these truths through members to their neighborhood to bring about mutual understanding and goodwill between the several contending parties and classes, and thus make it possible for the nations of the world to live in amity and friendliness.
4. To make if possible for the institution to exchange ideas on matters of human interest and benefit with all the countries of the world, by strictly avoiding all controversial topics like religious and political propaganda.
5. To invite all philanthropic and social bodies to co-operate with the club so as to enable everyone to discuss and adopt things of common human interest and benefit whenever and in whatever way it suits their convenience.

Ladies and gentlemen, I know that what I have said this evening is very simple and obvious, and one can easily doubt the efficacy of such a scheme. But let me remind you that the League of Nations whose chief object is to promote peace cannot act further than make certain suggestions to those countries which are its members. And all countries do try to make their people law-abiding and banish all crimes by enacting laws after laws. But has any country been entirely successful in this attempt? No law, no order, no pulpit preaching affects the mind of the general public as much as a social gathering like a club where people discuss among friends of their own liking and think for themselves, it is for this reason that I suggested the opening of clubs qualified by the 'world Humanistic', so as to direct their attention in the right channels. This in my opinion is the only way of thinking the world more peaceful than it is at present.

As I said at the beginning, I am here to offer as well as to receive suggestions, and if any of you would make better and more practical suggestions I should be only too glad to receive them...

CONCLUSION

After the Raja's speech was over, Mr. Golay, the chairman, asked the representatives of the Inter-national institutions present there if they had any suggestions to offer.

In response, DR. L.FAVRE, Professor in the University of Geneva said,

The ideas of the Prince are in harmony with our ideas. The thesis put forward here is identical with that one of our old Swiss Statesmen, "Co-operation in Federation." four hundreds years ago the different parts of Switzerland were at war. Now, no sate in the Confederation would fight against another. That shows that the fighting instinct, that particular mentality, can be changed. Even 150 years ago, the sword was freely drawn in petty discussions between individuals. No one dreams of doing it to-day.

There are people who say that the League has done nothing in these ten years. That is not true; but even so, patience and time are necessary; for a national mentality is a stubborn thins. I have no doubt that the right of conservation of peoples is becoming as established right, and it will be preserved in future. It is a question of education.

If the League exists, it is because of the efforts of the Peace Societies. It President Wilson had the desire of creating the League; it was the Peace Societies which influenced him.

There are already many institutions foe peace; but they do not penetrate through all the classes, and they do not reach the entire public, an attempt like that of the Club ought to be encouraged.

You, Sir, are a Princes of Nepal. We call that country the Indian Switzerland. It is the business of the mountain folks to cultivate the peace blossom and to send it all over the world. You have all our gratitude; and as a Prince your work is far more potent than that of the princes who fight with their swords.

Then, LADY BLOMFIELD of the society" FOR THE WORLD'S SUPREME PEACE". Followed and said.

I have nothing to add. I wish only to express our gratitude. The people of Genève have been prepared to understand such ideals. Small currents of peace have been forming, and will gather together into a powerful river covering the whole world, bringing everywhere Unity. Let us work together so as to make the poet's prophecy true and realize Tennyson's vision of the oneness of humanity.

I ask you to thank the Prince and resolve to help him in his great work.

At the conclusion of the meeting a Branch of the Humanistic club was opened, with the following persons forming the Committee.

LADY BLOMFIELD, BARONESS TANFANI, MR. MYERS STOLT (Hon.Treasurer.),MADAM MYERS, MISS HALE WHITE (Hon.Secretary), MR.SIDNEY BROWN, MR. AND MRS. RAO.

Location of the Branch: No.3, Cheman de'l' Escalade, Champel, Geneva, Switzerland.

FIRST SPEECH IN BERLIN.

By Col. Raja J.P. Bahadur Singh

[On May 1st, 1929, Col Raja J.P. Bahadur Singh-Founder President of the Humanistic Club, Bangalore, South India, delivered the first of his two speeches in Berlin, Germany, explaining the object of his Mission to Europe. The lecture took place under the auspices of THE MITTWOCH-GESELLSCHAFT whose President, DR.LUDWIG STEIN, took the chair on the occasion.]

The Chairman, Dr. Ludwig Stein, in introducing the lecturer, spoke in the German language, the English version of which is given below.

Ladies and Gentlemen, I am very much pleased to introduce Raja J.P. Bahadur Singh, a thinker of rank, to Mittwoch-Gesellschaft. The president of the Reichstag, Mr. Paul Loebe was to have introduced the lecturer; but, in view of the incidents of the 1st of May, he was obliged to leave for Essen, asking me to deliver the speech of introduction in his stead.

The welcoming of the Indian philosopher is very pleasing to me, because in my "History of Philosophy up to Plato." I have devoted an important place to Indian Philosophy.

The voyage of Count Kayserling to India, which he describes in his "Dairy of a Philosopher" in a very interesting manner, has put the first bridge between the conception of the world by the Indians and the that of the westerners, thereby bringing us, Europeans, closer to the Indian mode of thinking. Again, besides Count Kayserling, the honorary member of the Humanistic Club, Dr. Rabindra Nath Tagore, who journeyed through Europe, has made a number of speeches in Darmstadt. These have made Indian thought well known in Germany. Further, in Weimar, Herder has pointed out that Indian thought was the first source of every school of philosophy; while the Romantickers, taking up that idea, declared that India was the cradle of all philosophical thought. Further, Shopenhauer has a generation later, through Meyer the ideologist-a friend of Johanna Shopenhauer, mother of the philosopher-highly praised the wisdom of the Brahmans and gave it an important place in world-conception, lastly, the tolerance of the Indians during the great war, had very much influenced me.

An Indian Philosopher Shishikumar Mitra has in 1917, (i...e...) in the very middle of the period of war published a Dissertation for the Doctorate Degree about my conception of the World. He worked for a period of six years in translating my "Philosophical Currents of the Actuality", which was published in there volumes in Calcutta, and of which the first appeared in 1918 and the last in 1924. Personally, I had no touch whatever with this Philosopher. Nevertheless, this seeker after knowledge disinterestedly devoted years of his life to translate the work of a German Philosopher.

This disinterestedness is the essential trait in the character of the Indian scientists and thinkers, as we may observe it in the example of Tagore and of the speaker of this evening. I read with the most careful attention the 'Speeches' of the lecturer of the evening, and I found that his ideas come to those of the Mittwoch-Gesellschaft. We have been trying here for nearly fifteen

years past to deal with real, practical political and economic problems from an impartial point of view; every variety of opinion may be expressed here.

The speaker of the evening, in accordance with the sense contained in the ancient wisdom of the Brahmans, announces in his speech- the English text and the German translation of which are now distributed among you -about the necessity for tolerance and care among men towards one another and sympathy to the animal world .All cases, parties, corporations and nations should understand each other, as was propagated by the ancient order of Buddhism and as was adopted and published by Shopenhauer. It runs to the effect, 'Do no harm to anybody, but support every one so far as it lays higher power.'"The speaker of to -day does not share radical tendencies like those of Gandhi in India, but he relies on the idea of Development. In the same way as mankind , during the course of its progress, has changed wild animals into tame domestic ones, so must the supporters of power and force themselves come to realize the idea that goodwill and soft- heartedness are more useful to man than rough animal instincts which only bring about mutual destruction. We must not only try to understand those who feel differently and think differently or are of a different color, but we must also practice tolerance in our own interest because tolerance always brings only good to every one.

Today, the first of May, has witnessed wild scenes of tumult between men of the same nation and between members of parties closely related. The result has been hundreds of wounded and a dozen dead. Such a day, to my mind, appears to be a very good example for proving the justification of the Speaker's doctrine, "Force will lead to Counter- Force, and Oppression to Counter-Oppression."

In his "Speeches," the Lecturer tells us that not only the hatred between nations or classes that brings about prejudice among mankind, but it is also the struggle between workers and capitalists. We have now seen with shudder the result of such a struggle. This fact the Mittwoch - Gesellschaft does not approve of .It represents tolerance and peace even for the most contradictionary opinions. It now most heartily welcomes the Peace- Mission of the Indian Apostle.

I now request the prince to speak.

RAJA J.P. BAHADUR SINGH'S SPEECH

MR. CHAIRMAN, LADIES AND GENTLEMAN,

I deem it a great honour to address this great gathering -and I am thankful to the Chairman of Mittwoch-Gesellschaft for having given me this opportunity.

I expressed the object of my mission in broad outlines in Geneva a few days ago. As it is possible that what I said in Geneva might have escaped the notice of the people of Germany. I have come to tell you of my ideas of promoting peace and goodwill among mankind and relieving human suffering in various directions, Ladies and gentlemen, after the Great War, there was a great change in the conditions of the people of all countries for the worse. Even the peace of the countries of the East where the conflict had not directly taken place was so much disturbed that misery, distress and unrest were found everywhere. When such conditions became more and more marked, it set me thinking to find a way of bringing peace and comfort into the troubled

hearts of mankind. There were several institutions and movements already established with more or less the same object in view, in the fore-front of which I found an organization like the League on Nations. But was doubtful if the influence of such a highly placed organization like the League of Nations will filter down with sufficient force to affect the mentality of smaller units like creeds, classes and communities of all the countries, beginning with individuals, for, after all, it is the individual mind that is at the root of everything. If a nation goes to war or a government carries out a reform successfully. It is because the people of that country want it. Times were when one individual could rule millions of men and sway them into any frame of mind he liked. Such times have now partially disappeared, and it is not the personality of one individual but the opinion of the majority that counts. This fact has got to be reckoned when trying to disarm nations, or to outlaw war or to do any other thing of such sort. No amount of legislation will bring about peace, if the people are not peacefully inclined.

In the recent Afghan rebellion, we have seen the unfortunate result, of one individual in power trying to force reforms upon an unwilling people. It is therefore necessary, however beneficent and noble your scheme, first to cultivate the mind of the people and persuade them to give their support. It is impossible for a few individuals, however clever or influential they may be to bring about peace and goodwill on earth, when the innumerable parties, creeds, classes and communities are flying at each other's throats with daggers drawn.

It was therefore with this object of attempting to cultivate the mind of the masses and educate them into the necessity of unity, goodwill and co-operation, in the interest of their own peace and happiness, nay in the interest of the very preservation of their lives, that I started a movement in India by the name of the Humanistic Club.

The purpose of the Club is to spread the idea that every man, even as he wants to preserve his life with comfort and happiness, must be peaceful and law abiding. Under conditions of friendliness and mutual goodwill, it is possible for all men to live and preserve in their several walks of life with sense of security and peace.

I have turned to the West to give impetus to my ideals, because I know that after the Great War Europe is in a better position to understand and appreciate the true value of peace, unity and co-operation. Under the existing conditions it will not be asking too much of any country to practice toleration which the promotion of peace requires, though one may not like to go to the length of Turing the right cheek if slapped on the left. But by toleration I mean that though long age's man has been sufficiently civilized and enlightened to know something better every small dispute. Hence, it must be a matter for shame and surprise that, even after centuries of progress and civilization and after thousands of lessons in the past how war has always brought ruin and misery in its wake. Men should still resort to brute-force as the only means of coming to an agreement just as among the animals the only way of setting disputes is by tooth and nail.

But, here it may be asked, " Are not strife and fighting the very elements of the and evolution? Is it not through incessant struggle and strife both with himself and his surroundings that man has risen from the depth the slowly wrested from the hands of Nature many of her jealously guarded secrets? Is it then possible or even desirable that all element of strife and struggle be abolished from our existance leaving us in a barren and stagnant peace?"

All such questions fly wide of the essential point of my suggestion. I do not propose to abolish the struggle for existence of the urge for self-preservation which has been the starting point as well as the guiding principle of all progress throughout the ages. But what I propose to abolish is the irrational and ungoverned outburst of the animal instincts of fighting etc. which must be carefully checked and curbed. We would straight away descend to the level of the animal if through every minute and hour of our existence we gave vent to the animal passions in us and did not keep them under control.

Man has been endowed with the exclusive faculties of reason and deliberation that he may be able to think before he acts, unlike the animal which is guided by its instincts.

What the Humanistic Club therefore proposes to suggest to the public is, as there is no man but considers himself superior to the animal, it is his duty not to descend to the animal level by the use of irrational, force and aggressiveness. Man has evolved better and more effective methods for settling disputes than force and brutality. "Might is right" is the principle not of men but of the brute life. Among men the principles of life are or ought to be unity, co-operation and peace which are also the means employed but them for the preservation of their lives and the attainment of comfort and happiness.

The Humanistic Club which I have organized is an institution affording a common meeting ground for the people of all countries, irrespective of class, creed or nationality to exchange ideas for the common benefit of mankind; and I shall be very glad if any of you would come forward to co-operation with the Club so as to facilitate the exchange of views with this country, strictly avoiding all controversial topics in religion and politics.

I read with interest the other day an article by general Reinhardt, appearing in the west minister Gazette of of April 6, 1929, on "The Next War" Though I did not relish the idea of a next war, and not even the strain of pessimism with it was written, "How to prevent war? By Justice". Only, I should like to add to it one question more with its rational answer: that is, 'How to exact that Justice?' By Goodwill 'Now, the question remains like the old saying, who is to bell the cat?' Who is to begin the wood will? To this I would say that some people's idea that goodwill weakens a nation if its neighboring countries do not reciprocate it is, in my opinion, wrong because, by adopting a peaceful attitude, one country need not go down on her knees before her neighbor. But, as the saying goes, 'Charity begins at home,' peace and goodwill also begin at home. And you have first of all to come to better understanding among the parties and classes of your own country. If you begin practicing the principle of peace and goodwill in your own countries and by degrees affect the mentality of the whole world, just as a bit of colour dropped into a vessel of water will spread it and colour the whole water. The best way of obtaining justice is not by the use of force aggressiveness, but by goodwill and co-operation.

What I said this evening is not intended as information, much less as instruction to this distinguished and learned assembly, but it is only to request you to be good enough to spread this idea to. Keep it alive in, the mind of the general public.

By

Col. Raja J.P. Bahadur Singh

[On Monday, 6th of May, 1929 Col. J.P. Bahadur Singh delivered a Speech in Prague concerning the Humanistic Club which he organized and the Humanistic Methods of promoting Peace. the lecture took place at Sal GREGUR OBSEEN DUM REPRESENTATIONS. Prague, Czacoslovakia. DR PROF. LESNEY took the chair]

The Raja spoke as follows:-

It is neither to show the brilliancy of my learning, nor to display the superiority of my intelligence, but only the sense of my duty to humanity that has prompted me to undertake the mission of expressing my ideas to the interested public in every country.

I have delivered two lectures, one in Geneva and one in Berlin on the Humanistic methods for promoting peace and goodwill for which purpose I have organized an institution in India by the name of the Humanistic Club. I use the word humanistic, not in the sense of Greek and Latin scholarship, but in the sense of that which is suitable to or worthy of a human being. My object in naming the institution a 'club' is this, a club as you know is an organization of persons meeting together for social intercourse and recreation. I thought the ideals of peace, unity and co-operation would be far more easily practicable if taken in the light of recreation.

I do not claim any originality or uniqueness for the aims and objects of my club. The ideals of unity, goodwill and co-operation were known and taught by prophets and saints and even by great statesmen; from time to time not only in the east but in the west also. Every religion of the world tells us that we must be peaceful and law-abiding and that we must extend goodwill and not enmity towards our fellowmen. Yet, in spite of all this teaching of the prophets and saints, in spite of all these religions and doctrines, wars and battles have been fought by the thousand bringing untold misery, distress and desolation in their wake.

The last Great War—the greatest and most destructive war in the memory of man—was a great eye-opener to mankind. It clearly shows, for one thing, that even centuries of evolution and civilization had not altogether taken out the animal instinct of fighting in man. It showed that peoples who boasted of centuries of great culture and civilization, who professed to believe in a religion of love and fraternity, could yet indulge in the most cruel and deadliest of wars compared to which even the wars of the Stone Age were chivalrous and honourable enough.

Another thing the last Great War proved. And this was the utter futility and uselessness of war as an instrument for settling disputes or coming to an agreement. No war has ever been known to settle a dispute. No war has ever been between a victorious and a defeated nation as an agreement. Or, again, if two persons quarrel with each other and cut off each other's head, you cannot call that coming to an agreement. All that war does is to give vent to the play of the animal in man. The children of war are ruin, destruction and misery. All this the last great war, there have come into existence several institutions and organizations working with the object of bringing about inter-national harmony and goodwill, and making it impossible for nations to fight with one another. Besides these peace with the object of outlawing war. All this is very good. All this shows that there has arisen a strong desire for peace in the hearts of most of the

statement of the world. But all this talk of peace and goodwill between nations, while there is tremendous discord, unrest and strife boiling in the heart of every nation, strikes me as a little too premature, or in that expressive phrase, it strikes me as 'Putting the cart before the horse'. for I do not see the possibility of lasting peace between nations, if the many parties, classes, creeds and communities that go to make up each nation are bickering and quarrelling and flying at each other's throats. Before you can have international peace, it is necessary that you have peace and goodwill among such smaller units like classes, creeds, communities etc. Peace is like a house that you must build from the foundation, slowly upwards brick upon brick. Peace cannot be imposed from the top. The big and peoples of the earth, "Hallo! Look here, you have got to be peaceful", for, that sort of thing will not do. No peacefully inclined. Therefore, you who want peace, you who are in the high positions of life must cultivate the mind of the general public and interest of their own comfort and happiness and even in the interest of the very preservation of their lives.

It was first with this object of presenting the ideas of peace, you who are in the high positions if life must cultivate the mind of the general public and instruct them about the necessity of goodwill and co-operation in the interest if their own comfort and happiness and even in the interest of the very preservation of their lives.

It was first with this object of presenting the ideas of peace, goodwill and co-operation to the general public in a way that they can understand and appreciate that I started the Humanistic Club. My second object in founding the Club was to afford a common meeting ground for the people of all countries to exchange ideas with one other on matters of common human interest and benefit. Let me dwell at a little length on this aspect of the Humanistic Club. When we examine we shall see that many of the quarrels and feuds between parties or creeds or even individual are due to some sort of misunderstanding. The first step for the promotion of international peace and goodwill is international understanding. If two nations understand each other and appreciate each other's policies in the right light, the chances of their going to war with each other are reduced to great extent. More wars have been fought through fear and suspicion than through any other cause; and if right understanding is established between peoples of different countries, they will have no cause for suspecting and fearing each other.

Considering the tremendous progress that science and invention have made in the last few decades in the way of bringing far-flung countries and people into close contact, this must not to be difficult. In the old days, time and distance stood in the way of the exchange of ideas and cultures between peoples. Today there is no such obstacle, and if, inspite of the facilities afforded by science and invention walled in by our own petty prejudices and jealousies, we have nothing to blame but our own narrow outlook and mentality.

Only, in the short time of a few weeks, I have come to Europe from far off India, crossing over many seas and a mighty continent; but there are means of transportation existing by which I could have done it even in less time For one living even less than a century ago, it would have taken immense pains and long months of hardship to do it. Thus, today there are far greater facilities than even before for different races and peoples to come into closer contact and give to each other the best of their culture and civilization.

It is only thus by meeting together and exchanging views and opinion that we lose our prejudices and suspicions and pave the way toward universal peace and goodwill.

It was with this mission of asking every country of Europe to co-operate with my institution that I came over here, and I am happy to inform you that satisfactory encouragement was shown to my ideals both in Geneva and in Berlin. I shall be glad if any of the people of Czech-Slovakia will come forward to extend their co-operation to the institution so as to facilitate the exchange of views with this country in the interest of peace and goodwill.

In order that the world be really peaceful, it is necessary that not should the different countries not fight with each other but also the several parties, classes and creeds of every country must be at peace. At present, there is greater danger of inter-class and inter-communal warfare. In the East. In these days, there are every day strikes, lock-outs, inter-communal strifes and tensions and violent demonstrations of every sort. In Europe too, I have found that this sort of thing is not by any means wanting; and in fact, these things are imported from the West to the East. For instance, on the 1st of May, I found reports in the papers of many scuffles and fighting's between two parties of the labouring classes, resulting in injury and loss of life in several cities of Europe not excluding Berlin where I was staying at the time.

Whether war between two nations or a civil war, or violent demonstrations, party or class or communal fighting involving injury and loss of life are all productive of distress and misery to mankind. The only way of preventing such happenings in the future is, in my opinion, to impart freely the idea of the oneness of humanity and the utility of unity and co-operation for one's own comfort and happiness as well as for the very preservation of life which is so dear to everybody. This must come not as a religious preaching, not as a command or law, nor even as advice, but through congenial talks during one's play and recreation and in one's ordinary walk of life. This is the reason of my knocking about from country to country with a view to make this suggestion and to appeal to such people as may be interested in the idea to collaborate with me in order to make it suitable and applicable to the conditions of their country.

SPEECH IN VIENNA

BY

Col. Raja J.P. Bahadur Singh

[On May 11th, 1929, Colonel Raja Jai Prithvi Bahadur Singh delivered the following speech in Vienna. The lecture took place in INDUSTRISHAUS, and the chair was taken by DR. GREIGER of the University of Vienna.

The Raja Sahib spoke as follows:-]

Mr. Chairman, Ladies and Gentleman,

In addition to the introductory remarks made by the chairman about myself, I have to say that I am one of those who are found in hundreds in the east and thousands in the west who, struck by the horror of war, are crying for peace and goodwill. Most of these people like me must have thought of the ways for promoting peace and goodwill. It is therefore for the purpose of expressing my methods for promoting peace and harmony, as also to learn the methods thought

out by other people in this part of the world, that I have come over to Europe and am visiting different countries for the exchange of views.

I have met here in Europe, several peace-loving people. Some say when one class is oppressed and exploited, how can there be peace? Others hate the very idea of soldiers in uniform guarding the residences of highly placed officials. One lady came up to me, after my lecture in Prague and, shaking hands with me, said that she quite agreed with my idea that peace must be built from the foundation, not imposed from the top; but she said she could not see the possibility of lasting peace as long as there were people who were starving for food. The very first condition she would lay down for peace was that there be no hunger and starvation in the world.

It is not my object, however, to criticize either the government or the people of any country. The experience that they have had is enough to justify them to be suspicious. Even the classes, creeds and communities that are fighting with each other have some reasons or other to do so. It is not very easy these days to induce people to accept new ideas. It is still more difficult to influence the prejudiced mind unless we find out some such basis for the foundation of peace as would have no room for denial or opposition by any one of any rank class, creed or country.

The only thing which no man of any country, nationality, rank, class, creed or party would oppose or deny is the sense of humanity. For, if asked whether he was a human being, no one would say no. Nor would he have any objection to take us also as human being like himself.

When the sense of the oneness of humanity is established in the mind of the general public, the next question that will naturally arise is, why particular types of living beings like us are called animals. And the answer that will naturally suggest itself is that not only the shape, but the customs, habits, modes of living and last but not least, the faculty of reason and deliberation differentiate man from the beast.

But the mere knowledge of this faculty of reason and deliberation in man is not enough to set a man to work for peace and goodwill at once. There is yet another principle of life which, if grasped rightly, is certain to produce the desired effect. This is the Law of Self-Preservation.

There is no one who will not follow this Law of Self-Preservation. It is only because of his desire to preserve his life that every one is impelled to move and work and struggle. Thus, the central motive power of all the stress, strife and struggle that we see around us is this desire for self-preservation.

Thus, the first desire of every human being is to preserve his life; and the next is to make that life as happy and comfortable as he can. Though the desire for self-preservation is found in the animals also, the methods employed by man and the animal differ. For, the methods used by man are the outcome of his deliberative capacity; while the animal, being denied of this faculty, has only its natural instinct to guide it.

Thus, we find that the means whereby the animal preserves its life are cunning, force and brutality; while the methods employed by man, if he makes the best use of his deliberative capacity, are peace, unity and co-operation.

Of coercion, there have been thousands of occasions when man has sunk to the animal level and employed force and brutality, the result being war and strife.

It is therefore with this object of making man more peaceful that all the religions and doctrines have come into existence; but they have never been entirely successful; for we find in history that there was no time when wars and I thought of finding some new methods that may be acceptable to all men alike, irrespective of class, country or creed.

After a serious consideration for a pretty long time, I came to the conclusion that the only principle that would unite the whole of mankind into one common family is the knowledge of the fundamental oneness of humanity. And as there is nobody who says that he is not a human being, all should combine to work for the benefit of that humanity of which each is a member. Working for the interest and benefit of humanity, therefore, includes the interest of each human being, not excluding the preservation of life with comfort and happiness which all men desire.

It was therefore with this object of emphasising the fundamental oneness of humanity as also of presenting to the general public the ideals of unity, goodwill and co-operation in the interest of their own safety, comfort and happiness that I started the Humanistic Club in India. The word "Humanistic" is used not in the sense of classical learning, but in the sense of that which is worthy of a human being, as also to convey to the public that it has got for its object the interest of the whole of humanity and not of one party, class, creed or country.

In naming the institution a "Club", my idea was that if the ideals of goodwill, unity and co-operation were taken in the light of recreation they would be far more easily practiced than if they were given as some religions preaching or some ethical code or law. And again, the very word "Club", meaning as it does an institution where people meet together and talk to one another freely, implies liberty of speech and thought which is essential for the promotion of understanding.

My methods to bring about peace and goodwill, therefore, are to establish humanistic club in as many places of every country as possible and thought its members to spread the idea of the oneness of humanity, the necessity for the preservation of life, and the attainment of comfort and happiness through unity, goodwill and co-operation (which are the only right methods,)

Thus only in my humble opinion, we shall be able to purify the mental atmosphere of the world which is at present badly contaminated by the germs of class-hatred, suspicion and national and religious prejudices. I have come to ask every country to join hands together and to make a common cause against this pest through which the world at present is dangerously suffering.

There is another object for which "the Humanistic Club"; and this is to afford facilities for different races and peoples to meet together and exchange ideas with each other on matters of common human interest and benefit. When we consider the great progress that science and invention have made during the last few decades in the way of bringing together far-flung countries into close contact it must be a matter for surprise how little we know each other, how little we understand each other's hearts, how little we sympathise with each other's hopes and aspirations. Aeroplanes and quick-going ocean-liners have helped to bring people of far-divided

countries into physical contact; but to bring their hearts together is not in the scope of aeroplanes and steamers. That requires a change in the mentality of the people themselves.

To-day, there is everywhere the talk of toleration of religion and racial toleration, of class and communal toleration. But I am afraid mere toleration is not what we want. We want mutual appreciation, mutual understanding and sympathy. We do not want different countries and people to tolerate each other; but we want them to understand each other and appreciate each other. If, thus understanding is established between peoples of different countries, inter-national peace will naturally follow, but not until then.

But, before such big units like nations and countries can be made to understand and appreciate each other, it is necessary that the smaller units such as classes, creeds and communities be made to lay down their mutual distrust, suspicion and hatred of one another and meet together in amity and friendliness.

The League of Nations is trying to bind all the nations' heads together in order to make wars impossible; but if the hands and feet are allowed to move at random, lots of mischief can still be done. Let us, citizens of every country, rise to the occasion and, while the League hands and feet with hearts. If we neglect our duty now, the League of Nations can do very little in the way of allying suffering. The league may be able to against another country; but are not the strikes, rioting, rebellions, racial or communal fracas, religious intolerance and civil wars quite enough to case misery, distress and even death to mankind? And, as a matter of fact, to-day there is greater danger of inter-communal and inter-class war fare than inter-national warfare.

The request, therefore, I have to make to every country is to make some sort of arrangement to promote better understanding between the different contending parties, classes and communities in its own territory, and also to keep in touch with other countries for the exchange of ideas with a view to enlarging the bond of sympathy and amity wider and wider till it becomes world-wide.

SPEECH IN BUDAPEST

By

Col. Raja. J.P. Bahadur Singh.

[On the 14th of May, 1929, Colonel Raja J.P. Bahadur Singh delivered a speech at the CITY CASINO in Budapest, Hungary, under the auspices of the HUNGARIAN CLUB. The speech was translated into the Hungarian language by DR. VAMBERI. Many members of the Hungarian Parliament were present. The following is the full text of the Raja Sahib's Speech;-]

Mr. Chairman, Ladies and Gentlemen,

The people of Europe know much well than we, the people of the East, how the last Great War affected the mentality of the people all the world over. It may be due to economic pressure or any other cause, that people of every country, either of the East or of the West, are being

divided into more and more parties, classes and creeds which, instead of settling their disputes through rational exchange of views and discussions, try to carry out their ideals by violent demonstration, rioting, rebellion and even civil war. I found that, in spite of the establishment of the League of nations and so many peace treaties and pacts and several other institutions working for peace, all the antagonistic parties become ready to cut off each other's heads with the slightest excuse. Are not the violent actions of such people almost daily occurrences somewhere or other? Are not such happenings sufficient to cause distress, misery and even death to many? Are we born to suffer and die like animals? Vexed with these questions from day to day, I thought of finding out some means whereby we may be able to relieve these sufferings through the exchange of views with the people of as many countries as possible.

You people of the West have made such great progress in science and invention that we can to-day reach the farthest end of the Earth in a few weeks and get the news of the most far-off country in a few minutes; you have given up your old superstitions and so have we. But, whatever civilization we might have attained to and whatever scientific inventions we might have made, no one can deny or dispute facts as 'Two and two make four' in a similar way, no one can deny that we want to live and to make our life comfortable and happy.

Now, there must be some methods for the preservation of life and the attainment of comfort and happiness which we all desire. As for such methods, there are only two: one, by doing away with everybody that stands in your way to unite and co-operate with you for the mutual preservation of life and for the attainment of mutual comfort and happiness. But we see that the former method is only applied by the lower orders of beings like animals and plants, while men being endowed with the capacities of reason and deliberation usually adopt the latter method. Even those who divide themselves into different groups, parties of their own way of thinking. Hence, no one can deny that, the bigger the number of unity, the stronger is that party or class and greater the chance of self-preservation.

But if a strong party or class satisfies itself with its superiority of position, it may enjoy the needed comfort and happiness, but if it goes to display strength, though it may get a temporary success, there must be injury, suffering and distress to some of its members. I say temporary success, for none of the greatest empires could retain their greatness forever. To the weaker party, of course, there must be regular calamities to try its strength against the stronger. Those, if he thinks rationally anybody will come to the conclusion that, mankind as a whole realizes the true fact peace, unity and co-operation with one another are the only surest means for every one's safety, comfort and happiness. This idea follows the realization and recognition of the fundamental oneness of humanity by one and all.

It was for this purpose, therefore, to work with individual persons of all different classes, creeds, parties and ranks of different countries, showing them through its members the utility of unity and co-operation that I started the Humanistic Club in India. But, as it cannot be made practicable by one man's effort or restricting one's activity to one country only, I have come to Europe with the entreaty to every country to make arrangements for the exchange of ideas and to know the plans thought out by different social workers in different countries.

Though from a close view it seems the scheme is impracticable and almost impossible, yet in no country either the government or the people like to be divided and fighting with each

other. But for some reason or other, whether social, political, economical or religious, they are divided into several grounds of parties, classes and creeds. Each one wants the upper hand over the other. As no two persons are ever seen to think alike, there must be different units with their different ideas, ways and means try to work for the common benefit of humanity of which each is a member. I don't see any reason why the methods will be impracticable then.

But we are very forgetful, and require a reminder for things we do not want to forget. It was for this reason that the preceptors of religions have prescribed either as a hymn or as a prayer something to utter morning and evening. It was therefore as a reminder to direct people's attention towards the welfare of humanity and to think of a man's duty as a human being, as also to find out the best means for self-preservation with comfort and happiness that I have been suggesting the establishment of a Humanistic Club in every country.

I can quite realise the difficulty in persuading people, especially the illiterate masses, but if some persons in every country take up the responsibility on their shoulders to remind people of their duties as human beings, I don't see any reason why they should not succeed in time to curb the mentality of such people as are ready to break the heads of other persons and endangering their own safety. The mind is after all a pliable thing and, if properly guided, nothing is impossible for it to obtain. We have only to find out how and when to present these ideas to the public. If it is rightly done they are sure to take up these ideas, just as they take up the bad ideas even at the risk of their lives.

One cannot prescribe the exact solution for remedying the troubles of every country; but some sort of institution like the 'Humanistic Club' may be useful to devise the ways and means suitable to the circumstances and the tastes of the people with a view to bringing about peace and harmony among the different contending classes, parties, communities and creeds of its neighbourhood. Self-preservation and the attainment of comfort and happiness must form the basis of the suggestions made by such an institution.

There was no time when people followed one religion throughout the world, and there was no time when people came under one ruler. Neither do any two persons look exactly alike nor do they think alike. There is nothing like uniformity in nature. Hence, uniformity is monotony and diversity is beauty. If you therefore attempt to draw a dead line of equality or uniformity in anything you will be acting against nature itself; and no attempt can meet with success if we try to go against nature. Just as we cannot be successful if we try to demolish all the mountains and the hills of the earth to bring the surface of the earth to one level, so shall we never succeed in the attempt to bring about uniformity in the conditions and lives of men? Therefore, our attempts should be to bring about unity in diversity and not uniformity.

For, it is impossible to bring the whole humanity to a dead level of quality either in respect of wealth or position or principles or thoughts. If we try to bring about such equality it will be done only at the expense of law and order, and hence at the expense of security and also self-preservation which is not desirable. Hence, what we must try to bring about should be equality of opportunity and not equality in all respects, which is impossible.

Now, the question arises whether the people are as yet ready to receive these ideas and follow them, in the brief time that I have been in Europe I have met several persons who think otherwise. But, if you only believe in the evolution in the conditions and ideas of men and if you

persevere in your work to bring about peace and good will, there is every reason that you will succeed, if not to-day, at least in the days to come. Those who say that wars and battles will never disappear from the earth preach a doctrine that is wholly contradictory to the history of man's evolution. Was there not a time in the remote past when men lived like animals in caves and forests, suspicious and fearful of one another? But as time went on men learned more and more the utility of unity and co-operation till they formed themselves into little families and tribes, and then built villages towns, cities nations and empires until to-day there is such an institution as the League of Nations. This thus shows that in history throughout the ages the evolution and progress of men depended on the measure in which they united and co-operation. Wars and battles must disappear if man has to proceed on his path of further progress unimpeded; and they will disappear if we only persevere in our work.

Peace is like a great house that you must build slowly laying stone on stone. Peace cannot be brought about all suddenly by a stroke of the pen, as it were. No amount of legislation, no amount of treaties and pacts, no amount of high oratory will establish peace and goodwill on earth until the whole of mankind realises the necessity of unity and cooperation in the interest of their own safety and comfort. That is why I have been suggesting throughout my speeches that peace must be built from the foundation beginning with the people—the general public, the men in the street and in the field.

SPEECH IN BELGRADE

By

Colonel Raja Jai Prithvi Bahadur Singh

[On Saturday, May 18th 1929, Col. Raja Jai Prithvi Bahadur Singh, President of Humanistic Club, Bangalore, South India, delivered a speech on 'The Humanistic Methods for the Promotion of Peace and Goodwill among Men, under the auspices of the ANGLO-JUGOSLAV CLUB, II, Pezorira ulica, Belgrade. The chair was taken by ALEXANDER YOVICIC ESQ, formerly Charge de Affairs in the Serbian Legation in London. On the platform were present the distinguished Metaphysician. DR. BRANA PETRONIJEVIC< formerly Professor of Philosophy in the University of Belgrade, and the Poet, DR. DIBE MELICIC of the Ministry of Affairs in Belgrade. The lecture was translated by DR. VLADETA POPOVIC of the University of Belgrade. A vote of thanks was proposed by J.W. WILES ESQ., General Secretary for Eastern Europe of the British and Foreign Bible Society, and unanimously carried by the large audience.]

The Chairman's Introductory Remarks.

The Chairman, Mr. Alexander Yovicic, in introducing the lecturer, Col.Rja J.P. Bahadur Singh, among other Statements quoted a few sentences of H.M. the King of S.H. which had reference to the subject matter of the evening's lecture;-

"His Majesty the king of S.H.S. Yugo-Slavia, Alexander I, when in February last he granted an interview to the special delegate of Reuter's Agency, Fergusson, said.

'We are sincere in our love of peace, and we desire to respect the agreements faithfully and to avoid every provocation. War is not only a national misfortune, but an international one. All our parties, however much divided in respect of internal questions, are of one accord with the spirit of peace which must guide our policy. Our only desire is to walk on the road of peace; and as regards internal affairs, we must so arrange them as to develop our resources and encourage Production.

This, the Chairman said was communicated to him by Prof. Kostakalichich, Secondary School Master a lecture in the School of Yoga-Slavia under the authority of the ministry of Education.

The introductory remarks of the Chairman being over, the Lecture of the evening, Col. Raja J.P. Bahadur Singh, delivered the following speech;-

RAJA J.P. BAHADUR SINGH'S SPEECH

Mr. Chairman Ladies and Gentlemen,

I have been visiting varies countries in Europe for the last two months in order to suggest as well as to learn something for the promotion of peace and goodwill among mankind. You know that humanity day by day is being divided into more and more parties, classes and communities, fighting with each other and thus bringing untold misery and distress both to them and their countries.

But, as I have been only a few days in this country, I have not been able to find out whether there are such antagonistic parties and classes here who are likely to cause misery to them and their country. But there are countries which I know of, both in the West and the East, which have got such parties, creeds and classes as are fighting with each other and causing troubles of all sorts. This is the reason why I am suggesting the building of peace in one's own country first, and then to spread it among the neighbourhood, gradually enlarging the circle till is because world-wide.

If you people of Yugo-Slavia are united, peaceful and happy, will you guide us to reach that level of mentality by showing to the rest of the world the methods by which you have been able to attain that stage of civilization? If however, your country is also in the same state of division and discord will you make an organized effort to bring about comfort and happiness by adopting such methods as are the safest to all concerned?

The Humanistic Club which I have organized in India is the result of a humble attempt on my part to bring about comfort and happiness through peace, unity and cooperation.

The methods adopted in this Club are:-

To explain to the general public in the right light the universal law of self-preservation which every living being in the world follows and observes. The first and foremost desire of man as well as the animal is to preserve his life. All other desires are secondary to this. Now, there are persons who say that self-preservation is the law of the animal level. Among men, they say, the

law of life must be self-sacrifice and not self-preservation. But here I do not care to dispute if self-sacrifice is a higher principle of life than self-preservation; but this is certain that throughout the age's self-preservation and not self-sacrifice has been the impetus to all man's progress and civilization. It was because of this desire to preserve his life that man built houses to shield himself from the cold and rain; it was because of his desire for self-preservation that man tilled the ground and sowed the seed; it was again because of this desire that man thought out and invested all his inventions. Thus, it is the need for self-preservation that has led man slowly onward from the primitive stages of barbarism through the stages of increasing safety and security on to the days of modern civilization. Self-sacrifice may be a higher principle of life, but it is essentially a principle of saints and sages who know when and how to sacrifice their lives for the benefit of others. Suicide committed by average man is not to be counted as self-sacrifice.

Now, having established that the desire for self-preservation is at the bottom of all the bustle and strife and struggle that we see around us, we come to the question, 'What are the best methods to be employed are cunning, force and brutality. The weaker employ cunning and guile to preserve their lives, while the stronger make use of their strength and ferocity for the same end.

Now, the question arise.—has not man who is a higher being than the animal and who is endowed with the capacity of reason and deliberation evolved through long ages some better and more effective means for self-preservation than mere cunning or force? And the answer that I for one would give to this question am that he has evolved are unity and co-operation. Through the use of the deliberative capacity men have learnt that, through unity and co-operation, they can preserve their lives more easily than through the use of cunning or brutality, If man had not learnt this in the very beginning, all the progress that he has made would never have been made, and he himself would have been extinct long ago like other animals which are extinct.

Man of course, knows this and also the unity of co-operation; for, he knows that he cannot solely depend upon himself either for the production of food he has to eat for the preservation of his life, or for the cloths he has to wear to cover himself from shame and cold, or again for the construction of the house he has to live in to protect himself from rain and sun. Thus, among men there is this mutual dependence for the preservation of life, whereas among the animals, except the very young, each depends upon itself to preserve and maintain its life. It is with the object of keeping this mutual dependence and co-operation in tact that man has made all rules and regulations, and laws and religions. It is again on this inter-dependence of men that the great structure of society, ethics and morality has its foundation. But man often forgets this necessity his life, the result begging war and strife, division and discord.

It we therefore with the object of reminding people in the their play, in their recreation, and even in their light-heartedness the duty of a man as man and the utility of peace, co-operation and unity, and the necessity for mutual dependence for the preservation of life, that the Humanistic Club was started in India. And, as time and human invention have bridged the distance between far-off countries, we can count upon only establish connections with it for the exchange of ideas for the common interest and benefit of humanity. It is only by linking together different peoples and countries in a chain of mutual sympathy and understanding that we shall be able to promote peace and goodwill among mankind. You will agree with me when I say that to attempt to bring about peaceful and law-abiding attitude is neither a sin nor a crime. I therefore

request such interested persons of every country as may agree with my views to make some sorts of arrangements to facilitate the exchange of views with different countries for finding our methods for presenting this Humanistic Idea of peace, unity and co-operation to the general public as often and as persistently as possible. I am aware that there is nothing new in this idea of unity, goodwill and co-operation/ it has been taught in every religion. By every before, it requires out- telling and re-emphasizing. The last Great War has left not only Europe but the whole world in a state of great insecurity not only as regards the political affairs of different countries, but also the social and religious affairs. It is a little close; but still its after-effects have not by any means disappeared. As a result of the war to-day there is to be found everywhere discontent and division in the political sphere, in the social sphere and in the sphere of religion. The unfortunate result of all this is that men are being divided everyday more and more among themselves. Therefore, to-day, the gospel of unity and co-operation requires to be preached in the ears of men louder and more persistently than ever before.

But, now comes the question whether the people are ready to accept this idea of unity and co-operation. Several persons whom I met during my travel in Europe told me that in this age the people are very materialistic and will not accept what is not especially calculated to further material interests. To this I would say that the ideals of unity and co-operation are not like some religious doctrines which only the eye of faith can see having no scientific proof- such doctrines for instance as preach the existence of Hell and Heaven.

The ideals of self-preservation, unity and co-operation for which the Humanistic Club stands are self-evident, requiring no outside proof whatever. For no one, if asked whether he would like to live or not, would reply in the negative. For, again, if anyone were asked if he would not like to make his life comfortable and happy would say that he would not, so, the first doctrine of the Club, namely, the doctrine of Self-Preservation, stands unquestioned.

Now, when we come to the second doctrine, the doctrine of peace, goodwill and co-operation as the best means for self-preservation, certainly, there cannot be two answers. Or, in other words, if we consider the question whether man can live better and more comfortably under conditions of peace, unity and goodwill or under conditions of war, division and discord, here again I say there cannot be two answers. The atmosphere of peace and goodwill is certainly more favorable to the maintenance of life than the atmosphere of wars and battles.

Almost every country of the world accepted the necessity of such an institution as the League of Nation for the promotion of inter-national peace; So, it is evident that all want peace; but unless every country makes an effort to unite the hearts of the people by promoting inter-class and inter-party harmony, we shall be leaving the League of Nations to construct its castle of peace in the air without foundation.

If we want peace, if we want safety, comfort and happiness, we have to cultivate the minds of the people at large inculcating the fundamental principle of the oneness of humanity and the necessity of living in unity and friendliness among themselves.

CONCLUSION

After the Raja's Speech, Mr. J. W. WILEES, M.A., a Life-Member of Christ's College, Cambridge, England, said:-

"We ought, I think, very heartily to thank the lecturer of this evening for coming into our midst, in order to make such an appeal. The lecturer has shown us that the deepest intuitions of the human heart in regard to the life of spiritual harmony and true brotherhood are not like some blind and fanatical faith—which may do evil things and spread hatred in the name of god—but are a true light that corresponds to, and is indeed supported by, the highest reason. This is indeed a great message, and one which is badly needed in this hour of human history.

"If I understand the lecturer aright, he has challenged each one of us to ask ourselves, 'Are my deepest intuitions in regard to the real and eternal beauty of the unselfish and fraternal life only a mere delusion, after all? Every one of us here present should answer that his deepest intuitions are a delusion is really blowing out his own light. If he says in his own heart, 'What the League has said is just a beautiful Utopia, nice to listen to, but quite impossible in daily life' - such a man, I say, is really going back to the life of the jungle, and making it harder for every other man to guide his life by principles of co-operation and fellowship. And yet we know in our hearts all the while that the greatest things in civic and in national life have been accomplished by great positive principles and not by negative attitudes. Nothing could have been cooler and calmer than the statements of our visitor this evening: he has appealed not to a blinded and prejudiced reason, but to that higher reason which affirms our deepest and noblest intuitions. Of course, we may all deny or repudiate, this appeal; but if we deny such things as these, we know too well that we are helping to make more possible a second Great War! During the war, we spoke of "the War that was to end War". I suppose that our Visitor would agree that there is just as much sense in this philosophy as in knocking a man down and flacking his eye in the expectation that for ever afterwards he will be your dearest friend!

Following Mr. Wiles, Prof. KATAKULICHICH remarked,

The Indians have been inspired by the idea of peace from time immemorial. The teachings of Buddha spread in Tibet, Mongolia and Bhutan. Particularly, the Dalai Lama and his order of monks willingly accepted the peace-loving teachings. Hence, in the countries mentioned above there were not many wars. The Code of Manu prescribed the attitude of man to his enemies. In the poem, the Bhagavat Purana, there are found passages expressive of love of peace. From these instances, one learns that Indians have been most advanced as peace-loving people.

I am very much pleased with the fact that a son of India comes to Europe to remind her of the necessity of cultivating peace and friendly relations among different men. I am very much struck by the suggestion that one should work for unity and co-operation in one's own country as the best means of promoting inter-national peace. Such a message is praise-worthy, and every body in the audience have welcomed it with joy.

SPEECH IN BUCHAREST—ROMANIA

By

Col. Raja Jai Prithvi Bahadur Singh.

On May 23rd, 1929, Col. Raja J.P. Bahadur Singh delivered a speech in BUCHAREST on "The Humanistic Method of Promoting Peace." The lecture took place in FEMME CASSE; and the lecturer was introduced to the audience by the Secretary of the Women's Association, on behalf of its President, Princess Kanta Kusino, who was called away on an urgent business. The speech was interpreted into the Rumanian language by an interpreter deputed by the Rumanian Foreign Office.

Ladies and Gentlemen,

You know how difficult it is to understand each other if we do not know each other's language. It becomes still more difficult when the language spoken is foreign to the parties, the speaker and the audience, as is the case today. I am, however, attempting to convey my ideas to the best of my ability in English the translation of which will be read out to you in your own language. Though it is possible that I may not be able to carry any conviction to your mind in this way, I hope the audience of this evening will take what I say as an innocent desire on my part to fulfill my duty to humanity.

Frightened with the fighting spirit with which almost all the parties, classes, creeds, and communities of all countries are being animated, I have hastened to Europe to search for some means whereby we can extinguish this fire of fighting spirit in all these countries.

I have been travelling from country to country and making some suggesting of my own in order to draw better and mote practical suggestions from other people; but so far no such suggestions have been forthcoming, though several persons have passed their opinions to various effects.

1. Some say that there can be no real peace until and unless hunger and starvation disappear from the world. They say that they can see no good in trying to preach peace and goodwill to the hungry and starving people.
2. Some others there are who have told me that if there is to be lasting peace at all on earth, it is first of all necessary that people of position and rank should surrender their all and reduce themselves to the level of the average men, for in their opinion, no peace is possible unless there is equality among all men.
3. There are other people who say that the powerful and the victorious nations should give up their attitude of demanding things to be done to their liking.
4. There are others who declare that, unless the defeated countries give up all sense of revenge and ill-will, there can be no peace.
5. There are some other persons who doubt the possibility of peace; for, the spirit of fighting, they say, is deep down in the human nature, and men have always been fighting and will always fight.

All these remarks, I am aware, have some truth in them if looked at from the particular points of view of those who made them. In mentioning them here it is not my object to say anything in reply or in refutation. I mention them here only to show as to what some people of Europe think about this idea of peace and goodwill. But I will say this much that people who

made these remarks would not have been so pessimistic if only they were to consider that, through long centuries, men have become sufficiently civilized and enlightened to know some better and more human methods than violence and brute-force for settling disputes or coming to an agreement. Hitherto, men have generally resorted to violence and war as means of settling disputes or redressing wrongs or obtaining justice; but, we have learnt to thousands of lessons in the past that war is a very bad means of adjusting disputes, if it is a means at all. We know or ought to know that we have at our disposal methods which are far less animalistic and at the same time far more effective.

When some people rise and say that, in order that there be peace in the world, there must be no hunger or starvation, or that there must be no inequality among men either in wealth, position or rank, I suspect them to think that what they want to do is to make of this earth a heaven more or less where there will be no suffering, no injustice, no starvation and no unhappiness. Suffering and unhappiness there will always be to a certain extent, though I am one of those who think that, as time goes on and the knowledge of man increases in measure, we shall be able to alleviate, if not eradicate, much of our sufferings.

Now, coming to the question that there must be equality among men both in wealth and rank; I am of opinion that such equality is impossible. For instance, if you pick a dozen beggars from the street and give to each of them an equal amount of money, at the end of a week you will find that some of the dozen men have lost or spent all their money; others have preserved their money in tact, while a few have doubled their amounts. Thus you see that such equality is not lasting. There is nowhere perfect equality; and even if you succeeded in bringing all men to one level in wealth and position, still there will be inequality in many other respects; for instance, some people will always be clever and some stupid, some strong and some weak.

But, if by Equality is meant Equality of opportunity, I think that such equality is not only possible but necessary in order that there is peace.

If we go to satisfy each and every people possessing these different ideas, we shall be able only to succeed in satisfying one party at the cost of others.

In fact we go to, neither a social worker nor even such an organization as the League of Nations can give satisfaction to any of these parties without offending or jeopardising the interest of the other party; nor can the parties themselves achieve their end by force and aggressiveness.

Now, the question may arise "Why cannot such an organization as the League of Nations relieve the suffering of a hunger-stricken region without jeopardising the interest of any other body? The answer to this interest of any other case of one person can relieve the suffering; but if it is a case of a whole country stricken with famine, then even the League of Nations cannot do anything to relieve the suffering, unless it is actively and willingly supported by the different countries. And even in such a case where the government of a country is liberal enough to give a large sum of money to another country in distress, the people will still be discontent and will grumble, saying that while their own conditions are not quote well off their government gives away large sums of money to another country.

Now, as the for those who say the spirit of fighting is embedded in human nature and that men have always been fighting and will always fight, I would say that they pay very little respect

to man as a thinking and reasoning being and even less to the progress and civilization of many centuries, if they mean that at the smallest provocation men will always fly at each other's throats', just like animals which are devoid of reason and deliberation.

Many many centuries ago, men lived in caves and forests, suspecting and fearing one another like animals. But, as time went on and as men began to use their deliberative capacity, they learnt more and more the necessity for unity and co-operation in order to preserve their lives with comfort and sense of security. Thus, to-day we have the great institutions of security-family, home, country, nation-which have all for their foundation this great "Law of Mutual Dependence to live without the co-operation of others. None of us can depend upon ourselves either for the food we eat, or the cloths we wear pr the houses we live in. Thus, the whole fabric of human life is everywhere woven and inter-woven with mutual dependence and co-operation. I it is this co-operation and inter-dependence that differentiates the human life from the life of the animal. So, those who say that 'men will always fight is wholly contradictory to the history of man's evolution which demonstrates clearly that the progress of human civilization through the ages depended on the measure in which men united and co-operated with one another.

Though, thus it can be shown that the history of man's progress and civilization is the history of growing co-operation and unity, still there have slipped back into the old animalistic tendency of war and violence, the consequences always being run in, misery and desolation.

The last World War was one such great slip-back perhaps the greatest slip-back in the history of man. As a result of this war there is felt everywhere to-day, both in the East and in the West, tremendous discontent and unrest which are daily manifesting themselves in the shape of party-spirit, class-hatred, religious and racial animosity. One can clearly see what will be the end of this tremendous discontent and unrest, division and discord. To-day, therefore, more than ever before, men require to be reminded of the great 'Doctrine of Unity, Goodwill and Co-operation' in the interest of their own safety, comfort and happiness.

It was therefore with this object of inculcating in the minds of the general public the Principles of unity and Co-operation and of telling them that, in as much as they want to preserve their lives with comfort and peaceful and law-abiding, that I started " The Humanistic Club".

What the League of Nations is trying to do among nations and countries, the Humanistic Club endeavours to do among such smaller units as classes, creeds, communities and parties. If the league tries to bind the different governments together in order to make it impossible for them to fight with one another, the Humanistic Club tries to bring about cooperation and unity between the several contending parties, creeds and communities, and make them realise that through goodwill and cooperation they can achieve their ends better than through fighting and violent demonstrations.

The methods that I propose to adopt in imparting these ideas of peace and goodwill to the general public is to establish some such institution as the Humanistic Club in as many places of every country as possible, where people of all creeds, classes and ranks can meet together and exchange ideas with one another on matters tending to their common interest and benefit. The first step for mutual goodwill, in my opinion, is mutual understanding. And I do not know of any better way of promoting mutual understanding than through the agency of such an institution as a club where people meet together for social intercourse and recreation. Hundreds of religions and

doctrines and dogmas have been tried before with the object of making men peaceful and law-abiding; but we see that they not been successful, nor have such coercive methods as laws and penal codes been successful. So, it remains for a social body like a club to effect what both religion and law have failed to bring about, viz better understanding among people of different parties, classes and countries. For, unless the several parties, classes and creeds are made to meet on a level of understanding and sympathy and give up their mutual distrust, suspicion, fear and hatred, I do not see how the different nations can live in amity and peace. For, I humbly submit that inter-national peace follows and not precedes inter-communal, inter-class and inter-party peaces. How can nations be at peace, if the many parties, classes and creeds that go to make up each nation are not at peace? That is why, throughout my speeches, I have been suggesting that peace must be built from the foundation, beginning with the masses, the general public of every country. And this can be done only by making the different parties and classes realize the great fact that they must put the common interests of humanity before and above their particular party or class interestes. For, every man is a human being first and foremost, only next a Capitalist, a Christian or a Jew.

SPEECH IN WARSAW—POLAND

By

Col. Raja Jai Prithvi Bahadur Singh

[On the 3rd of June, 1929, Colonel Raja J.P.Bahadur Singh spoke in WARSAW, explaining the necessity for peace, the present day tendencies in Europe towards peace, and the aims and the methods of operation of the Humanistic Club which he organized in India for promoting peace. The lectures took place under the auspices of The Intellectual Union in KARMENICA DUKE, S MANSION. Professor LIEBINSKI took the chair, and an interpreter deputed by the Polish Foreign Office translated the speech into the Polish language.]

Mr. Chairman, Ladies and Gentlemen,

The other day when going round the city, I came upon a statue of a great Polishman, Copernicus, who was the first to say that 'the Earth is round.' The people must have said in those days that he was mad or foolish; but truth is truth and to-day every child knows that 'the Earth is round.' So, I wondered within myself if it could be a Pole again who would be the first to say that the mentality of mankind can be raised to that level of civilization when every man understands his fellow-man and can realize the utility and necessity of unity, cooperation and goodwill, despite the inevitable differences of class, creed, rank, country or nationality. I have found some sympathizers in every country I visited, and in most places promises to work for my ideals have also been made. In Geneva where I began my work, they have opened a Humanistic Club. Corresponding offices have been opened in all the other cities of Europe I have visited. But I have not yet found a person of means who would work with head and heart for the establishment of peace and goodwill on earth.

I have no doubt found pacifist organizations in every country; but they are without means or foundation. There is, course, the League of Nations: but the authority of such a highly-placed organization cannot reach the hearts of the general public—the men in the street and in the field who after all constitute the bulk of the population in every country. Mutual suspicion, fear and

hatred have been the result of the Great War; and these are more between the several parties, classes and creeds than between nations themselves. Violent demonstrations between these antagonistic parties and classes are almost every day occurrences somewhere or other. These happenings are sufficient to cause distress, misery and even death to many. Troubled with such questions from day to day, I thought of searching for some ways and means whereby we may be able to alleviate these sufferings by promoting better understanding between people of different classes, creeds, parties and countries.

In the west, you have made great progress in science and invention, especially during the last few decades. As a result of these inventions and discoveries we are today able to reach the farthest end of the earth in a few weeks and get the news of the remotest country in a few minutes.

On the other hand, we in the East, through long ages of contemplation and meditation, have attained to greater heights of knowledge in the sphere of Philosophy and Spirituality. But, however this may be, whatever Philosophy and Ethics we might have evolved and whatever scientific inventions you might have made, no one can deny or question such facts as 'the Sun rises in the East'. In a similar way, no one can deny that all of us, whether of the East or of the West. Whether of this country or that want to live and make our lives as comfortable and happy as we can.

Now, the question to be considered is 'What are the methods for the preservation of life and the attainment of comfort and happiness which we all want? As far as I know, there are only two methods; - the first, by doing away with everybody that stands in your way; the second by persuading such people as stand in your way to unite and co-operate with you for the mutual preservation of life and the attainment of comfort and happiness. In other words, one is by force and aggressiveness, the other by unity and co-operation. But, we see that the former methods are mainly adopted by animals, while men, being endowed with the capacity of reason and deliberation which is denied to animals, generally adopt the latter methods.

Now, the cause of all mischief, misery and distress is when man forgets his superiority over the animal, sinks to the level of the beast, and employs force and aggression for the preservation of his life. The animal employs force and brutality, because it has not the capacity of reason and deliberation; but men, possessing this faculty, have learnt through long centuries of progress and enlightenment that with mutual co-operation and goodwill they can preserve their lives more easily and comfortably than through the use of mutual aggressiveness. As a result of this knowledge there is found greater unity and co-operation among men than among the animals. Among the animals, each lives by itself, independent of the co-operation or assistance of others, whereas among human beings each has to depend on the co-operation of others for the very preservation of life. Whether for the food he has to wear to protect himself from cold, or for the house he has to live in to shield himself from sun and rain, each man has to depend on the co-operation of his fellow-men. But people very often forget this Law of Dependence and Interdependence, the result being war and strife, division and discord.

It was therefore with the purpose of reminding the people of every country that the law of life is mutual dependence and co-operation and not mutual hatred and fear, and that in the atmosphere of unity and co-operation men can live more happily than in an atmosphere of

constraint ill-will, jealousy, fear and discord, that I started the Humanistic Club in India. But, as such an object cannot be realized by one man's efforts or by limiting one's activities to one country only; I came over to Europe, carrying an entreaty to the people of every country to co-operation with me in my mission.

During the two or three months that I have been in Europe, I have visited several countries, lecturing in Geneva, Berlin, Prague, Vienna, Budapest, Belgrade, and to day here in Warsaw. Naturally, I have had opportunities for coming into contact with several persons and organizations working with a similar aim. In travelling thus from country to country, it has been my object not only to give expression to my ideas about the promotion of peace and goodwill, but also to learn what other people have thought out in this line. So far I have not been able to come upon any practical and constructive suggestions of value. But, several persons have passed their opinions on the question of lasting peace and its possibility. I have met a number of people who said that, until and unless all inequality between man and man both in wealth and position disappears, there can be no lasting peace and goodwill on earth. They say that peace and goodwill can exist only where there is friendship; and, for friendship, the first condition is equality. So, in their opinion, unless all differences of rank and wealth are abolished, the realization of peace and goodwill is impossible.

There are some others who declare that, in order that there is peace, there must be no hunger and starvation, while there are others who do not believe in the possibility of peace at all. Man is a fighting animal, they say; he has always been fighting and will always fight.

Coming to the question whether equality in wealth and status is necessary for the existence of peace, I think that such equality is impossible. If today you stored all the wealth of the world in a heap and distributed it among the people of the world in equal measure, after the lapse of some time you will find that conditions have gone back to the old state, and that some are poor, some are rich, while a few are almost starving. Though today we did away with all differences of rank and status, the same condition will not prevail for ever. Some who are stronger will assert their authority, while those who are weaker will obey that authority. In as much as people are not equal in their intellectual capacities, there can be no equality in position or wealth; for, the acquisition of wealth or the maintenance of authority depends on the character and quality of the brain; and as there is no equality of the brain; and, as there is no equality in this, there can be no equality in the other.

So, lasting equality either in respect of wealth or position is impossible. But there is a certain equality which is not only possible, but essentially necessary for the establishment of peace; and this is EQUALITY OF OPPORTUNITY. If all men, irrespective of wealth, position, class, country or creed, are allowed equal opportunities, it will certainly be laying the foundation-stone for the structure of universal peace and goodwill.

As regards the question that there should be no hunger and starvation, any sensible man would certainly agree with the point and try to relieve this suffering for mankind. It is also one of the aims of the Humanistic Club; but till it gets full support from various countries, it is premature for me to say that we are for relieving this suffering or that suffering. At the same time, the hunger-stricken will be ill-advised if we say to them that the only remedy for their suffering is the use of violence or brutality.

Now, coming to the point that man has always been a fighting animal and those wars and battles will never disappear, I answer that those who say this preach a pessimistic doctrine that is contradictory to the history of human evolution. Was there not a time in the remote past when men lived like animals suspecting and fearing one another? But, as time went on, men learnt more and more the utility of unity and cooperation. At first, they formed themselves into families, then into tribes; then they built villages, then towns and cities, and then founded nations and empires. Thus, throughout the ages the story of man's evolution is simply the story of growing cooperation and unity.

But, the last Great War has completely changed the mentality of the people of the world. Though each party, class, creed or country professes its desire and willingness for peace, each of them has some complaint or other to make against some other party, class, creed or country. So, I found both in the east and in the west that no country is free from suspicion, fear and hatred which are the chief causes for all the troubles, beginning from individual quarrels to national wars. Therefore as an antidote to help people to get rid of this suspicion, fear and hatred, the Humanistic Club was organized by me; and I have been suggesting everywhere to make similar attempts by organizing institutions to remind men of the state of civilization they have attained and the duty of each man as a human being as distinct from the animal.

I spent a very interesting and instructive morning the other day visiting some of your charitable and benevolent institutions. I saw the orphanage where they take care of the homeless and fatherless children, the workhouse for the old and disabled artisans and workmen, and the health office for a certain district of the city. The very good and benevolent work in all these organizations impressed me greatly. Most of the European countries have similar very well-conducted organizations doing humanitarian and charitable work. But the humanistic idea that I advocate, though they include this charitable aspect also, do not end there.

The Humanistic Club aspires to collect all that is good for every aspect of human life from every country, from every religion, from every source, and to spread the same through its members as far and wide as possible. If you feel interested, you can help the institution with your useful suggestions for the common benefit of mankind.

I have been suggesting making this attempt in every country to unite the people of different classes, parties and ranks. When a country or nation is thus consolidated, then work among its neighbouring countries gradually enlarges the circle of goodwill till it becomes world-wide. The question of disarming the nations may be then appropriately broached when people will have learnt the necessity for peace, unity and cooperation in the interest of their own safety, comfort and happiness. But, it is high time that an organized effort were made to inculcate these ideas of peace and goodwill in the minds of the general public of every country.

MESSAGE TO RUSSIA.

While in WARSAW, Colonel Raja J.P. Bahadur Singh learnt that his application of an earlier date from Berlin requesting for Permission to enter Russia was not Sanctioned by the all-Russia Central Soviet Government in Moscow. Thereupon, the Raja sent a MESSAGE to the people of RUSSIA, detailing the ideals of the Humanistic Club which he founded, the purpose for which he was touring in Europe, the present-day mentality and conditions of the public, and his own conceptions and methods—which he calls Humanistic—for promoting Peace and

goodwill, not only against suspicion and hatred between the several nations, but also against bickerings, quarrels and fighting's among the several parties, classes and creeds within each nation.

This message of his to the Russians, the Raja forwarded through His Excellency, Dimitri Bugomolow, and Minister Plenipotencier of the all Russia Soviet Republic in Warsaw. In this connection, he wrote a letter to that official dignitary also.

Both the letter and the message are reproduced in the following pages.

The Letter to the Russian Plenipotencier in Warsaw.

Hotel Europyski, Warsaw, 3rd June 1929.

From: Raja Jai Prithvi Bahadur Singh, President of the Humanistic Club, Bangalore, India

To,

His Excellency Dimitri Bogomolow,

Minister Plenipotencier of the All-Russia Soviet Republic, Warsaw.

Your Excellency,

I am touring the whole of Europe on my pacifist lecture tour and I wanted to visit Moscow also and requested for permission to that effect of the Soviet Government at Moscow, which your Excellency represents. But, to my sorrow, permission has been refused. I believe I shall be failing in my duty towards humanity for which I have dedicated my life if I do not give some sort of message of peace and goodwill to that vast country of Russia. Therefore, I am submitting this message, with the best of my good wishes for peace and prosperity, to the people of Russia through your Excellency for its kind transmission.

I remain, Yours faithfully, Raja J.P. Bahadur Singh.

The Message to the Russians.

Citizens of the All-Russia Soviet Republic,

I asked for the permission of the Soviet Government to allow me to visit Moscow, in order to express my views on the problem of peace and to learn from that country the methods of working for the peace, prosperity and comfort of the working classes whose cause they profess to champion. But I am surprised to find that the privilege to these has been denied to me. So, I think there must be some misunderstanding somewhere. It might be that the title Raja (Prince) which I hold has gone against the Soviet principles, which, as I am given to understand, tolerates no inequalities between man and man whether in wealth or status. But, the designation is only a matter of the past, and I am not even rich as people seem to think. In fact, I may even say that I am steadily working my way up to poverty by spending what little I have on my mission of peace and goodwill. The reason of my asking for permission for a visit to Soviet Russia is that I am under the impression that the Soviet government and people believe in the equality of men. They may as well believe in the fundamental oneness of humanity, despite such minor differences as class, party, creed or country If is for the interests of this humanity as a whole that

I have been working, and am always ready to co-operate with anybody who is working for the same end. I believe that I may fail in my duty to humanity, if I do not give any message to that vast country, Russia.

Though I believe in the 'principle of the fundamental oneness of humanity' and cannot see why one man must be taken as master and another as slave, at the same time I admit the necessity for some rules and regulations whereby men must live and work, as against the animals which have no rules and regulations to live by. For, if men like animals fight for everything they want, for instance, for the hand of a pretty girl, or for a good piece of bread, or for a decent looking piece of cloth, humanity would soon get extinct. If facilities for equality of opportunity are allowed, I for one will be ready to recognize the authority of anybody for the up keep of a constitution which a group of human beings require for their own safety and security.

I recognize that the first principle of life, whether of animal or of man, is the desire for self-preservation. It is because of this desire for self-preservation that we see all stress, strife and struggle going on around us. It is only because of its desire to live that every living being is impelled to move and work. Thus, the central pivot on which all the desires, actions and thoughts of man turn is this desire for self-preservation. And I will say this much here, that it is the desire for self-preservation and not self-sacrifice that has made man what he is to-day leading him slowly from the primitive stages of barbarism and savagery to the modern days of culture and civilization. It was the desire for safety, both from the fury of the elements of nature and from the big, cruel and ferocious animals, that impelled men to build houses, and it was again the desire for greater security and safety that made them to form themselves into tribes and bands, and thus bring about the greater structure of human society.

Thus, the desire for self-preservation is universal. It is the central motive of action in all sentient life, whether in man, animal, plants or in any other living being. So, the question that remains is "What are the methods that man ought to employ for self-preservation as against the methods employed by other sentient lives? Restricting ourselves to the animals which come next in order of man, we see that the methods employed by them for the preservation of life are cunning, force and aggressiveness. The weaker and smaller animals employ cunningness to preserve their lives, while the stronger and strength for the same end Now, we have to consider if man who claim to have reached the highest link in the chain of Evolution, being possesses, has evolved some methods which are less animal-like and at the same time far more effective than either cunningness or aggressiveness. And the answer that will suggest itself to us is that he certainly has. And the methods that he has evolved are in my opinion, unity, goodwill and co-operation.

Let me explain this at a little length. In the beginning, men were like animals, living and moving, each by him, suspecting and fearing one another. There were no tribes, no families, and no houses. Men then lived in caves and forests, and history tells us that they even used to kill and eat one another, just as animals do. But, man was different from the animals in this respect. He had the facility of reason and thought, however untrained and crude, which animals have not. So, as the primitive men began to develop and excise slowly this facility more and more, it came to them gradually with greater clearness at every step that, with unity and mutual co-operation alone, they could preserve their lives more easily and with greater sense of security than through

mutual distrust, suspicion and ill-will. It was this discovery by man long ages ago which has helped him to form such institutions as families, homes, countries, nations, and so forth.

Thus, we see that the methods employed by man for self-preservation are distinct from those of animals: unity and co-operation. But this does not mean that on innumerable occasions man has not sunk to the level of the animal and has not used force and brutality instead of goodwill and co-operation. Even as recently as only a decade ago, man was engaged in one of the most cruel and deadliest of wars which ended, both to the victors and the vanquished, in misery, distress and loss of hundreds of thousands of human lives. As a result of the last war there is found everywhere, both in the East and in the West, discontent, unrest and unrest, men into innumerable parties and classes. Therefore, to-day more than ever before, men require to be united in co-operation.

If people were to take the correct view of their respective positions—inspired by such inevitable differences as class, creed, rank, country or nationality—all men could live and work together in peace and goodwill. I say inevitable differences, because I think that to reduce the whole of humanity to one level is beyond doubt impossible. For, in what respect can we equalize the people of the world? For instance, take the example of wealth. If you divide among the inhabitants of a certain village a certain amount of money equally and if you examine after a few weeks, you will find that unequal amounts of money are left in the hands of each of some of the villagers, while some have little or no money left. Now, let us take the example of equality in position and rank. Supposing in a certain country we did away with all differences of position and rank, by abolishing in law counts and all other institutions of law and order, we shall soon find that either that country has gone back to the old conditions of barbarism and savagery, or some persons have established their authority, and the rest of the people are reduced to a state of utter slavery. Let us take one more instance as to what will happen if we try to bring the whole of humanity into one way of thinking. We shall find that this is also impossible, as no two persons ever think alike. Therefore, the attempt to bring all humanity to adopt one religion, one custom or one principle of any kind is out of question. The natural and best course therefore that lies before us, in my opinion, is to recognize the fundamental oneness of humanity with complete liberty, guided by right authority, without injuring or going against the interests of the other members. Because the attempt on one's part to live or to benefit oneself at the cost of another will result in the violation of the liberty of those against whom such an attempt is directed. It will not only be checked and opposed by the other party, but it is likely to recoil with loss and injury on one's own self.

After the preservation of life, the next important thing for a man is to make that life comfortable and happy. Let us now consider the question of bringing comfort and happiness to mankind. What is comfort first of all? If a man has enough food to satisfy his hunger, enough cloths to wear and a house to live in, he can be said to lead a fairly comfortable life. But, for none of these men can solely depend upon him. To get one's food alone, from the time of preparing the food, one requires the co-operation of others. And, again to get one's clothing from the time of cultivating the cloth, one requires the co-operation of others. In constructing a house, one requires the labor of several classes of people. But this inter-dependence and co-operation can only exist if you are friendly and peaceful with those whose service you require. Hence, to make your life comfortable you require peace and co-operation.

Now, we have to consider what happiness is and how it can be attained? Happiness is that condition of life where there is no anxiety and sorrow. Now, in order to attain happiness, it is necessary to find out ways and means to find out the origin of this sorrow and anxiety, you will ultimately trace it to your own mind and say, "It is our own mind which is the source of all anxiety and sorrow". But, I have not come here to teach you Hindu Philosophy, though I think it will not be too deep and difficult for any one to understand that, the less the ill-will and hatred you display, the less is the chance for your anxiety and sorrows. In other words, under conditions of friendliness and peace, you can move about with greater security and happiness than under conditions of ill-will and discord. Thus, peace, unity and co-operation are necessary for one's comfort and happiness also.

It was with the object of spreading among the general public of every country, firstly the principle of the preservation of life, and secondly the principle of attaining comfort and happiness through unity, goodwill and co-operation,-and to promote peace and goodwill among the several contending parties, classes creeds and so on, I started the Humanistic Club in India. It is for the purpose of spreading these ideas, as also to know what other people in Europe have through out in this fine line, that I have come over to Europe and am going about from country to country.

During my travels in Europe, I have found that Soviet Russia is more or less isolated. People go to meet it ten paces at some acts, and go back twenty paces at some other acts. For instance, when Minister Maxim Lithvinoff and his colleague wholesale disarmament during the Preparatory Meeting for Disarmament in Geneva last April, it made some peace-loving people rush on to the side of the Soviet. But, when they saw such occurrences like those on the first of May in Berlin and elsewhere causing injury, arrest and loss of several lives, people naturally went twenty paces back. The Central Soviet Body, or the Government and the Soviet Principles, may not have anything to do with such acts of violence. But, unless an organized attempt is made to prevent the followers of the Soviet Principles from taking part in such violent demonstrations by intimidation or direct attack, other countries and peoples will not cease suspecting and hating the Soviet ideas.

I am not suggesting this as an agent of any party, class, creed or country, but am telling it frankly as one man to another man. If you want justice and equality, if you want safety and security, if you want comfort and happiness, if you want that your ideas should get popularity in the world, the surest way to get all these is through the practice of goodwill and co-operation.

The Humanistic Methods or Methods to be employed by man as a human being in bringing about peace and goodwill on earth is to remind man of his duty as Man and to explain to him the utility of unity and co-operation, avoiding all such actions as are likely to cause separation, isolation, division and discord.

Though denied the privilege of delivering them personally, I beg to submit these few words of my message to the people of Russia with all good wishes for their peace, prosperity and happiness.

SECOND BERLIN SPEECH.

On the 7th June 1929, Colonel Raja Jai Prithvi Bahadur Singh, President of the Humanistic Club, delivered his SECOND SPEECH IN BERLIN. The lecture took place in HOTEL ESPLANDE. Under the Auspices of the LEAGUE OF MEERA MUNDAM. The chair was taken by GRAFF BEDANDROFF—the League's President, while the Raja's speech was translated into German by a Professor the University of Berlin. The following is the full text of the Raja's speech.

Ladies and Gentlemen,

It is a little over a month since last I spoke in Berlin on the question of peace and goodwill among men. During this period of a month and odd days, I visited various countries in the Eastern and Middle Europe, lecturing everywhere on the same subject of peace and goodwill.

Though my ignorance of the European languages stood in my way of studying the conditions of the average men at close quarters, and though the time I spent in each country was very limited, I think I have gathered sufficient information on which to form my opinion on the problem of European peace. But, I am sorry to say that peace-prospects are not as bright and promising as I hoped they would be, particularly considering that all the six countries I visited suffered more or less from the Great War, though some of them emerged with the so-called victory.

My visits to the various European countries have hitherto been successful only to impress on me the one idea that all the nations of Europe without exception are to-day living in an atmosphere of mutual distrust, suspicion and jealousy. Wherever I went, I found that one country suspected and feared another country. The apparent peace that exists at present among the nations of Europe seems to me only a matter of the surface like the ashes on burning embers. Deep down at the heart of every country, there is found unrest, discontent and suspicion.

Thus, my travels in Europe have only impressed on me how difficult, at the same time how important and necessary, is the task of promoting peace and goodwill that I, among many other pacifists, have undertaken for the safety and welfare of humanity at large. For, no sensible person will deny that the world to-day is not in a position to risk another great war. The last war was disastrous enough; but a future war, (God forbid that there should be one), will be even more destructive and disastrous in its results.

And when you think of it, how disastrous is war! How degrading for man who claimed to be the highest product, whether of god or of nature or what you will, to descend to the level of the irrational animal and cut the throats of his fellow-men. Are men supplied with the capacity of reason and deliberation only that with it they might invent instruments of destruction, instruments of mutual extermination?

During my travels I have come across several peace-loving people in every country. All these persons very enthusiastically received my suggestions, and that they were ready to do anything for the establishment of peace and goodwill on earth. But, some of them said to me that, in order there should be peace, there should be no soldiers at all in any country. Some other people said that the only way of bringing about peace was by abolishing all differences of rank and position between man and man. Some others said that if there is to be peace there must be no hunger and starvation. Some others said that if there is to be peace at all there should be justice

and equity. After my lecture in Warsaw, a certain man came to me and said that we could not prevent people from fighting; the only thing that we peace-loving people could do was to rush between two parties who are about to fight and get ourselves killed before any one of either side gets killed. There are, on the other hand, a large number of people who say that men will never cease to fight.

But, I do not see any reason why we must be pessimistic in this matter. Less than half a century ago people would have laughed at the idea of flying machines, of hearing people talk from one hemi-sphere of the earth to the other. But, a few men worked for these inventions, laboriously and persistently: and at last they came out successful, with the result that these things which were once thought to be impossible are now common-place realities. If a few people in the same way work for the promotion of peace and goodwill among the different people of the earth, I do not see any reason why they should not succeed.

I admit that there was no time in the history of mankind when no wars or battles were fought; and there is a common saying that history often repeats itself. But, if you rationally think you see that man has evolved something by virtue of which he is more than a mere tool in the hands of dumb nature. In other words, man is not a machine which, when set to work, works for ever in the same way producing the same result. But in man there is the thing called intelligence; and a characteristic feature of intelligence is changeability. When there is a Change in action, there is a change in result. Hence, it does not follow that what man cannot do to-day he cannot do for ever; or that he will do always what he does to-day.

Though we have not been able to establish lasting peace up-to now by religious preaching's, by treaties or by rules, regulations, law and order, we shall not be justified to think that all methods have been exhausted. One method at least seems to me worth trying for the promotion of peace and goodwill among the contending parties, creeds, classes, ranks and countries

This is what I call the humanistic method. And, according to this method, we are only to remind people of the duties of a man as a Human Being, and to make him think rationally and find out for himself what the best means are for the furtherance of his real interests and benefit. In doing so, we shall first, of all point out what every living being including man desires most. I think there cannot be two different opinions on this point, if I say that the first desire of every living being is to live, and the next to make that life as comfortable and happy as possible.

Just after the Great War, many of the countries became disorganized owing to constitutional changes, with the result that innumerable parties and classes have sprung up, each trying to get the better of the other. Even if there is no inter-national war, there is fighting between these antagonistic parties and communities. And, even if the governments of different countries are in favour of war, each of these parties, in order to make a greater show of patriotism than its antagonistic party, displays greater hatred for such countries as ought against them in a previous war, thus setting fire to the fighting instincts of the easily-led masses. Demonstration of some sort or other for the show of their party-spirit is the method that they generally adopt; and such demonstration very often ends in violence, causing no small injury and loss of life to both the parties concerned. Thus, at present there is far greater danger to the peace and security of humanity from these inter-class and inter-communal strife's and quarrels than

from actual inter-national wars. And, even when a war breaks out between two or more countries, it is always due to the propaganda and activities of these parties.

So, if there is to be peace in the world, and if men have to proceed on the path of further progress unimpeded and unchecked, it is the duty of every peace-loving person to tell every man in his every-day bustle and struggle what is the right course to follow. People, of course, in their hurry are not likely to lend their ears in the beginning. But, you have to organize your demonstrations of peace on a grander scale than those of any party and put forward louder speakers. When they say, "Down with this party or that party, down with this nation or that nation," you ought to be able to say, "Up with the whole humanity including every party and every nation." If they preach the doctrine of self-sacrifice, you have to preach the doctrine of self-preservation. If they advocate the cause of separation, division and discord, you must recommend the ideals of peace, unity and co-operation.

I must not, however, be understood to say that I want you to establish an organization to compete with those of the several parties and classes; on the other hand, I mean to help all the parties, even the antagonistic parties, to gain their ends in the right way. For example, I mean to ask the people of both the antagonistic parties whether they would not like to observe the law of self-preservation; the answer is certain to be in the affirmative. After this, it can be easily shown how they can preserve their lives more easily and surely with unity and co-operation than by the use of force or aggressiveness. In a similar way, if they want comfort and happiness, we can show them how they can be more comfortable and happy if they are on friendly terms with their neighbours than if they are at daggers-drawn.

It was for presenting—(and also remembering as often as possible)—these ideas to the general public in a way that they can understand and appreciate, that I started the Humanistic Club in India; and the object of my coming to Europe was to ask all the peace-loving people of every country to extend their co-operation. I have received promises of co-operation from all the countries I visited; and I hope the people of Berlin will not refuse their co-operation, so that it may be possible to exchange views with this country on matters of common benefit to humanity. The only way of dispelling the clouds of mutual distrust, suspicion and hatred which are day by day darkening the mental atmosphere of the world is, in my opinion, only by the promotion of right understanding. And there is no other way for promoting understanding than mutual exchange of views and ideas. That is why I have been trying to establish Humanistic Clubs in all countries so as to facilitate the exchange of views among them.

SPEECH IN PARIS

On the 2nd of July 1929, Col, Raja Jai Prithvi Bahadur Singh, delivered a speech on the present conditions of the world, the causes thereof, the failure of religions and philosophies to rectify the error, and the organizing of new methods which he calls the Humanistic methods. He relies for the expectation of success to his methods on the reasoning capacity of man as opposed to the instinctive nature of animals owing to which they use cunning or force to gain their ends. He brings, in support of his suggested method, the progressive tendency of man whereby from a primitive barbaric state he has risen to his present advanced conditions. True it is that very often he slipped back to the animal-nature bringing about wars, ruin and misery. Still, he possesses the deliberative capacity. Only he has got to be reminded persistently of his qualities as a man. This

is more essential and urgent now than ever before; because the recent Great War has brought out, not only the worst elements in man and proved the futility of War as a method for bringing about peace in the world, but it also, in addition to causing misery throughout the world, engendered much mutual suspicion and hatred. This is the state of affairs not only between the several nations, but also among the many parties and classes composing each nation. It is these latter, in the opinions\ of the Raja that need rectification first. In the off airs, the League of Nations, with its inability to interfere with the internal affairs of countries, cannot do anything's. Hence, as Raja Jai Prithvi Bahadur Singh says, arises the need for such an institution like the Humanistic Club and for opening branches of it in as many places in the world as possible.

The lecture took place in SALLE des FETES du GRANS ORIENT DE FRANCE.

DR. P. CHARPY took the chair. The following is the full text of the Raja's speech:-

Ladies and Gentlemen,

French people know better than anybody else how the last Great War has changed not only the economic and social conditions of the people but also the mentality of the world at large.

This change in the conditions and mentality of the general public is not restricted to one locality but is found in every part of the world. With this change, the spirit of fighting has come into greater evidence everywhere. If there is no regular war between two countries, there are either civil wars or clashes and fighting's between different parties, classes or creeds, or rebellions somewhere or other, India does not remain behind in the respect. To -day in India we find fighting either between employers and employees or between Hindus and Mohammedans; and sometimes spasmodic attempts are also made against law and Oder. All this is enough to show that humanity is slowly for- getting the progress it has made towards civilization.

There was a time when chivalry and bravery in war were praised highly both in the West and in the East. The pages of the history of Medieval Europe are full of accounts of such chivalry and knighthood. In India, among many other injUNCTIONS, I remember one old Sanskrit poem recommending the desire of conquest in the hearts of Kings. It runs like this:-

Asantushtaa dwijaa nashtaah, Santushtaa iva paarthivaah, Salajjaa ganikaa nashtaah, Nirlajjaascha kulastrayah; which means that a disconnected brahmin or priest , a contented king, a bashful prostitute and a shameless lady of high family, theses are all destined to ruin.

But the days when wars and battles were considered to be not only justifiable but highly honorable and commendable have now gone and people everywhere have begun to recognize at least. Theoretically, the necessity of peace and the abolition of wars and battles by establishing institutions like the League of Nations and by signing peace-treaties and pacts. But, inspite of these attempts towards peace and goodwill, the mental atmosphere which was affected by the last great struggle in which millions of men to-ok part remains unchanged. In other words, it seems to me that the impression made by so many fighting men in the mental atmosphere cannot be erased by attempts made by a few.

This is the reason why I thought of starting an institution in India by the name of the Humanistic Club for the purpose of establishing peace and goodwill on earth by reminding

people of the progress that man has made in civilization and by showing what would be the proper course for him to follow. For this, we have but to expose the simple truth of the law of self-preservation, and show how peace, unity and co-operation are the best means for preserving one's life with comfort and happiness.

But, during the last few decades, science and invention have made such great progress in the way of shortening time and distance that to-day the different peoples and countries are not as isolated as they were in the past. Hence, on the one hand, unless these ideas of peace and goodwill are accepted by the whole or at least by the majority of mankind, lasting and universal peace will not be possible; and, on the other hand, unless such ideas are worked on the basis of the fundamental oneness of humanity, they will not be accepted by all men. I have therefore, instead of confining my activities to India, come to visit Europe, partly to present my ideas of promoting peace and goodwill to the people of Europe for their adoption if found suitable, and partly to know what the people of Europe think about this subject.

I have been visiting various countries in Europe for the last four months; but I am sorry to find that peace prospects are not very hopeful. I found that, inspite of the attempts of the League of Nations and other pacifist organizations, mutual distrust, suspicion, fear and hatred are lurking in the hearts of the people of different countries. The apparent friendship and goodwill is only superficial.

I have, however, found a few persons everywhere who are willing to do all they can for the promotion of peace and goodwill among mankind. And, with the help of these few, I have been able to open either clubs or some sort of agencies for the Humanistic Club for the exchange of views on matters of common interest and benefit to all humanity.

The method that I propose to adopt in trying to bring about peace is simply to remind everyman how all living beings, including men, want to preserve their lives and make that life comfortable and happy.

The lower orders of living beings like animals, being denied of the faculty of reason and deliberation, make use of either cunningness or aggressiveness for the preservation of their lives. But man, being endowed with that capacity, can preserve his life in a better way than by the use of cunning or force.

For no one, whether of this country or that, whether of one race or another, whether of this religion or that, denies the fact of his being a member of humanity. Therefore, if we only keep on reminding everybody how as a human being he must make use of the capacity he is exclusively endowed with and think rationally before he acts, he is sure to realize for himself one day that unity, goodwill and co-operation are the only means for the preservation of life. For, even a fool will say that the less the enemies one has, the less is the danger to one's life. So, if a man wants to live, friendly attitude with others is more conducive to that end than enmity. Then, why should one adopt the animalistic method of which, even if it sometimes proves successful, the success is always temporary and the process risky?

As regards comfort, surely one can be more comfortable under the conditions of peace, unity and co-operation than under conditions of enmity, division and discord. Happiness, of course, is that state of life where there is no anxiety and sorrow; and this state of mind is only

possible when one has none to fear, none to suspect, and none to hate. Hence, the very first condition for happiness is also peaceful and law-abiding attitude.

Not very long ago, circumstances obliged every country to make an attempt to rouse the fighting spirit in man. But now the time has come to make a similar attempt to extinguish that fire of fighting spirit which is daily assuming more and uglier shapes. This fighting spirit that was roused during the Great War has been the cause of splitting every nation into so many parties and classes antagonistic to each other; and, even where there are no wars between nations, there are always fighting's between these parties, classes and creeds.

If the government of a certain country tries to bring about inter-national peace these parties stand in the way, causing inter-national ill-will by spreading antagonistic propaganda between one nation and another in the guise of patriotism. Therefore, it is necessary to unite these contending parties and classes of every country before we can be successful in uniting the countries themselves.

I am, however, fully aware that the task of creating a peaceful atmosphere on earth is by no means an easy one, but I must say that it is not impossible.

For, even the animals know the principle of self-preservation, though they have not attained to the level of evolution that man has. And in man it is not only the shape, but the deliberative and reasoning capacity also, that differentiates him from the animal. But, in spite of the fact that every man wants to live and be comfortable and happy, and in spite of the capacity of reason and deliberation with which a man is endowed and with the use of which one cannot but be peaceful, there has been no time in the history of the world when there was no warfare and struggle between countries, religions, parties or tribes. So, an ordinary attempt made by a few persons here and there is not sufficient to curb and by degrees eradicate the age-old fighting spirit in man.

But, at the same time, to-day are we not in a better position than even a few decades ago to spread our ideas all the world over with facilities to talk to the people of any part of the world as if we were talking from one room to another in the same house, and with facilities to reach any part of the world within a few days?

Will not the people, who readily accept such ideas and principles, as are harmful both to themselves and others, accept what is beneficial to themselves and their fellow-men? Are there not persons to-day amidst us who, if they take the thing seriously, will succeed in bringing about peace and goodwill by impressing on the minds of the general public the necessity for unity and co-operation among mankind in the interests of their own safety, comfort and happiness? If we can increase numbers, having the facilities that were not before, what should we not succeed in achieving what our ancestors in the past failed to achieve? If any of you, however, think that we have not yet reached that stage of Evolution when Universal Peace will be possible, you have at least to admit that we have reached that stage when an attempt can be made towards that goal. At any rate, attempt to reach Divinity are preferable to sinking to the level of the animal.

So, I have been making an entreaty to every country of Europe to extend co-operation for spreading this humanistic idea by forming a Club and through its members to propagate the unifying principles in order to unite different parties, classes and creeds into one common family

of humanity. If thus we manage to calm down the mental agitation of the general public of each country, inter-national peace will naturally follow.

Of course, the carrying out of this scheme is not as easy as it seems; for, we have to reach the minds of both high and low, rich and poor, capitalist and labourer. But, as far as I know, the method that I suggest cannot be unacceptable to any. The only difficulty lies in finding out proper persons who can successfully organize such an institution and make it efficient enough to cope with the present need.

But, unless a beginning is made no end or result can ever be expected in anything. So, a beginning must be made; and I count upon the French people who recognized the necessity for Liberty, Equality and Fraternity long ago, to co-operate with me for spreading the principles of peace, unity and co-operation for the safety, comfort and happiness of humanity all the world over.

FIRST LONDON SPEECH.

[On the 23rd July 1929, Colonel Raja Jai Prithvi Bahadur Singh delivered his first speech in London. Brief as the lecture was it gave a succinct account of the present-day needs, his Mission to Europe. The lecture took place in one of the COMMITTEE ROOMS OF THE HOUSE OF COMMONS, during the occasion of the ANNIVERSARY OF THE INTER-NATIONAL PEACE SOCIETY organized by the Leaders of the several Parties in London.]

Ladies and Gentlemen.

My first duty is to express my sense of gratitude to the Peace Society for having given me the opportunity to address this distinguished assembly. My next duty is to present you with a few observations on the problem of world peace to the best of my ability and as far as the very limited time at my disposal will permit. At the risk of being personal, I have to say that, ever since the out-break of the last world-war, I have been greatly awakened to the problem of peace; peace, not only between nations and countries, but peace between different classes, creeds parties and communities. As a matter of fact, I have come to believe, with the passing of time, that no lasting and real peace between nations and countries is possible till peaceful and healthy relations are established among the contending parties, classes, creeds and communities and other sections of humanity.

A second thing that I have come to know so that no absolute and permanent peace is possible anywhere in the world, if elsewhere there is existing unrest, division and discord, so that you people of England cannot say "It is enough that we have succeeded in establishing peace and goodwill in our own country. It does not concern us if other peoples and countries are torn with division and discord. For you must remember that inspire of all geographical boundaries, inspire of all the barriers of race, religion, class and country, humanity is one as regards its deeper and inner realities. The real and essential wants of men are also the same all the world over. Hence, if there is to be peace anywhere there must be peace everywhere. For, if there is division and discord brewing in any section of humanity the unrest will gradually spread; and if timely steps are not taken to check its course, it will soon affect the whole of the human race. For, unrest and disquietitude, you must know, are more contagious than any disease known to medical science.

Now, what we have to consider is, "what are the ways and means to dispel the clouds of unrest and suspicion that are daily darkening more and more the mental atmosphere of the world? Will it be enough if the governments of several countries come to some sort of an agreement and sign treaties and pacts with clauses for outlawing war and reducing armaments? In my humble opinion, the building of the structure of world-peace is not so much in the hands of governments and statesmen as in the hands of general public. That is the mental atmosphere has got to undergo a change.

The mental atmosphere or Mind is not an imaginary something akin to nothing, but it is something real and substantial though subtler and finer than even the Aether. The aerial atmosphere that surrounds the earth consists of material particles such as atoms, molecules, electrons, various germs of diseases and so on .It is perceptible to the senses to indicate its existence. The aetherial atmosphere, finer and subtler than the aerial one, pervades both the earth and the air having different forces of energy for its manifestation; whereas the mental atmosphere or Mind finest of all the three has only Thought- force for its manifestation. As without thought change of attitude is not possible, in order to bring about universal peace the mental atmosphere has got to be cultivated and made favourable for the growth of peace.

As regards the question whether it is possible to change the invisible mental atmosphere, it certainly is possible as can be seen by the changes from time to time in the customs, habits and faiths of people which are, of course, due to changes in the mentality.

And we know that all these changes have been brought about by preaching and suggestion. In the old days, there being no facilities for communications and publicity, the changes used to take place very slowly and even then only locally. But, we have now every facility at our disposal, and if a few persons, well-equipped with all the necessary means, all undertake to spread the truth among all classes of people of every country, it will not take a long time to effect a thorough change in the mentality of the general public in favor of peace. The truth to be spread, according to my view, is the idea of the Fundamental Oneness of Humanity which so far I have not found any one refuse to accept. Another item of truth is the Principle of self-Preservation. And I don't think anybody would refuse to work along the lines which are best calculated to secure safety to, and preservation of one's life. In finding out the best means for self-preservation, one would ultimately come to peace, unity and co-operation as such.

As the machinery for spreading these two aspects of truth, I organized the Humanistic Club; and, ladies and gentlemen, I leave it in your hands to widen the sphere of its usefulness.

As I am speaking on this subject at Caxton Hall the day after to-morrow, I will not dwell on it at further length here and take up the time of those speakers who are to follow me .So, with your permission Mr. Chairman, I shall resume my seat.

SECOND LONDON SPEECH

On Thursday, the 25th of July 1929, COLONEL RAJA JAI PRITHVI BAHADUR SINGH, FOUNDER- PRESIDENT OF THE HUMANISTIC CLUB, Bangalore, South India, delivered his SECOND SPEECH IN LONDON. The lecture took place in the COXTON HALL, 12 Palmer Street, W.I., under the auspices of the THREE FOLD MOVEMENT- Union of Faiths. Besides the Raja who was the principal speaker that evening on the PROBLEM OF PEACE

AND GOODWILL AMONG MANKIND, there were others as well who included DR. ANNIE BEASANT, President of the Theosophical Society; MR. CECIL H. WILSON, Member of parliament; MR. CHARLES FREDERICK WELLER of AMERICA, founder of the league of Neighbour; and MR. KEDAR NATH DAS GUPTA founder of the Union of EAST and WEST in India, England and America. SIR FRANCIS YOUNG HUSBAND, K.C.S.I, K.C.I.E, took the chair.

CHAIRMAN'S SPEECH

The Chairman, in introducing the Raja to the audience referred to him as one coming from NEPAL, The LAND OF THE GURKHAS, and as the FIRST NEPALI GURKA PRINCE TO ADDRESS A PUBLIC MEETING IN ENGLAND. He said that the Prince was interested in the promoting of Peace in the world, and that evening he would speak on his own Method-The HUMANISTIC METHOD -OF PROMOTING PEACE AND GOODWILL METHOD AMONG MANKIND. He made the audience understand that the Prince had already done some amount of work in INDIA AND EUROPE in that direction by founding the Humanistic Club in those parts of the world and by speaking to audiences in GENEVA, BERLIN, PRAGUE, VIENNA, BUDAPEST, BELGRADE, BUCHAREST, WARSAW and PARIS:-

Mr. Chairman, Ladies and Gentlemen,

I stand to speak before an audience of British people, not as an orator to fascinate the minds of his audience, but as a beginner who has just begun to learn his A.B.C., both in the sphere of language and thought, A man, when under some over—whelming emotion—weather of joy or sorrow—has either to cry out or in any other way give vent to his feelings. So, if I stand before you this evening, it is not so much with the idea of instructing or lecturing to you as to give expression to my own feelings. I have therefore to ask you not to judge me by the merit of my oratory or language, but by the underlying principle of my mission.

I have made it known that the subject- matter of my lecture is "THE HUMANISTIC METHOD OF PROMOTING PEACE AND GOOD-WILL."Now, first of all, I should like to tell you how this idea came to my mind. During and since the Great War, I have been as much a news- paper reader as any one else. To my surprise, when I was expecting peaceful atmosphere every where after the termination of such a disastrous war through which every one suffered so heavily, I found more and more news of civil wars, rebellions or fighting's between parties classes and creeds, or riots coming everyday from almost every part of the world. The number of parties and classes also began to multiply day by day, each displaying antagonism against others. India, too, where I come from is not lagging behind in this respect. In India there are to - day more parties, classes and specially creeds than anywhere else in the world. Clashes and fighting's between these antagonistic parties are every day occurrences somewhere or other.

Under such a state of things when every- where one sees bitter strife, division and discord one is led to think, if not of any thing else at least of the safety of one's own life .For, is not the deisre-0presertvation the chief motive of man here on earth? Even as long ago as the Stone Age; was it not the desire for safety and security that impelled primitive men to build houses and to form themselves into groups and bands? This very natural instinct, then, led me to think of the safety and security of humanity of which I am a member.

I first began to write a book on "MAN'S TROUBLES AND THEIR REMEDY" which I named "HUMANISM". But when the book was complete, another thought struck me that there was really no dearth of books and that, besides, it was not possible to turn the whole of humanity onto one big mass of intellectuals. The methods of attaining safety and security, therefore, must be such as would be easily understood by and applied to both the learned and the illiterate, the high and the low, the rich and the poor, religionists and non-religionists alike .

After a serious consideration for a long time over the matter, I thought of starting an institution which would be in a position to reach and influence the minds of all these different classes of people. In order to avoid any sectarian colouring being given to the institution, I named it "THE HUMANISTIC CLUB." The word Humanistic, of course, is not used in the sense of the classical learning but in the sense of that which is suitable to and worthy of a man as a human being. My idea as naming it a " CLUB" was that such ideas as are beneficial to the whole of Humanity would be far more easily and quickly understood and appreciated if there were given during the ordinary hours of social intercourse and recreation than in the shape of any religious doctrine or law. The purpose of the institution is to bring home to the minds of the general public that the best means of preserving one's life with comfort and happiness are utility, goodwill and co-operation.

I am sure that anyone, if made to think seriously , will come to the conclusion that, in order to make one's life safe, comfortable and happy, one should not be inimical to any one else. Though there may exist differences of opinion, I am sure that there can be no two opinions with regard to this fact; and every one will agree that, the less the number of enemies that one has, the less is the danger and unhappiness to one's life.

As for the question withers man wants to make his life safe and happy, I do not think that there can be two answers. The first and foremost desire of every living being including man is certainly to protect its life from dangers and to make that life as comfortable and happy as it can. And I do not think that examples are necessary to show that ' every living creature tries its best to preserve its life from danger and harm .' is it not plain enough that the very motive power of all actions is ultimately the desire for self- preservation ?

Now, the question will naturally arise, "if thus every man wants to preserve his life, and if peaceful and friendly attitude is the only best way for achieving this end, what is it then that prevents him from taking the right course?" This question can be easily answered by reminding people that, not many years ago, during the last Great War, various countries were obligated to try their utmost to rouse the fighting spirit in man. In fact, there have been thousands of such occasions in the history of every country. Hence, it has become almost a faith with some, men to consider bravery and heroism in war as, highly honorable and commendable, as with some even to speak ill of other religions is thought to be a pious and meritorious act just as with others to say ill of other countries and people is thought to be patriotism, Hence though man knows that unity and goodwill is the only right course to follow, yet he is often led astray by harmful and superstitious traditions of the past or by mistaken ideas of Patriotism and Religion.

In old days when even neighboring countries knew little or nothing of each other's customs, civilizations or religions and when, owing to the absence of facilities for communication and travel, no understanding or exchange of views between two countries was

possible, the only way in which one country or people come into contact with another was through conquest or invasion. Under such circumstances chivalry and bravery in war were not only justified, but obviously also, they helped the growth of civilization. During such times, every country had to train its youth in arms, if not for aggression, at least for self-defense.

But, now, those times have gone. To-day, there is no country which we cannot reach and no country with which understanding cannot be established. As a result of modern scientific inventions which have to a considerable extent cut short both time and distance, no country remains foreign and isolated.

The English people, I suppose, know very well that there are political unrest and communal and class fighting's in India to-day. In other parts of the world too, civil wars or rebellions are not uncommon. In Europe where the effects of the last Great War are perhaps more perceptible than any where else, mutual distrust, suspicion and fear between the different classes and parties of every country and, to some extent, between the countries themselves are still in great evidence.

Some people seem to be getting tired of ethical or moral codes; others, getting disgusted with religions and dogmas; and some some would do away even with law and order. For, they argue that none of these have been able to bring about peace and happiness on earth. Therefore, many people, driven to pessimism and despair, cry out as Kipling did, "East is east and West is west, and never the twain shall meet."

It is quite true that there was no time in the past history of humanity when all men lived together in peace and goodwill like brothers; yet, unless this is possible and unless all men are made to realize the fundamental oneness of humanity, irrespective of such inevitable differences as caste, creed, rank, class and country, and live together as one family working for the common benefit of all, neither peace nor even self-preservation with comfort and happiness will be possible.

Though the desire for self-preservation is common to man and the animal alike, the methods employed by man towards that end are, or ought to be, different from those of the animal, because man is endowed with reason and deliberation whereas the animal is not. The animal uses the crude irrational methods of force and brutality, because it has solely to depend upon its natural instinct to guide it. But man, possessing reason and deliberation, is in a position to employ better and more effective methods than those of the animal for the preservation of his life and the attainment of comfort and happiness.

Why it then that man is very often sinks to the animal level using force and brutality for the preservation of his life? The cause, I think, is not far to seek. Though endowed with the faculty of reason which no other living being possesses, man does not usually take the trouble of exercising it; or some animal-desire or emotion momentarily overpowers his reason. For instance, all of us do things which we would not do if we consulted our reason. Some times, our emotions also are too strong for us to obey the dictates of our reason. But the animal, being denied of this reasoning capacity, cannot adapt itself to varying conditions. Man, however, being endowed with the capacity of reason and deliberation, is in a position to adapt him to any condition in order to preserve his life, provided he thinks rationally and makes use of the faculty with which he is endowed.

Though however, man developed this faculty of thought long long ago and though at every step in his upward path of progress and civilization he has learnt more and more the necessity of unity and co-operation for the preservation of his life, yet some party or other, some class or other, some country or other manages to forget this truth, and consequently there has been no time in the history of man-kind when there were no wars or fighting's between different parties, tribes, creeds or countries. It is therefore necessary always to keep on reminding the preservation of their lives with comfort and happiness.

For this purpose I found no better means than a social institution like Club that has for its object the common benefit of all humanity without party or class interest, and where without compulsion people are made to think of their duties as human beings during the ordinary hours of social intercourse and recreation. When a man is thus brought to think of his duties he will gradually know for himself that his first duty is to preserve his life and the next is to make that life comfortable and happy .

The next question to consider is, "What are the best methods to secure these two object (viz) preservation of life and attainment of comfort and happiness? Now it will not require a great deal of thinking or reasoning to come to know that unity, goodwill and co-operation with all around you are necessary if you want to live with the sense of security and happiness. So, if we can only remind the general public of every country persistently of the necessity for goodwill, unity and co-operation as the best means for the preservation of life as well as the attainment of comfort and happiness I think than there is every reason to hope that at no distant future we shall have been able to create a more favourable atmosphere of peace and goodwill on earth.

I do not mean that the majority of mankind does not already know that only through unity and goodwill they can achieve their ends better than through division and discord. They are, however, so apt to forget the truth during the times of their actions that the only way of keeping it fresh in their minds at all times is by continues reminding. At present, however, I am afraid that there is far greater propaganda carried on towards exciting the feelings of the people of one country against those of another country, of one party against those of another party, of one creed against those of another creed, than to spread the ideas of peace and goodwill among men.

I have therefore come to London to appeal to the British people to make an organized effort to unite the several countries and people of the world, and make this earth a better place to live in than it is at present.

During the last four months I have visited several countries in Europe, lecturing and opening Branches or appointing Agents of the Humanistic Club in all those countries. But, I do not expect to achieve my object with the help of only those countries. I have a great hope on the strength of the British public for the establishment or peace and goodwill in the world. For, if the attempts of the British people are successful in bringing about peace and unity even within the Empire under the British Crown on whose dominions the sun never sets , a great deal will have been done in paving the way towards UNIVERSAL PEACE.

In most of the countries I visited in Europe, I found that the people of every country were obsessed—some with fear, some with hatred, and almost all with suspicion towards their neighbouring countries. Though, perhaps, I may be considered more competent to speak about India than any other country, yet I do not think it necessary to dwell at any length on India, as

the British public too, I suppose, are aware of the situation in that country. It is sufficient to say that all disquieting elements are present there also.

How did such a state of affairs come to prevail, and why should it continue on earth in spite of everybody's knowing that division and discord among one another are harmful to both the parties concerned? It is, of course, clear how the fighting spirit comes into greater evidence during times of war. House-to-house talks of the cruelty and the brutal deeds committed by the enemy as also of the pressure brought by him on their country have always been the causes of rousing the fighting's spirit in the minds of the people everywhere. So, if our attempts to counter-act the evil effects of the war-propaganda as well as religious, class and party propagandas are to be efficient we have to organize similar house-to house talks on the necessity for unity, goodwill and co-operation.

The learned speeches made by great state men in the meetings of the League of Nations and in the Parliament houses of the different countries cannot much affect the mentality of the general public. At any rate, they have not been of any great effects so far. That is why I suggest the establishment of an institution like the HUMANISTIC CLUB every where to propaganda through its co-operation for the safety, comfort and happiness of all.

As regards the question whether it is possible to change the mentality of the general mass and battles which has hitherto looked on wars and battles as not only necessary but in many cases honourable and commendable, my answer would be that it is not only possible but that humanity itself is slowly- very slowly, course-realizing the futility of all warfare and strife. At every rung in the ladder of human progress and civilization through the ages, men and the utility of unity and co-operation. thus, it is inevitable that, in the course of further progress and evolution, humanity will have re-course to wars and battles less and less and live together in every increasing unity and goodwill. The object of our attempts, therefore, is not to bring about what is not possible, but only to remove the obstacles that stand in the path of that goal which humanity must sooner or later reach.

I may be reminded here that there are good many people who believe in and preach the Doctrine of Revolution—(viz) to revolt against established law and authority. But, I am afraid I do not understand this Doctrine of Revolution at all. I believe that every Revolution must necessarily be a re-action against and opposition to Evolution and hence detrimental and not beneficial to human progress, For, if one set of revolutionaries succeed in over-throwing the existing authority to-day, tomorrow another set of people, even more revolutionary than the previous one, will try to over-throw the authority then in power. So, as I put it, Revolution works for extinction.

Now, having read in newspaper that the principles of Soviet Russia are revolutionary, I thought of visiting that country with a view to learn how revolutionary ideas can be beneficial to any class of people, I applied for a permit to go to Moscow; but, being denied that privilege by the Soviet Government, I had to satisfy myself by sending my one-sided Message of peace and Goodwill to the Russian people through the Soviet minister at Warsaw. I do not, however, intend offering off-hand criticism on the principles ideas, customs and habits of any people or country. I rather recommend keeping our minds unprejudiced and ready to receive any constructive ideas

calculated to further the common good of all humanity, no matter which religions or country or race that idea may come from,.

Today, there is every where the talk of inter- national peace and goodwill, but people do not seems to realize that inter-national peace must have for its foundation inter-class, inter-religious, and inter- racial harmony and goodwill. So, in conclusion, I would ask you once more for your co-operation in spreading this idea of among all classes of people for their own safety, comfort and happiness.

CONCLUSION

After the Raja's Speech was over, MR. CECIL H. WILSON Member of Parliament made the following remarks concerning the subject - matter of the letter:-

"World Peace is like a mountain- top to which run path-ways from the East and the West, from the North and the South. All Peace Movements and Organizations and treaties are nut path-ways trying to reach the summit which is Universal Peace. As long as we have not reached the top, we are inclined to believe that we are working for different goals. But, when we have reached the mountains -top we shall see that all the paths have only been winding up to the top."

"The Prince has come to indicate to us the path from which India-and perhaps the East -is trying to reach the mountain- top of Peace. At first it may seem impracticable to us of the West with our different ideas and environment; but when we look deeper we shall find that there is a good deal that we can learn from what the Prince has to tell us. We are generally inclined to think that the greatest need of to-day is peace between nations and countries. We are generally inclined to think that the greatest need of to- day is peace between nations and countries. We seldom pay any thought to the problem of peace between smaller units like classes and parties, to which the Prince has drawn our attention. We shall do well to consider this aspect of the problem also."

PART III

(INDIAN)

(A) SPEECHES

Reply to Welcome Address.

[Colonel Raja Jai Prithvi Bahadur Singh, the Founder-President of the Humanistic Club, returned to Bangalore on the 7th September 1929 after finishing his tour in Europe which lasted for nearly six months. There he delivered a series of lectures in important centers like Geneva, Berlin, Prague, Vienna, Budapest, Belgrade, Bucharest, Warsaw, Paris and London. He opened Branches in some places, while in others he arranged for Corresponds or Agents, Having done this much, he came back to India; and , a few days after his arrival, the Members of the Club presented him with as Address of Welcome. The Raja, made a suitable reply which is given below.]

FRIENDS, I am thankful to you, the Member of the Humanistic Club, for the reception accorded to me and for the kind words spoken, showing appreciation to want little I had done in the way of carrying on propaganda work for spreading the ideals of our Club during my travels in Europe.

The way in which you wished me success, however, in concluding your Address, sounds rather ominous to my ears. I have looked upon you, members, not as members of an ordinary Club, but as my colleagues and co-workers working together for the welfare of humanity. If you mean to leave me alone to work the ideals of the Club single-handed with all your good wishes, I am afraid your wishes may not be realized.

For, if you go through the pages oh the history of any country, or if you read the biography of any eminent person, you will find that nobody has ever achieved any success in anything unaided. Buddha is taken to be one of the incarnations of god himself; and he too is not solely responsible for the spread of Buddhism in India and elsewhere. You know that so many kings had to work even after his life-time for the spread of Buddhism. And now you find that too is not many missionaries working for it. Hinduism, Islamism and other religions are holding out because of so many priests and mullahs working for their respective religious.

So, the popularity of any faith ideal or principle depends on the strength of its followers. It is true that the task of spreading the ideals of our Club is not as difficult as that of spreading a new religion, criticizing and condemning the prevalent ones. Our principle is neither to criticize nor condemn any religion, custom and habits of any country or people, nor even to ask ant body to give up his self-interest or material comforts.

But, however simple and easy the task, we do require quite a good number of willing and reliable persons as our members at least to convey our ideas to general public.

In conclusion, let me say that I may not be understood to evade the duty of thinking you for these kind words, and I think you very sincerely.

My Experiences in the West.

(First Lecture.)

[After a few days of his arrival from Europe, the Raja gave out to the members of the Club his experiences in that continent, in connection with his mission of peace there. He spoke, on two occasions. On the first, he gave out an account more or less of his tour-programmed, the places he visited and the work he did. The lecture took place on the 17th September 1929, during one of the weekly literary meetings of the club. The following is the full text of his speech.]

Some of the members having expressed a desire to know something about my travels in Europe, I take this earliest opportunity to do so.

It was the 25th of March when I landed in Marseilles. I found the weather still too cold to enable me to proceed any further north. Hence, I thought of spending a few days in the town of nice—a town on the French Riviera on the Mediterranean coast.

Here, I must tell you something of my past account so that I may give you a correct idea of my movements. You all know that in December and January last I had to undergo eye-operations four times in Bombay. But the lid of my right eye got inverted and the lashes began to grow inside, giving me much trouble. So, before my departure I had to undergo an electros is treatment in Madras. This is a treatment with electricity whereby the very roots of the lashes are attempted to be burnt.

There was no complete cure, and the trouble reappeared while nearing Suez. This necessitated my running up to Cairo by motor. Here, I may mention that the road is well and neatly maintained, and there is an excellent motor service. I took advantage of this convenient arrangement, ran up to Cairo and had the eye-lashes pulled out.

In Cairo, I had only a few hours at my disposal; but I availed myself of the opportunity to go round the city for sight-seeing. The city of Cairo is very much improved, and I may say that, in my opinion, it compares very favourably with many of the cities in Europe. I visited the famous pyramids, the Sphinx and the great Museum where the recent Turunkhaman finds of Luxor are exhibited.

From Cairo, I went to Port Said by train. Here I rejoined my steamer and reached Marseilles, as I have already said, on the night of the 24th of March and landed on the 25th. It was still very cold, and hence, instead of proceeding north-wards at once, I went to Nice.

Again, I had my old eye-trouble, and so I decided to go to Geneva which I wanted to make my European Head Quarters. My innate curiosity to see the country induced me to go by motor rather than by Railway train. The whole distance from Nice on the Mediterranean to Geneva in Switzerland was covered in two days. The Alps had to be crossed, and here in the town of Grenoble of the French Alps, I had to spend my night.

Having reached Geneva, I had occasion to meet some prominent people there. They promised to arrange for a lecture for me.

I stopped in Geneva for a few days, and then I was obliged to hasten to Berlin for the treatment of my eyes by Doctor Kruppmann who was recommended to me by Doctor Meyor Hoff in Cairo. I took to train journey and passed through the very picturesque scenery of Switzerland. It was the month of April; and yet snow was falling and the weather was indeed cold. I reached Berlin, stopping on the way for a few hours at Bassel, famous for silk industry. I had another electro-sis treatment which gave me some relief.

Thence, again, I came back to Geneva where I began my lecturing campaign. I met some of the members of the League of Nations like Sir Eric Drummond, the Secretary General of Great Britain with the League; Mr. Harold Butler of the Labour Bureau; Dr. L. C. Lange of Norway in the Intellectual Department of the League; Prof. Oprescu of Romania in the same department; and Dufour Feronce, Under-Secretary-General of Germany with the League. Besides these prominent persons, I had opportunities to talk to even average people of different ideas. These talks, both with the great and the small, enabled me to gather the views of the people of Europe. This experience gave me an advantage in that I could shape my lectures in such a way as would not meet with any strong opposition from any class or party.

My first lecture was on the 22nd of April and in the City of Geneva. The meeting was presided over by Mr. Golay, the Secretary and Director of 'The International Bureau de la Paix.' This is a very old peace society, probably the oldest in Europe, dating from somewhere about 1878.

In this connection, I was greatly helped by Lady Blomfield also. She is the organizer of another peace movement called "The Neutral Body for the World's Supreme Peace." This association has no president, no office bearers, and no membership subscription. Only, people

meet regularly, hold talks, arrange for lectures and issue literature—all bearing on the promotion of peace.

On the third day, I was able to form a Branch of this club with a few members including Lady Blomfield.

Having dispatched a letter of introduction to the German Foreign Office from Dr. Volker, the German Consul General, and another by Sir Eric Drummond to the British Embassy, I left for Berlin again. There I delivered my second European lecture under the Chairmanship of Dr. Ludwingg Stein. Properly speaking, it was Mr. Paul Loebe, the President of the German Reichstag that was to have presided over my lecture. But, he was suddenly called away to the town of Essen in view of an expected labour trouble on the 1st of May.

Though, many people appreciated my points and showed interest in them, yet nothing could be done by way of forming a club. Only, some of the members of "The League of Miramundum" promised to arrange for a second lecture for me on my return when they hoped to be able to form a regular club.

From Berlin, I went to Prague where, with the help of Dr. Lesney and a few others, I managed to organize a lecture which was translated into the language of the country and read by Dr. Lesney himself.

Not having had much time at my disposal, I could not form a branch in that place. However, I left that work to Dr. Lesney, either to form a regular Branch or to arrange for the establishment of an Agency.

From Prague, my next destination was Vienna. To this place I went by air. The distance is about 150 miles and, while the night train with sleeping cars takes 7 hours and the day fast train occupies about 5 hours, one is able to reach Vienna from Prague in less than two hours by air. Though I am considered a good sailor on the sea, I yet experienced a feeling of sickness much stronger in the air than even on a rough sea.

In Vienna, Dr. Joseph Hans, deputed by the Austrian Foreign Office, helped me in organizing a lecture. It was May 11th, and Dr. Grigier of the Vienna University took the Chair. Mr. Ward translated my speech; and Mr. Felix Kraus, quite a young man, a leading merchant, very influential, promised to form a Club in that city.

From Vienna I went to Budapest. Prof. Vamberi helped me in organizing the lecture, and in translating it into the Hungarian language. Most of the parliamentary members and many civil and military officers attended the lecture which was delivered in the Hungarian Club.

Any way, I did not meet with much success in that city. Only, Mr. Eugene Vidor promised to act as a correspondent. So far as I can infer, I am of opinion that the Hungarians have a different idea of peace.

I shall read a letter to you which I received from Hungary after I reached Bangalore.

My next place was Belgrade. The Serbian Foreign Office deputed Prof. Popovich and one of their staff to help me in organizing a lecture. Prof. Popovich is an Indologist. The lecture was arranged in the Anglo-Yugoslav Club. Mr. Alex Z. Yovitchitch, one the Serbian Minister in

London, took the chair. After my lecture, Prof. Popovich, Prof. Wiles, an Englishman employed in the Belgrade University, Prof. Kolukachich, and Prof. Petronovich, retired Philosophy Professor in the University of Belgrade—all these spoke in support of my ideas. Prof. Popovich and Prof. Wiles promised to open a Branch in Belgrade.

From Belgrade, it was my intention to visit Bulgaria, Constantinople and Greece. But, I had already applied to the Soviet Embassy in Berlin to be allowed to proceed to Moscow. Further, my second lecture in Berlin was arranged for the 7th, June. So both to be in Berlin by that date for my lecture and also to avail myself immediately of the expected permit to proceed to Moscow is considered to be the seat of all trouble in Europe, I had to abandon my intended trip to the south.

From Belgrade to Bucharest was my next trip, and I went by air. Though, as the crow flies, the distance between the two places cannot be more than 250 miles, yet the railway route is round about and the journey by train takes about 24 hours. By air, I reached Bucharest in a little over three hours.

In Bucharest also the idea of peace is not very popular, because of the Bolshivik influence on one border and the recalcitrant attitude of the enemy countries on the other. So, the Foreign Minister recommended me to approach Princess Kanta Kusino, the President of the women's Club which appears to be the only body interested in the propaganda of peace in Bucharest.

This princess received me kindly and promised to organize for a meeting for me in the Femme Casse—(i. e.) the Ladies' Club. As, however, according to a previously arranged programme of hers, she was to leave for some country town in connection with a women's conference, she deputed the secretary of the club who was a lady to introduce me. My speech was translated by a gentleman deputed by the Rumanian Foreign Office.

Besides a few ladies, I was not able to get many sympathizers there. So, I had to appoint Major Mulgand as an Agent or Correspondent. He is an Indian, serving as a Medical Officer in the Rumanian Army. He married a Rumanian lady and he is settled in Romania.

From Bucharest I went to Warsaw. Here again I experienced some difficulty in organizing a lecture. I had to stay in that place for about ten days. At last, with the help of the Foreign Office and with that of a gentleman named George Odrowaz Pienize a meeting. My speech was delivered under the auspices of the Intellectual Union at the Karmienica Duke's Mansion; and it was translated into the Polish language by an interpreter deputed by the Polish Foreign Office. The chair was taken by Prof. Liebinski. After the lecture a certain Mr. Stefan Ossowiecki, an Engineer, very influential in high circles and one who is believed to have developed psychic powers, promised to form a Branch, and more than a dozen persons put their names down as members.

I have already mentioned to you that, while I was in Berlin, I had applied through the Russian Embassy in that city for the necessary permission to go to Moscow. I got the reply to it when I reached Warsaw. And the answer was that I would not be given the permission I desired for. This answer was from the Soviet Council in Moscow.

I believe the reason was that I used to distribute to the different Foreign Offices and interested persons books containing my speeches in India. I did the same in Berlin; and the Russian Ambassador there must have forwarded these speeches of mine along with my application for permission to go to Moscow to his Government. So, my views got ahead of me and the Soviet Government obviously held different ideas. Hence, they would not allow me to go to Moscow. Hence, when I learnt of the refusal of the permission, I sent my message of peace to the Russian people through the Soviet Minister in Warsaw.

Having done my work in Warsaw, I returned to Berlin. On the way, I visited a Polish exhibition in Posen—a Polish town on the German border. Reaching Berlin, I delivered my second lecture at the Hotel Esplanade on the 7th of June, under the auspices of the League of Miramundum. Graf. I. H. Bernstorff took the chair.

On the very same night after the lecture was over, I was able to secure a number of persons, with Dr. Max Beneke as the Secretary, to form a Branch of the Humanistic Club in that City.

The next day, I left Berlin for Paris. On the way, I visited Cologne—both the German and Te French towns. I also saw the Belgian towns of Liege and Namur of the war fame.

When I reached Paris, I experienced some difficulty in getting a lecture organized for me. The reason was, not that there was no interest there in the question of peace, but it was due to the fact that the season for lectures etc., had closed from the second week of June. Fortunately, however, for me, after a stay of ten or twelve days in that city, Dr. P. Charpy—a medical man and free Mason—came to my rescue and arranged for a meeting. I delivered my speech on the 2nd of July. This lecture was well attended, there being over 300 people present. The chair was taken by Dr. Charpy himself who translated my speech into French. He appeared to have appreciated my speech much. Further, he seemed to have been very much struck with one of the speeches I delivered here in Bangalore some time in 1928. The subject was entitled "Death—How and Why It Occurs." Not only did he read it himself, but also translated it into the French language and read it out to the audience.

After the lecture was over, the very same night, I was able to get a Branch of the Club formed with about two dozen persons who put down their names.

On the 4th of July I left Paris for London. There also I could not immediately get arrangements made for my speech. I had to wait for about ten days or so, when two prominent Peace Societies helped me. One of them is named "The Inter-national Peace Society" and has been formed by the Labour and the Liberal leaders of the Parliament. The other is called "The Threefold Movement" and has been organized by the American and the English people.

Sir Francis Younghusband is the person who, as you may remember, was connected with the Tibetan Expedition during the time of Lord Curzon. He is the Chairman of this "Threefold Movement."

The first Peace Society held their Anniversary Celebration; and, along with Dr. Annie Beasant, I was invited to speak before the Liberal and the Labour representatives. Rev. Mr. Donnico, and a member of the parliament was responsible for this invitation. The lecture took place in one of the chambers of the House of Commons.

My second lecture was delivered under the auspices of the Threefold Movement. This meeting was arranged specially for my sake, and it took place in the Caxton Hall. Over 400 people attended the meeting, and Sir Francis Younghusband took the chair.

Mr. Wilson M.P., Lady Blomfield and Dr. Annie Beasant also spoke. This lecture took place on the 25th of July, whereas the one in the House of Commons was two days earlier, (i. e.) on the 23rd.

Next day, some persons interested in my mission called on me at my hotel. But, as their number was only six, I was obliged to leave the work of forming a Branch to a lady, named Madam Clare Clare.

It may interest you to know that, while I was in London, I had occasion to meet Dr. Drummond Shiels, the Under-Secretary of State for India. We had a talk about my activities and he expressed his sympathy with my ideals.

I left London finally on the 28th July for Paris. Here, I underwent an eye-operation on the 31st. The eye-lashes from the inverted portion of the lid were completely taken out. I was in the hospital for five days; and as soon as I was discharged, I left for Geneva. In Paris, I learnt from Dr. Charpy that the number of members of the Paris Branch came up to forty.

In Geneva, I could not meet any of the members of our Branch, every one having gone out of the town on some business or other.

From Geneva I went to Venice, the city famous for its water-streets. There is an island, named Lido, only about two miles from Venice. It is an up-to-date, tidy town and very fashionable. All along the coast, there are well-arranged accommodations for sea bath. While in Venice the only means of conveyance is the Gondola, in this island there are cars, carriages and trams. I believe the aviation ground also is here.

I stayed two days in Venice, and I utilized the time in seeing round the city. I also saw the famous Glass Making Factory there.

Thence I went to Rome. There, I desired to deliver my last lecture in Europe. I had only two days at my disposal, as I had already booked my passage by the Japanese steamer, the Katori Maru that was to leave Naples on the 19th August.

I approached the Foreign Office in Rome to organize a meeting for me; but they expressed their inability to do so within such a short time as a couple of days. On the other hand, they proposed to me to stay till the 21st when, not only would they be able to organize a meeting for my lecture, but also would Sr. Mussolini himself gladly meet me. This kind offer I could not avail myself of for the reason I have already stated. Hence, the Foreign Office recommended to me Dr. Antonio Casulli, the Secretary of the League of Nations in Rome. I requested this gentleman to act as a correspondent in Rome on behalf of of the Humanistic Club.

In this connection, I may mention that wherever I went I approached the Foreign Office of the country and also gave due information to the British Embassy or Legation.

Then, I left Rome for Naples on the 17th August and there boarded the steamer for India on the 19th.

On board the steamer, I delivered one more lecture and secured the promise of about twenty persons to work for the club in their respective places like Egypt, Ceylon, Singapore, and Siam, Hongkong, Shanghai and some of the towns of Japan.

I landed in Colombo on the 4th of September, exactly after six months. Now, ladies and gentlemen, this is a brief account of my travels in Europe and of what little I was able to do there on behalf of the club as its president. This may appear to some of you to be of the nature of a programme. I have not said anything as to how the people in Europe received my ideas and what their views are. As it is already late this evening, and as the account of my travels has, I am afraid, become rather lengthy, I propose to tell you my experiences in Europe on some other Tuesday here of which of course, as usual, you will be informed.

The Formation and Growth of the Hindu Society

[On the 8th of October 1929, during the weekly literary meeting of the Humanistic Club, Shridar Govinda Kale Esq. M.A.—Pravartak, Dharma (Smriti) Mahavidyalaya of Nasik, read a paper under the above-mentioned title. Col. Raja Jai Prithvi Bahadur Singh who took the chair on the occasion and introduced the lecturer spoke as follows:-]

Ladies and Gentleman, Prof. Kale belongs to the Sanatana Dharma group among the Hindus. And so am I. This group is the most conservative of all the Hindu groups though if rightly grasped, most tolerant and elastic also. Of course, there are fanatics in every religion; and so there are among the Sanatanists also. But, if you investigate into the matter, you will find that only those who cannot distinguish between real religious principles from mere customs, habits and manners, form the fanatical group.

There is a pressing necessity for a college like the one which Prof. Kale intends opening at Nasik, conducted by learned Pandits for the up-keep of this class or group of Hindu religion. This class is daily dwindling and it needs proper and healthy nourishment.

You all know that other religions than Hinduism and other sects in Hinduism too, like the Arya Samaj, the Brahmo Samaj and even Buddhism can take into their folds persons from any other religion through conversion. The Sanatanists cannot do so, while thousands of persons are either converted or discarded by other sects or religions every month. I would therefore advocate the necessity of such an institution as would formulate rules and regulations, of customs, habits and manners, giving necessary liberty of action to individuals according to time, place and circumstances, without, however, violating the basic principles of real religion, so as to enable this class of Hindus to keep pace with the age. If timely steps are not taken towards this end, I am sure, instead of strengthening the cause of this sect, we would be working for its slow but sure fall.

I do not believe in conversion as it is an attempt to force many people to think alike, and to make them observe one set of habits, manners and customs, which is impossible. All persons cannot think alike. So, there must be different customs, habits, manners and even religions. We cannot make the world follow either one religion or to observe one set of customs, habits and manners. What we can do is to treat these differences in the same way as we treat differences of bodily features. What does it matter whether one has curly hair or a bald head; a long, pointed nose or a blunt one? We can still treat persons of these different features as human beings and

still work with them for the common benefit of the whole humanity. Any attempt on our part to isolate ourselves from the rest of humanity will only end in our own destruction. The Hindu society has yet some potentialities in it. I hope this society will realize in course of time its own hidden powers, and utilizes them in working for the good of the whole world.

My Experiences in the West (Second Lecture)

[On the 22nd October 1929, during the Humanistic Club's weekly literary meeting, Col. Raja Jai Prithvi Bahadur Singh, the president delivered the second of his lectures on his experiences in Europe in connection with his activities and views expressed there. In this lecture, the Raja dwells chiefly on the present psychology of the different sections of the European population, the receptive attitude or otherwise to peace of the average European, the various interpretations or conceptions of that term by different classes of European people, and his own way of meeting such objections. This he does by elaborate quotations from his various speeches delivered in different European centres. The following is the verbatim reproduction of Raja Sahib's lecture.]

Ladies and Gentlemen,

My last speech here was necessarily in the nature of a programme; and hence I then promised to tell you another occasion my experiences and the possibility and the extent of the success that may likely attend the carrying out of the ideals of this club in Europe.

In Russia I could not do anything as I told you in my last speech. The only thing that I did was, as I informed you then, to send a message which was read out to you here last time and was subsequently published in the October 1929 Issue of the Club's Journal, *The Humanist*. I need not therefore recapitulate the contents of that message once again. All that I can now say with regard to that message is that I am still totally ignorant of what became of it; whether it was forwarded to Moscow, and if so, whether it was published there for the information and the benefit of the Russian people.

In Budapest also people did not seem to relish my idea as it is shown from the letter read out to you in my last speech here, and published in the club's journal for October. I therefore need not go into the details thereof.

Barring these two instances, probably including Roumania of which I told you something to my last speech, everywhere else in Europe I had not only sympathetic appreciation, but also actual co-operation. Everywhere, either leading persons or leading cultural and peace associations helped me much in organizing public meetings for me, in translating my speeches into the respective languages of their different countries, in opening branches of the club, or, where it was not possible, in helping me to appoint agents or correspondents. In all places, I had occasions to meet professors of Universities, prominent government officials, (chiefly of the Foreign departments,) members of parliaments, and noteworthy businessmen of wealth and influence. I felt and still feel highly gratified at the help which these several people rendered to me in promoting my cause. Here, I must take the opportunity to express to one and all of them my obligation and even deep-felt gratitude for everything that they did to me and my work. Even

organizations are entitled to my unstinted thankfulness; and, to mention them by name, they are 'The International Bureau de la Paix' of Switzerland, 'The Neutral Body for the World's Supreme Peace' of Geneva, 'The League of Miramundum' of Berlin, 'The Femma Casse of Bucharest,' 'The International Peace Society' of England, and 'The Threefold Movement of London.

But the success I so far met was from the intellectual and the high placed persons of the places I visited. Will this ensure a wider, deeper and more lasting foundation for the establishment and the propagation of the Club's peace ideals of which the world stands in dire need today? Is it not necessary that the tenour of the mentality of the general populace should be changed and turned favourably towards the objective under question? It is the general mass of every country that is ultimately responsible for the contentment, the comfort and the happiness of life that are so much desired for by all lovers of peace. The problem is more psychological than anything else. So, some of you are likely to ask me to let you know what I learnt with regard to the present popular psychological attitude in Europe today. The knowledge of this will likely give us an idea of the direction in which the wind is blowing, and thus enable us to turn our sails accordingly.

At the end of my lectures in the different European centres, no questions were put to me by the audience for explanation of any doubts that they might have entertained. This might have been due to the language difficulty; or even to the general apathy or indifference that the common people have towards such problems like peace and goodwill whose appreciation and practice require a certain advance level of mentality.

Anyway, I had several occasions to feel the pulse and gauge the mind of the European public. I had many a conversation with such people and knew their attitude towards the ideal for which I was travelling. Many of them expressed their opinions as to what they meant by peace and in what way they would like to have it promoted. Here, for instance, are a few samples of their ideas concerning the peace question. These, I think, will not only enable us to know how to proceed in future with our peace-propaganda-activities in Europe, but also help us, as I believe, in trying to relieve the prevailing communal tension and the sufferings caused by other misunderstandings in our own country, India.

Some people, for instance, in Europe are of the view that the fighting spirit is instinctive in man, having been inherited by him and well-settled in him during the course of several millenniums past; and they say that such a spirit cannot be taken away by the preaching of peace.

Some other people are of the view that the only things which Europe would take up and consider are those like scientific inventions that produce tangible material comforts. The questions of peace and activities connected with it have therefore no attraction for them.

Still some other people are of the view that peace is identical with philosophy. Such people seem to be under the impression that philosophy and therefore the question of peace will render one a mere contemplative or imaginary and hence impractical person in this world. According to them, a philosopher, that is, as they construe him, a lover of peace, is an imbecile who cannot in any manner work for human progress.

There is a fourth class of people who are of the view that, if there is no peace at present, it is because of the existence and perpetuation of distinctions of status connected with birth, wealth

or religion. They are the so-called socialists, and they advocate the total abolition of all differences among human beings, in order to lead to the complete equality of all individuals. This alone, they think, would vouch contentment to every one and therefore peaceful relations among all.

There is a fifth class of people whose notion of bringing about peace is quite different. These belong to countries which were affected by the consequences of the recent world-war socially, economically and even geographically. In their opinion, if there is to be peace, the treaties which brought about such changes must be abrogated and old order restored.

There is yet another class who are of the view that peace and similar questions are questions of spirituality. Spirituality, they say, is only of the East and not of the West. In their opinion, the latter is given to materialism and cannot therefore grasp spirituality and the like. The argument of such people is that, since the West is for materialism, and materialism is possible and practicable only through struggle and strife, anything like peace which is spirituality and hence anti-materialistic and therefore opposed to struggle and strife cannot and will not appeal to the western mind. Hence, lecturing and preaching on peace to the western people, and propaganda-work for that sake, they say, will prove futile.

There is one more section that holds this very view but argue in a different way. They seem to be believers in the theory of "struggle for existence," and say that, if man at present has reached a certain level of civilization and attained a certain standard of comfort, enjoying some amount of liberty, equality and the like, it is due entirely to his age-long struggle with his surroundings. Without struggle, they say, man can neither live nor progress. Hence, any attempt to arrest or deviate man from his used and inevitable path of "struggle against environments" is, according to them, helpful neither to his life now nor to his progress in future. And such people very easily bring the activities of peace association like those of the humanistic club under what they believe as "disturbing attempts."

Some more people there are who believe in the necessity for war for the benefit of the world. In their logic, the world would early get over-populated and suffer economic and other pressures, if it is not periodically relieved of its otherwise sure congestion. The only drastic and wide-spread means of such periodical relief of the world's human burden are war and epidemics. These, they say, or god-sends.

There is one more class who say that, so long as there are difference of opinion, there are likely to be clashes of interests and conflicts of arms. Wars cannot be avoided, and they say that no useful purpose will be served by trying to preach or bring about peace.

Some other people hold that wars cannot be avoided. In their view, wars need not necessarily be wars of aggrandizement. One country, by some act of its, deliberate or otherwise, may affect the integrity or prestige of another. The latter, out of wounded feelings, is bound to go to war to preserve or protect its unity or self-respect. In such a case, this class of people opines that preaching of peace will serve no purpose.

Such are the views held by different classes of people in Europe concerning the question of peace and activities connected with it. There are others yet who, though they have nothing to say directly on peace, still have notions of life which may not be without interest or value to us.

For instance, I met people who are absolutely indifferent to topics concerning peace. In fact, this and any other like-question has no attraction whatever for them. They seem to be more ready to attend to what will immediately please them individually, such as music, dance and the like frivolous amusements, than to pause and ponder over what would yield a wider, more lasting and more solid benefit. Some others there are who, in the name of physical sciences and as scientists, make it a point to despise the existence of god and his creation. They not only aver that every thing is the result of the activities of forces of nature, but even go to the extent of challenging others to show a god greater than any of the brain-cells of man. Some others there are who very staunch religionists are in the divine ordination of the world. But they are so strong in their faith that they would not give a chance of escape to others outside their faith.

I am afraid, ladies and gentlemen; views like these are far wide of the mark and are, I fear, the consequences of misunderstandings of what is meant by peace. I believe I made myself clear, in my different speeches in Europe, as to what I mean by peace and to what is not unlikely to be the generally acceptable sense of it. I touched upon and answered most of these objections in my lectures in different European centres, and the few which I did not reply there I have on other occasions referred to in my speeches here.

I now wish to invite your attention to my explanation of peace and as to how I met the various views just mentioned. Let me quote a few sentences from my European speeches, and these, I believe, will serve the purpose.

For instance, with reference to the point that the fighting spirit is instinctive in man and that it cannot be taken away by any amount of peace propaganda, I expressed myself as follows in Berlin:- "Man has evolved better and more effective methods for settling disputes than force and brutality. 'Might is right' is the principle not of man but of the brute life. Among men the principles of life are or ought to be unity, cooperation and peace, which are also the means employed by them for the preservation of life and the attainment of comfort and happiness."

In another place I said, "But in man there is the thing called intelligence; and the characteristic feature of intelligence is changeability. When there is a change in action, there is a change in result. Hence, it does not follow that what man cannot do today he cannot do for ever or that he will do always what he does to-day."

A very good illustration of what I mean was supplied by Dr. Favre, Professor in the University of Geneva, who spoke after me in Geneva. He said, "Four hundred years ago, the different parts of Switzerland were at war. Now, no state in the confederation would fight against another. That shows the fighting instinct, the particular mentality, can be changed. Even 150 years ago, the sword was freely drawn in petty discussions between individuals. No one dreams of doing it to-day." He said that for a change in mentality, "patience and time are necessary; for, a national mentality is a stubborn thing."

I quite agree with the sentiments of this professor and I expressed myself in a similar strain when in Geneva I said, "I am one of those who think that there has been evolution in the condition, habits and states of civilization, and we are always keeping on changing for the better, and that one day we shall reach that stage of evolution which is considered divine or super-human to-day."

Hence, my answer to those who are of the view that it is instinctive in man to fight is that it is not impossible to change it in course of time, provided a consistent attempt is made towards that end.

As for the second objection that Europe would consider only scientific inventions which give and improve material comforts and not peace-questions, I may say that I have nowhere advocated that man should give up physical comforts and that he should discard scientific inventions. In fact, I have ever insisted on the fact that every individual must make earnest efforts as much to achieve one's life's comforts as to preserve one's life. Only, I would impress on the minds of all that physical comforts and the scientific inventions which yield such comforts cannot be of any beneficial value unless one's mind is in peace as a consequence of one's peaceful relations with one's neighbours. On the other hand, the very scientific inventions and the material comforts they are believed to yield will themselves be sources of misery to men if they do not trustfully unite and cooperate with one another. An atmosphere of distrust, suspicion, jealousy, hatred, quarrel and war is not one that is congenial to the obtaining and the promoting of physical comforts through the utilizing of scientific inventions. Even for tangible material comforts, peace is very essential; and it is this that I have been insisting on.

Referring to the objectors who hold that peace is identical with philosophy, that it is likely to make one contemplative and impractical, let me give as my answer what I said in my message to the people of Soviet Russia. I emphasize that every individual should be given opportunities for earning comfort and happiness; and I proceed, Happiness is that condition of life where there is no anxiety and sorrow. Now, in order to attain happiness, it is necessary to find out the ways and means to mitigate anxiety and sorrow I think it will not be too deep and difficult for any one to understand that, the less the ill-will and hatred one displays, the less is the chance for anxiety and sorrow."

In this connection, I mention "If you try to find out the origin of this sorrow and anxiety, you will ultimately trace it to your own mind."

Surely, this conclusion is not philosophic speculation calculated to make one an imbecile. It is only a concrete fact that I mention when I say that sorrows and anxieties lead to unhappiness and that the removal of the former is possible through a change in our mentality, (i.e.,) in our outlook on life which I describe as "under conditions of friendliness and peace, you can move about with greater security and happiness."

The creation of such a condition is the result of our own thought, and any attempt to inculcate such a thought is not making one impractical. It is a very practical and most necessary affair. What is true is not the supposed fictitious or imaginary nature of the problem of peace or again its supposed consequence of rendering one impractical or imbecile, but the calculated or unconscious unwillingness, inability or habitual indifference of man to think otherwise than in the age-long routine way and rise above his present level and mode of mentality and action. If there is philosophy in this it is certainly welcome, because it makes one take a broader, deeper and more real view of life and its problems than the mere superficial notions of to-day which divide man against man.

Now, coming to the socialists who advocate the elimination of all distinctions of rank, wealth, etc., as a condition necessary for the establishment of peace, let me invite your attention to my message to Russia which was published in the October number of *The Humanist*.

In this connection, it may not be out of place if I just repeat my sentiments and opinion on this point and which I expressed in the following words in Warsaw: - "Coming to the question whether equality in wealth and status is necessary for the existence of peace, I think that such equality is impossible. It to-day you stored all the wealth of the world in a heap and distributed among the people of the world in equal measure, after the lapse of some time you will find that the conditions have gone back to the old state, and that some are poor, some are rich, while a few are almost starving. Though to-day we did away with all the differences of rank and status, the same condition will not prevail for ever. Some who are stronger will assert their authority, while those who are weaker will obey that authority. In as much as people are not equal in their intellectual capacities, there can be no equality in position or wealth; for, the acquisition of wealth or the maintenance of authority depends on the character and quality of the brain; and, as there is no equality in this, there can be equality in the ether."

Thus, I am of the view that, subject to the recognition of the fundamental oneness of mankind, distinctions into various kinds of groups on different bases are essential for the very safety, security, prosperity and progress of humanity. Any attempt to do away with differences will lead to social confusion, ending in man's barbarism or extinction. What I would advocate is, once again to quote from the same message to Russia, "The natural and the best course therefore that lies before us, in my opinion, is to recognize the fundamental oneness of humanity with complete liberty to each member to think and to act for himself, guided by right authority without injuring or going against the interests of the other member."

'Equality of opportunity,' rather than 'equality in all respects' which is impossible and unnatural, is what I would suggest to the world.

Now, coming next to the objection of the people belonging to countries adversely affected by treaties made after the recent world-war, and according to whom peace is impossible unless such treaties are repealed and their old state of affairs restored to them, my answer is simple and straight. As things stand at present, it is both undesirable and impossible to interfere with the arrangements that have once been made and to attempt to undo treaties once accepted. It may be that such treaties are in their consequences unfavorable to some and helpful to others. It is always the case in every contest born of jealousy, suspicion, hate, ambition, avarice, etc.; always one party wins and, being the stronger of the two for the time being, imposes upon the vanquished conditions which, even if light, would be unpalatable. This is the nature of the world as it is; and, so long as man is what he now is, such dissatisfactions to one section of humanity or other are certain to continue. Universal peace, contentment and comfort are impossible under such a state of affairs. Peace, as I understand it, needs the clear mutual understanding of one other by the different sections of mankind and the consequent sympathy of each for the rest, with a willingness and readiness for mutual coalition and co-operation, each with the other, in times of necessity. Then alone there will be no wars of aggression, and no wars of self-defense; then, there will be nothing like treaties imposed by some, and accepted as inevitable by some others; then again there will be no room for the vanity of the victors and the disappointment of the vanquished.

I expressed myself in a similar train when I spoke in Budapest as follows: - "But if a strong party or class satisfies itself with its superiority of position, it may enjoy the needed comfort and happiness. But, if it goes to display strength, though it may get a temporary success, there must be injury, suffering and distress to some of its members. I say temporary; for none of the greatest empires could retain their greatness for ever. To the weaker party, of course, there must be regular calamities to try its strength against the stronger."

Then, I come to my point and say, "If he thinks rationally, anybody will come to the conclusion that, if mankind as a whole realizes the true fact that peace, unity and co-operation with one another are the only surest means of every one's safety, comfort and happiness. This idea follows the realization and recognition of the fundamental oneness of humanity by one and all."

Let me again quote what I said in my reply to Mr. Eugene Vidor of Hungary who wrote to me that unless the treaties of the last war are changed favourably to the defeated, there cannot be peace. I wrote, "However sympathy I may have for your country, it will not be advisable for me or any pacifist body to ask the nations to undo the treaties that have once been made. Our attempts are to rouse Humanistic feelings so that all persons, to whatever nationality or country they may belong, may in time forget their differences and ill-will and work for the whole of humanity. If only the peoples of all countries work in this spirit, the political and other differences will in course of time disappear. Such a condition cannot be brought about either by a recalcitrant attitude or by violent demonstrations on the part of any country. It is only through the exercising of unconditional goodwill towards humanity that you can expect the desired effects of yours."

This condition can be brought about only when the different sections of humanity understand one other and co-operate one with other. It means the slow, laborious training and bending of the human mind towards quite a different direction altogether. The task is difficult but not impossible; and a highly-knit, world-wide organization with an army of capable workers can bring about this result, through a continuous, insistent propaganda and work.

So much for those who insist upon the revision of treaties as a necessary preliminary condition for the establishment of peace on earth. Next, turning my attention to the objectors who say that the ideas of peace are spiritual, that they will not appeal to the materialistic west which needs struggle and strife for material comforts, my answer is this. I have nowhere said that people should discard material comforts; nor have I said anywhere that struggle and strife needed for attaining them should be given up. In fact, what I have been insisting upon is that the struggle and strife so necessary for man's being and comfortable should be in the humanistic way and not in the animalistic method; (i.e.,) in recognition of the fundamental unity of mankind which needs mutual understanding and co-operation. In Paris, I expressed my opinion about this, thus:-

"The lower order of living creatures like the animal, being denied of the faculty of reason and deliberation, make use of either cunningness or aggressiveness for the preservation of their lives. But man, being endowed with that capacity, can preserve his life in a better way than by the use of cunning or force. For no one, whether of this country or that, whether of one race or another, whether of this religion or that, denies the fact of his being a member of humanity. Therefore, if we only keep on reminding everybody how as a human being he must make use of

the capacity he is exclusively endowed with and think rationally before he acts, he is sure to realize one day for himself that unity, goodwill and co-operation are the only means for the preservation of life, comfort and happiness. For, even a fool will say that the less the enemies one has, the less is the danger to one's life. So, if a man wants to live comfortably, a friendly attitude with others is more conducive to that end than enmity."

Surely, ladies and gentlemen, the advocacy of the adoption of a friendly attitude in the adjustment of one's relations with others is not preaching spirituality. And, even if it be so, I believe it is not unwelcome, because it ensures greater comfort and happiness even in this materialistic world.

Again, to the materialistic school of thinkers who say that, without struggle and strife, man's evolution from the state of primitive barbarism, the attainment by him of his present state of civilization, and his potentialities for reaching a yet higher state, would not have been and would not be possible, my answer is simple. What I said in Berlin applies to this objection, and let me repeat those words here.

"But here it may be asked:-Are not strife and fighting the very elements of life and evolution? Is it not through incessant struggle and strife both with himself and his surroundings that man has risen from the depths of barbarism and savagery to the heights of civilization, and slowly wrested from the hands of nature many of her jealously guarded secrets? Is it then possible or even desirable that all elements of strife and struggle be abolished from our existence, leaving us in a barren and stagnant peace?"

"All such questions fly wide of the essential point of my suggestion. I do not propose to abolish the struggle for existence or the urge for self-preservation which has been the starting point as well as the guiding principle of all progress throughout the ages. But what I propose to abolish is the irrational and ungoverned outburst of the animal passions of fighting, etc, which must be carefully checked and curbed."

Now, what is the other objection? Wars should not be abolished by the establishment of peace; for, wars as well as epidemics are god-sends to relieve the world of the congestion of its otherwise overgrowing population. Propositions like these are old-world theories belonging to the 17th and 18th century economists. It is a surprise that even in these enlightened days there are people who think as our ancestors did. Epidemics, for instance, are no longer considered god-sends. They are scourges which human ingenuity is successfully grappling with, in order to curb them and even kill them. Modern science, particularly medical science, has recently made marvellous progress in this direction, and man's diseases are not only now cured, but even prevented. Under such a case, to hear people say that epidemics are god-sends is only to be laughed at and passed over.

Again, with regard to wars as necessary factors for periodically reducing the world's population, I may say that it is also old-fashioned. Organized, scientific and harmless methods have now come into existence which is successfully controlling births. If one class of people cries against over-population, there are others who cry against under-population. Countries like France fear the possibility of under-population, so much so their respective governments are offering rewards to people who bring forth a large number of children. So, to say that wars are god-sends is, to say the least, but flimsy.

The next objection that, so long as men are liable to differences of opinion, there are liable to be clashes of arms is also not sound. I know that it is impossible for any two people to think alike always. In fact, it is one of the consequences of evolution that there should be differences in thought as there are differences in physical features. Such differences are necessary for, and serve even as stepping stones to, the very progress of mankind. Only, those differences have to be adjusted and settled so as to merge themselves into generalities. What I have been insisting on is that such differences should be adjusted and settled in peace, unity and co-operation, and not through cunning and force. Man, as a rational being, is capable of the former mode; only, he has got to be consistently brought into that channel.

Now, coming to the last argument that wars are inevitable, at least for the purpose of guarding one's integrity and self-respect, as against some act of another that may wound the feelings of the former, my answer to Mr. Eugene Vidor of Hungary may well apply. If all sections of mankind realize the necessity for, and make it a habit also of, living in peace out of mutual understanding and exhibition of goodwill, all wars of aggression will certainly cease, as also those of self-defense.

Now, let me invite your attention to the last three points which, though not having any direct bearing upon the problem of peace, yet reveal the courses of mentality of certain people. Even these I attempted to meet, or will meet them now.

The first point is that problems of peace and the like high subjects have not so much value as amusements, games, etc.; to which some people seem to be more prone than others.

To this point, my answer is the following. I nowhere condemned amusements as such, nor have I at any time looked down upon those who have recourse to them. I am fully aware like others of the great value of sports, games and others. They are necessary to relieve one of one's physical and mental strains after a hard day's labour, and to provide a light pleasurable diversion which is so needed for the proper equipment of body and mind for further work. Only, I am of the view that indulgence in them at the cost of one's other avocations in life is, to say the least, bad, as too much of any thing decidedly is. The one point, however, I would insist upon is that, even during moments of play, one should not forget questions of peace and peaceful relations with others. A well-thought-out lecture or a well-considered and sustained debate or discussion may not appeal to all minds. But ordinary simple talks, particularly during moments of recreation are certain to be grasped by every one. It is my intention that people should be taught to utilize such hours for talking, each in his or her own way, about the affairs of common benefit. This is the reason why, ladies and gentlemen, I named this association a "Club," rather than call it by any other name. I made this point very clear in my different European speeches. Let me as a sample quote what I said in my speech in the Caxton-Hall, London.

"After a serious consideration for a long time on this matter, I thought of starting of starting an institution which would be in a position to reach and influence the minds of all these different classes of people. In order to avoid any sectarian colouring being given to the institution, I named it 'The Humanistic Club.' The word 'Humanistic' is of course not used in the sense of 'Classical Learning,' but in the sense of that which is suitable to and worthy of a man as a human being. My idea in naming it a 'Club' was that such ideas as are beneficial to all humanity would be far more easily and quickly understood and appreciated if they were given

during the ordinary hours of social inter-course and recreation than in the shape of religious doctrine or law."

The same view I expressed in Geneva also, and the following quotation may not be out of place here, "No law, no order, no pulpit preaching affects the mind of the general public as much as a social gathering like a club, where people discuss among friends of their own liking, and think for themselves. It is for this reason that I suggested the opening of clubs qualified by the word 'Humanistic,' so as to direct their attention to the right channels. This, in my opinion, is the only way of making the world more peaceful than it is at present."

So much is my answer to those who advocate a life of amusements. My only suggestion is that, while amusements are in themselves good and must be welcomed, they must be such as would not lead to adverse reactions.

Now, taking the next point that science is everything and that there is no god greater than the brain-cells of men, my answer is that, while science has done much, it has revealed the existence of mysterious and grand forces hitherto hidden from the ken of man and has invented ingenious and marvellous machinery for confining and utilizing such forces for man's purpose. But, nowhere has it been possible and will also never be possible to produce or create such forces by methods that are termed scientific. What science has been doing and will continue to do in laboratories and elsewhere is to produce more and more ingenious, novel and wonderful material combinations for the ever more new manifestations in varying ways of such forces that are prevalent everywhere and at all times. To create instruments for the manifestation of forces is not to create such forces. They are infinite in every respect, and science has recognized it in its doctrines of "conservation of physical energy," "the unanalysable character of chemical elements," "the biological continuity of life" and "the mathematical infinity of material existence." Only, while science has named such an infinite entity in one way, philosophy and religion have termed it differently and dealt with it in different ways. That there is a mysterious super-power beyond man, and yet not altogether inaccessible and unamenable to him has been recognized on all hands. Only, angles of vision and modes and purposes of handling have varied, and I think it is high time that quarrels over these without grasping their basic fundamental identity should be given up. The antagonism between science and religion is very old, and earnest attempts be made to reconcile them to avoid any further misunderstandings.

Now, only one point remains for me to answer. It is the contention of certain religionists who believe in the divine ordination of the universe, saying that those who are outside the pale of their religion have no chance of escape from the ire of their particular god. This mode of thinking, ladies and gentlemen, has been prevalent in the world even since man's origin. Due to this school of thought many a war has been fought, many a persecution took place and much precious innocent blood has been shed. It is a pity that even in these enlightened days such views are current, and fights are going on now in advanced lands. In my opinion, this mode of mentality is easily explainable. It is the outcome of fanaticism. An organized, world-wide imparting of education in different ways will surely quell this attitude; and' if at all it will persist anywhere, it will be in the brains of a narrow, easily manageable minority who may be treated as partly lunatic.

Now, ladies and gentlemen, I have come to the end of my rather lengthy account of "my experiences in Europe." As I have already told you somewhere about the beginning of this speech, these objections and my answers will give us a clue as to how we are to shape our activities in future, if at all we mean to work for the peace of the world. I am not pessimistic over this; only, I recognize great obstacles in the way. I hope I may depend on you and such from among the enlightened public who may appreciate my desire to work this club and make it the means of carrying to the wide world the torch of unity and cooperation, peace and goodwill which alone will illumine and elevate man's mind from its otherwise age-long, inherited, animal tendencies. I take this occasion to appeal to one and all in order to make this club a success—each to help it in the way in which he or she best can. Let me in conclusion thank you for the patient hearing you have given me this evening.

The Brotherhood of Man.

[On 5th Nov., 1929, Mr. D.E. Lingam delivered a lecture on this subject, under the auspices of the Humanistic Club, with Col. Raja Jai Prithvi Bahadur Singh, The President, in the chair. At the conclusion of the lecture, the Raja made the following observations.]

Mr. Lingam has made an appropriate observation on the brotherhood of man the promotion of which is the chief object of the Humanistic Club also. But, unfortunately, there are so many obstacles in our way that it seems almost impossible to overcome them.

The first and foremost obstacle is the religious obstacle. Let me quote a few of such instances from our Hindu religion as I think they stand in the way of promoting human brotherhood. Lord Buddha is accepted as an incarnation of god by all Shastras, Shrutis, Smritis and Puranas of the Hindus. But, at one time, the followers of this incarnation—Buddha—were treated as outcastes and traitors.

As regards 'untouchability' in the Hindu community, as far as my knowledge of History and Purana's goes, only some of the non-Aryans who led very filthy and morally depraved lives as also some of the Aryans degraded for their hideous crimes were called Chandalas and Rakshasas, and treated as untouchables. Even this limitation seems to have been only personal or individual, (i.e.,) limited only to the person or persons immediately concerned, without those restrictions being passed to their progeny. For, we gather that some of the Aryan kings and noblemen took for their wives women of Rakshasa birth. In this connection, it may be mentioned that even non-Aryans, if only they had attained to a higher level of civilization, were treated by the Aryans as superior to themselves and called 'Devas.,

The caste distinctions among the Aryan people seem to have had their origin in 'division of labour,' and hence on economic grounds. It is true that some of the religious rites were reserved for higher classes alone; and the reason for this much of limitation too was that religious knowledge constituted the means of their livelihood. It was only owing to the lack of proper guidance in the course of their education and mental development that many superstitious and harmful customs, habits and manners have come to stay among the Hindus of to-day.

My co-religionists here—the Hindus—must not think that I intend to change the Hindu religious principles or ask them to go back to the Buddhistic ideas; for, I know that there are merits and demerits in every religion, and we have plenty of good things in our own religion, if we will only search for them. I only mean to draw the attention of my co-religionists and ask them to think rationally whether, without violating the basic principles of our religion, we can join hands with other human beings of different faiths and religions and whether we can co-operate with them to working for the common benefit of mankind, or whether we must retain all these ideas of isolation, division and discord, and commit suicide without even attempting to affect some adjustments in our customs, habits and manners to suit prevailing circumstances.

To-day in India, Politics is the all-absorbing problem; and, if one talk of human brotherhood or of peace, unity and co-operation, people are found ready to say, "What is the good of preaching peace and human brotherhood to us, the oppressed and exploited people?" But let me point out to my Indian brethren whether it is not due to the want of brotherly feeling and the realization of the true value of peace, unity and co-operation on their own part that they do not get what they want. To be clearer, "why do they not get Swaraj or Dominion status, in spite of the repeated promises made by the British Government? It is because some members or others of the British parliament always find themselves in a position to convince the house through proofs from the actual words and deeds of the Indian people themselves that, if such a power is granted to them, they would either try to deprive the British Crown and people of their legitimate rights and interests or create a chaotic situation by lighting with one another as in China and other countries. Even if dominion status is granted, if Indians do not realize the value of peace, unity and cooperation and live like brothers, they will find the smooth working of the constitution very difficult.

So, ladies and gentlemen, in my opinion there is no other means of spiritual or political salvation for Indians than through the realization by them of the value, through actual practices, of brotherly feeling, peace, unity and cooperation, within and without.

I have therefore to ask the members and sympathizers of this club who have so far been good enough to attend the lectures in this room to help me in spreading these ideas beyond its four walls.

Scheme for the Propagation of Humanism.

[Club Lecture by Col. Raja Jai Prithvi Bahadur Singh, dated 14th
January, 1930]

Humanism, as I understand it and as I have always endeavoured to make it understood by others, is that principle which is snit able to, worthy of and hence necessary for acceptance and practice by all human being alike, irrespective of caste, creed, class, rank, party, race, nationality or country. I have also written a book on Humanism. The book is in three volumes. It was with the object of propagating the ideal of this book that I founded the Humanistic Club, and it is my intention to point out to you how the ideal of Humanism can be useful and necessary for the whole of humanity in general, and for the Indian public in particular.

First of all, I think you would like to know what the ideal of Humanism is, before I explain to you how it can be useful and necessary for all human beings, especially for the Indian

public. The ideal of Humanism is neither more nor less than to trace the causes of man's innumerable troubles and try to find out their remedy. In fact, the book begins with finding out the troubles of man and ends with suggesting their remedy. Though the troubles may be taken separately, one by one, and put down under any number of different sub-headings, such as social troubles, religious troubles, political troubles, physical troubles, mental troubles, etc., etc., the result is the same—causing injury to life or discomfort or unhappiness in life. The ideal of Humanism therefore is to find out the best methods for the preservation of life with comfort and happiness.

As I understand it, the struggle of the material world is for the preservation of life with material comfort and happiness here, while the struggle of the spiritual world is for the same purpose through the process called religion, for the attainment to the safety, comfort and happiness to life, both here and hereafter. Hence, the preservation of life and attainment of comfort and happiness here, hereafter, or both, is the goal of every human being, whether he is a religionist and a moralist or a scientist and an atheist, or whether he is a thief, robber and scoundrel. The only difference is that, while most of the above-mentioned people would work for their self-preservation instinctively; the Humanist would set before him the acts of the preservation of life and the attainment of comfort and happiness as a well-understood goal.

Human beings, possessing the capacity of reason and deliberation denied to other living beings, are in a better position to get at the root of every branch of knowledge and hence to find out the best method of reaching that goal by making researches in science, religion, sociology, philosophy, etc., as laid down in the rules of this Club. All these methods that are best calculated to help mankind in its further progress in the path of reaching that goal constitute Humanism.

Now, as there can be no question as to whether a man wants to preserve his life and become comfortable and happy, there can equally be no question as to whether it is desirable for a man to practice humanism, if it is to be for the preservation of life and attainment of comfort and happiness.

The only question that remains to be solved is how to attract the attention of the general public towards humanism. At all times, systematic and well-organized propaganda have been responsible for bringing about a change in the mentality of men, whether in religious matters or in changes of customs, habits or modes of civilization. What a systematic and well-organized propaganda can do is evident from the recent Bolshevik revolutionary propaganda by which men are being led to revolt, fight and sacrifice their lives for the attainment of some imaginary comfort and happiness after the revolution, if they happen to survive it. It is simple enough for everybody to understand that, when revolutionary spirit takes root in the hearts of the general public, there can be no end to it till the whole of humanity becomes extinct. For, if B can wrest power and wealth from the hands of A by revolutionary means, why should C keep quiet while the power and wealth remain in the hands of B? So, if the revolutionary spirit is allowed to continue, each individual from A to Z must try his luck for power and wealth even at the cost of his life. Yet, people to-day is working for this principle blindly in every part of the world, carried away by the sheer weight of propaganda. I don't deny the fact; however, that the attitude and behaviour of some persons in power and in possession of wealth are such as would easily tax the forbearance of ordinary men and cause them to revolt against obnoxious authority. It is at such a time, when one is oppressed, exploited, or in any way harassed by the arrogance of such persons,

that one has to find out ways and means to extricate one from the meshes of such men. But, such means and methods are always of two kinds—one method is to retaliate at once by violent actions and thus kill either the oppressor or himself, or both. This method is generally employed by animals, and I call it the animalistic method. The other method is to think rationally and patiently, and devise the means by which the oppressor will change his attitude without there being any injury to either party. This latter method I call the Humanistic Method and have been recommending its adoption throughout my European speeches.

I admit, however, that it is not easy to bring about changes in the attitude of the inveterate fanatical religionists or some dissipated rich noblemen. But, ladies and gentlemen, we are not animals which alone resort to brutal force for the fulfillment of their desires. We are human beings in possession of the deliberative capacity which the animals have not. You all know that, with the help of this capacity and without recourse to brute-force, men have been able to make wonderful inventions and discoveries. Then, with the help of this same capacity, if we will only work patiently with our heads and hearts, we shall in time find out such ways and means as will enable us to bring back the delinquent members of humanity into the fold again.

We have organized this Club with the well-understood purpose of humanizing the general public by impressing on their minds as to how preservation of life and attainment of comfort and happiness are the ultimate desires of every living being, and how only peace, unity and cooperation with his fellow-beings can ensure for man the desired safety, comfort and happiness. And, for the success of this Endeavour, the under-mentioned conditions are required to be fulfilled:—

1. The disappearance of (a) religious animosity; (b) the notion of mutual foreignness among different classes of people.
2. The supplanting of (a) the feelings of rivalry and jealousy by ideas of mutual goodwill and common interest; (b) class, creed or party-hatred-spirit by the acceptance and practice of the feeling of the fundamental oneness of all humanity.
3. The training of people so as to render every one (a) ever open for the reception of new ideas and principles calculated to lead to general human progress and common human benefit without violation to one's fundamental religious principle; (b) capable of distinguishing between real religious principles and what generally pass for them; (c) able to rise above all differences of opinions and to treat them in the same way as one would treat the differences in mere bodily features; and (d) fit to realise the impermanency of, and the certainty of an early or late reaction against, any success gained by any one class, religion, race, country or nation at the cost of another.

To fulfill such conditions which alone can vouch for universal peace is a very difficult, though not altogether an impossible, task. It means and needs complete change in the mentality of the general public and their outlook on life. A worldwide, insistent propaganda must be carried on if the effect desired is to be achieved—propaganda through educational institutions, public lectures, talks, film-shows, house-to-house visited, distribution of literature in the different languages of the world, etc., etc. This sort of propaganda means a high and well-knit organization, an army of capable and willing workers, a big financial backing, a tremendous

amount of talents, so that we may be able to create an ever-widening, sympathetic, willing and cooperating public.

The propaganda work of the Humanistic Club must be such as to engulf and supersede all sectional, communal and party preaching's, teachings, lecturing and talking's. The scheme of the Humanistic Club is gigantic, and its needs are many. I therefore make an entreaty to all the members and sympathizers of this club to convey my appeal all over the world, so as to obtain (a) encouraging words from leaders among the public; (b) financial assistance from the rich; and (c) unconditional, helpful suggestions from the talented and the scholarly, so as to help the Humanistic Club in effecting the several factors just mentioned.

Correspondence with Mr. Eugene Vidor of Budapest—Hungary.

[Below are reproduced certain letters that passed between gentlemen in foreign lands and Colonel Raja Jai Prithvi Bahadur Singh, Founder-President of the Humanistic Club. The first three comprise of letters from Mr. Eugene Vidor of Budapest, Hungary, and the replies thereto. The last is from the Rev. Charles Francis Potter of New York, America, and the answer to it. These letters reveal the particular angles of vision of different people, and their modes of operation towards such general problems as peace, humanity, etc. P.R.Singarachari Secretary]

Letter No. I

BUDAPEST. VI PAULAY EDE UCCA 18. August 6th 1929.

From, Eugene Vidor Esq

To, His Royal Highness, Colonel Raja Jai Prithvi Bahadur Singh of Nepal, Hotel Claridge, PARIS.

RAJA SAHEB, HIGHNESS, I beg to acknowledge receipt of your esteemed letter of July 29th wherefrom I was sorry to learn your Highness had to undergo an operation of the eyes. I sincerely hope and wish this operation shall entirely restore the health of your Highness in order to enable you to continue your sublime work for the benefit of mankind. Herein enclosed I beg to submit a REPORT on the outlooks of the Humanistic Club in HUNGARY. Up to now I am not yet in touch with Geneva; therefore I entirely leave it to your Highness if you deem it necessary or useful to send the first three pages of my report to Geneva in order to have it published in the journal.

The original of the present letter and the report are posted to Hotel Claridge, PARIS, and a copy of them to Bangalore India.

Wishing you a good journey, I am, Your Royal Highness's most dutiful and devoted servant, EUGENE VIDOR Enclosed, Report,

REPORT of Mr. EUGENE VIDOR Correspondent, the Humanistic Club, Budapest.

If ever in my life I was sorry for my not being able to convert my thoughts into words, it is now. My poor English scarcely enables me to give such a complete report as I should like to give; therefore I am going to begin at the end, and the end is that I am a bit disheartened with regard to the possibilities of founding a Hungarian Branch of the Humanistic Club. By the way it does not matter if you consider it to be an independent club or the branch of other ones established in Europe by our much honoured and beloved President.

What is the cause of the impossibility mentioned above? No indolence, no misunderstanding, and not the lack of intelligence or of goodwill. It lies in political circumstances; our country dismembered by unjust violence does not want anything but getting back what it has been deprived of. One of the most beautiful words of human language, the word that reminds one of the moon's silvery rays glittering on the surface of a sleeping lake, the word, peace, has been misused by the expression, treaty of peace. In the ideology of the defeated nations and peoples, "Treaty of Peace" means as much as concentrated extract of wickedness, baseness and injustice.

I have no reason to flatter anybody, nor have I any reason to be afraid of anybody; so I am in a position to tell the truth. Truth, or at least what we in Hungary believe to be truth is that Humanism and Patriotism; two sublime ideas which had to complete each other seem to be in contradiction. Humanism looks like an insurance against accidents. There are people who, after having gathered a fine amount of money or other precious articles of human welfare, are feeling induced to establish or to support charitable institutions. Behind the charity, however, there are often some other feelings; so, for example, fear from lower classes of society which have been kept down in misdemeanour and lawlessness, while the benefactors understood to make money out of the bad condition of the oppressed.

In Hungary everyman has the feeling and the conviction that whosoever reading papers or delivering lectures or speaking at all of Humanism has a secret wish behind the screen; he is aiming at insuring the results of the treaties of peace. The result of the treaty of Trianon is that our thousand-years-old country lost more than two third parts of its territory.

Humanism became rather suspicious with us. Distinguished gentlemen speaking to us of Humanism are standing in our eyes on one level with the League of Nations of which we have our own opinion too.

We Hungarians are longing for peace and harmony, for security and happiness, for unity and co-operation; but, as salt sea-water does not quench one's thirst, so the League of Nations does not prove to us anything but its being the greatest impediment in the path of justice. We are looking at it as at an Insurance Company of the Victorious Nations; Insurance against accidents against the accident that had to give back—what? To give back what what never belonged to them. Humanism means nearly as much as Pacifism. Promoting Pacifism and Humanism means therefore securing the unjust fruits of the Great War.

I am awfully sorry to give such a report of the public opinion; for my heart is plenty of the desire of human progress and of democratic co-operation. In the bottom of my heart I am a humanist and a pacifist; but I am not less a true son of my country. But the way, I beg to remark I am neither a philosopher nor a writer or scientist; I am but a businessman of some education; my every day's experience, however, is enough to teach me that the slaughter of mankind was good for nothing; because after the great war there are just as many unsettled questions as or still more than there were before.

Many a man in believing that the League of Nations and other peace-treaties have been formulated by great statesmen. That is an error. The treaties have been dictated and not discussed. The men who were dictating have been misled by wrong information of mischief-mongers keeping behind the screens. Thus, no wonder, there is a horrible difference between

what they thought is peace and what really is peace. The experience of the last ten years shows that the prime-ministers who dictated the treaties merely were politicians but not statesmen in the noble sense of the word. And were they "great"? Let us wait another space of time until History will answer this indiscreet question.

The idea of universal peace is as old as religions are. Whether you pray to Shiva and Vishnu, or to God, you will find in your religion all the elements of universal harmony. This fine but old idea was in the course of history as often started as there was a king or emperor who, after having defeated some other peoples, wanted to enjoy the fruits of his victory.

Peace is sunshine; peace is warmth; peace is wealth and prosperity; peace is peace; but only for the vanquishers. For the vanquished, one's peace is the darkness of hopelessness; peace is the cause of poverty; peace is an empty formality—without real peace.

After all do you think perhaps us Hungarians want, in blindness of patriotism, to wring new havoc among the peoples of the world? No, by no means. What we want is a revision of the treaty of Trianon that has been dictated on the basis of false information's; and we want to reach our aim by peaceful means, such as enlightenment and true accounts of the statistical, economical, geographical and ethnographical circumstances of our country.

We do not expect anything good from the League of Nations. Behind this well-sounding title there is dark emptiness. The Humanistic Club? Everybody and everything is welcomed by the Hungarian public opinion if he or it is willing to help us in keeping high the torch of Justice, in order to enlighten the darkness inside the heads and hearts of those who are the cause of our misery.

Reply to Letter No. 1 of Mr. Eugene Vidor.

The Humanistic Club, Bangalore, 26th September 1929.

From, Col. Raja Jai Prithvi Bahadur Singh, President.

To, Eugene Vidor Esq., Budapest

Dear Mr. Eugene Vidor, In continuation of my letter of the 12th instant I have to inform you that I have given my full consideration to your report.

Before, however, I proceed any further; let me inform you that I need not be addressed as "Your Highness". Though the title "Raja" is attached to my name, it is not entitled to the appellation of "Highness."

Now, coming to your report, if you will kindly remember what I said during my speech in your city, you will know what my idea of peace is. However sympathy I may have for your country, it will not be advisable for me or any pacifist body to ask the nations to undo the treaties that have once been made. Our attempts are to rouse Humanistic feelings, so that all persons, to whatever country or nationality they may belong, may in time forget their differences and ill-will and work for the whole of humanity. If only the peoples of all countries work in this spirit, the political and other differences will in course of time disappear. Such a condition cannot be brought about either by recalcitrant attitude or by violent demonstration on the part of any country. It is only through the exercising of unconditional goodwill towards humanity that you

can expect the desired effects of yours. It was only to develop this spirit in mankind that I started the "Humanistic Club," and spoke not only in your country but in other countries as well.

I am thinking of publishing separately all the speeches I delivered in Europe and shall be sending you copies of the same. These, when read together, will, I presume, give you a better idea of what I mean and what the "Humanistic Club" stands for than my single speech in your city.

If you find the publishing worthwhile, you may have European speeches translated into your language, print and circulate the same in your country. Your countrymen may then probably know the way I suggest for the preservation of life, for the attainment of comfort and happiness, and also for the gaining of liberty and equality like the rest of mankind.

Yours sincerely, Raja Jai prithvi Bahadur Singh, President.

LETTER No. II

Eugene Vidor Esq. 29th October 1929.

To, Col. Raja Jai Prithvi Bahadur Singh, President of the Humanistic Club, Bangalore

Sir, it affords the greatest possible pleasure to me to learn from your esteemed letter of the 11th September that you reached home safely. I heartily with and sincerely hope your European tour might turn out to your entire satisfaction both with regard to restoring your health and to spreading the message of universal brotherhood.

I am much obliged for your having published my report on Hungary in the Magazine, The Humanist, and beg to thank you for your letter of the 26th September dealing with my information. As to your opinion, Raja Sahib, that the Hungarians have different ideas of Peace, permit me please to declare that, had I not thoroughly understood your principles, the simplest thing in the world would be not to take any notice of the Humanistic Club at all. Should I not be in the bottom of my heart persuaded of the necessity of Peace and Goodwill, I could simply abstain from wasting time by making propaganda in Hunger and from difficulty of writing reports in a foreign language. I am certainly willing to do my utmost; and you may rely upon my honestly working in the proper sense of however, that, according to my modest opinion Humanity never would have made even one single step on the way of Progress, if the various thinkers of the world had not had different ideas. I believe to do better work but reporting on the difficulties I am meeting with from my countrymen, than to let you believe that in the bright sunshine of Humanity everybody is living in touching harmony with his neighbours.

Allow me now to ask you, Sir, to let me have in turn of mail about 10—12 copies of the September and October issues of your Magazine. I want to distribute them among some prominent personalities of our public life. Your esteemed opinion that 'however you may sympathize with Hungary, it will not be advisable for you or any pacifist body to ask the nations to undo the treaties that have once been made'—is so very important and so much differing from our public opinion that it requires an answer. My modesty, however, does not permit me to give the answer according to my own personal point of view. I prefer to distribute your speeches and the copies of the Magazine among distinguished Hungarian statesmen and publicists whom I should like to become acquainted with your ideas; and, after having done so, I am about to ask

them to write some lines for publishing in "The Humanist." First of all I am thinking of Hungary's great old man, the world-famous Count Albert Eponym, the representative of our country with the League of Nations I hope as far as his condition of health will permit, His Excellency will be good enough to contribute a declaration to the clearing of ideas about peace.

I reiterate the word 'clearing'; for I am convinced that the ideas are thoroughly confused and therefore need to be cleared. The greatest impediment to the reign of universal brotherhood and peace is not to be looked for in people's not wishing for them, but in the mere fact that they really do not know the way that leads thereto. We learnt in our youth the Latin proverb; "Si vies pace, Para bellum," which means, "If you want peace, prepare yourself for war." Nowadays the heads already are clearer and they say, "If you want peace, carry its obstacles out of the way." We Hungarians, who heartily wish to promote the world's peace, are convinced that the treaties, as far as they are unjust, must be revised; for there is no calming and no consolation as long as this thorn is not pulled out of the heart of Europe. This is the idea which I want to have expressed by greater men than by my modest self.

Lastly, I thank you, Sir, once again for the attention you are paying to my reports, and I only wanted to ask you respectfully that; inasmuch as you have them printed in the Magazine, kindly have them first corrected, because I do guarantee for my pure feelings but I do not guarantee for my poor English.

As soon as I shall receive your speeches I shall be much pleased to translate them into Hungarian. If there already were anybody with whom you are in touch for the translation into German, let me know please his name and address, for the sake of certain co-operation with each other.

With best compliments to all esteemed members of the Humanistic Club, I have the honour to be, Mr. President, Your most obedient and humble servant, EUGENE VIDOR

REPLY TO LETTER No. II

The Humanistic Club, Jayabhavan, Bangalore, S. India

From Col. Raja J. P. Bahadur Singh, President. 6th December 1929.

To, Eugene Vidor Esq., Budapest, Hungary.

Dear Mr. Eugene Vidor,

Your letter of the 29th October duly reached me and I thank you sincerely for the same.

It gives me much pleasure to learn from your letter that you have thoroughly understood my principles and my view of peace, and that, if you were not persuaded in the bottom of your heart of the necessity for peace and goodwill, you should abstain from doing any propaganda work in your country despite so many obstacles. Let me repeat that I am highly pleased with this frank admission and at your having grasped my principles.

Permit me once more to give a clearer expression to whereby I mean there should come peace to the world. While the Humanistic Club does not and cannot advocate the aggressive interference of one nation against another, it equally feels restrained from entering into the state

of affairs as they exist now or have come to be through the action of some nations as opposed to or in alliance with other nations. The Club knows full well that these will not bring about a permanent Peace—such as doing or undoing treaties, arming or disarming nations and so on—though for the time being under these conditions some may feel elated and some others depressed. What the Club would like to aim at is, rather than rectify things here and there piecemeal, to go to the very root of things. It aims to create such a general atmosphere all the world over wherein one section of people will voluntarily help the other and so on. This state of affairs is not impossible of attainment; for, I rely upon the very fundamental evolutionary process whereby mankind has arisen from a barbaric, brutal state to the present state of progress; and also on the unlimited supreme deliberative capacity of man to hasten and enhance the value of that evolutionary process. The dual that was common in Europe is now a thing of the past. The States of Switzerland and of USA which were against one another are now fast friends. So, a time will come, however distant, when the whole humanity will be one united body, each section thereof keeping its separate individuality, and yet all the sections living in trust and goodwill for the solidarity and the welfare of the whole. The Humanistic Club has been started to aim at bringing about this universal atmosphere, and it hopes that one day it will achieve it. It trusts its members and sympathizers who understand its principles will help to spread its views and adopt suitable means to make these views practicable.

I am this day sending you separate packets of six each of the August, September and October numbers of the Journal. I shall be happy to know the views of the leading persons of your country, as you would like me to, and if suitable, incorporate their methods into those of the Club. With many good wishes to you for the New Year.

I am, Yours sincerely, Raja J. P. Bahadur Singh, Colonel, President.

LETTER No. III

BUDAPEST, 19th Nov. 1929.

Mr. EUGENE VIDOR,

Budapest, VI. Paulay Ede Ucca 18.

To, Col. Raja Jai Prithvi Bahadur Singh, President of the Humanistic Club, Bangalore.

Sir,

Last morning I received with pleasure the November copy of The Humanist which crossed with my Report of the 29th October. I am glad also to inform you that last night I held a meeting with about thirty gentlemen with whom we started the Hungarian Branch of the Humanistic Club. In a free discourse I made my friends—I venture to say: our friends—acquainted with the speech of our President delivered during his stay in our city, and with the letters I had the privilege to exchange with him. I brought an account, too, of the two lectures of the Raja Sahib entitled 'My Experiences in the West,' and naturally pointed out the parts dealing with Hungary.

Foundation of a club, society, association, union, lodge, or howsoever you may call it, depends upon the special permission of the Ministry of interior. We are not yet strong enough and rich enough to take steps for asking for such permission. For the beginning we are a free

circle, without any other rules than those dictated by Universal brotherhood; there is no president, chairman, or any other office-bearer among us; we are all alike, and we have, to start with, no other programmed than to meet once a week and to discuss the questions of peace and goodwill.

Our friends—as long as we are not a constitutionally licensed club, I avoid saying "members"—belong to various classes of the society, and are without exception people of higher education; there are among them two architects, two lawyers, several businessmen, a banker, a singer, a physician, commercial book-keepers, and so on.

My lecture was followed by a lively discussion, especially on the sentence out of the President's report: - "In Budapest also people did not seem to relish my idea;" and, in another place, "Mr. Eugene Vidor of Hungary wrote that, unless the treaties of the last war are changed favourably to the defeated, there cannot be peace."

The opinions of our friends have been unanimous on the point that, what there is need of, is bending of the people's mind towards quite a different direction. The question, however, is, "who shall begin this?" As long as in the eleventh year after the armistice the vanquishers continue their asking further reparation liabilities, their behaviour is tantamount to continuing the war against a country that has no greater aim and desire than to live in peace. In comparison, the war with arms is to be looked upon as a noble fight wherein military men are inimically standing against one another, aiming at the trifle of killing or mutilating the soldiers of the enemy; while the war with duties, taxes, reparations and other liabilities, the war with economical means, does not shed blood and does not cause wounds on human bodies, but it contents itself with making stores empty, factories workless, railways and ships trafficless. It is satisfied with making men and women, old people and children, hungry, sick and poor. They are 'dry'; they do not drink blood; but they content themselves with bringing poverty upon the defeated.

I beg to remind you, Sir, that neither my previous report nor the present one is considered to be an answer to your precious and broad-sighted lectures and letters. You will no doubt remember that I am awaiting the printed material in order to distribute it among prominent persons of our public life whom I will then ask to represent the Hungarian stand-point. For myself, I am too modest to speak without authority on behalf of my country and my writings are to be looked upon as what they really are:—reports on what I saw, and what I heard people talking of.

Now, let me continue about the discussion of our Budapest friends. Our friends asked me to inform you of their willingness to co-operate with all honestly thinking and feeling people of the world in order to promote peace and goodwill. Our Budapest friends are especially asking you to make researches into the question: "What are we to understand by the word 'peace'?"

According to the views of our Budapest friends, it is a horrible mistake to believe that war is nothing else but a state of affairs where people are going to be killed by arms. The silent, bloodless war, without guns and shrapnel's is even worse, because it cuts off the roots of living; it turns economical life upside down; it poisons the air of trade and industry; and last but not least, it takes its victims, not from the military regiments, but from all parts of the population, thus spreading infinite suffering and distress on innocents too.

To disturb peace is the greatest possible evil against mankind. We however, simply deny that the state of affairs in which Europe presently finds itself, deserves to be called peace. We are protesting against 'The Treaty of Trianon' to be called a "Treaty of Peace." We, moreover, are protesting, too, against its being a "Treaty" at all. If it pretended to be a "Treaty," then it must have been discussed by parties negotiating with one another. Such a thing, however, did not exist. There was one party dictating and giving orders, and another one obeying and taking notice of the commands without contradiction. With the same right, any sentence of death could be called a Treaty of Peace."

We are perfectly one with the much esteemed Founder-President of the Humanistic Club, in so far as there is no greater benefit to mankind than universal peace, no sublimer task than to promote it, and no greater sin than to disturb it.

We are sorry to learn that we are looked upon as people who did not seem to relish the high ideas of peace and goodwill, while we are sure we did. There might be a slight difference in some details; but why not? Does anybody want to uniform all the heads of the thinking world? Did ever any advantage come out for human progress from suppressing discussion about high ideas? And what are we going to discuss about, if all of us are on the very same platform?

We Hungarians want an alteration of the present state of affairs just for the reason that, what we are living in is no peace. It is not the burning fire of a military struggle, but it is the fire under the ashes of an economical war. We are lovers of peace; that is the reason why we are not lovers of the present conditions.

Our Hungarian friends send their heartiest compliments to all lovers of peace on the other side of the world, and are convinced that, joining with them in honest co-operation for the benefit of the whole mankind, they are equally promoting the interests of our beloved Hungarian mother-country.

Sir, I have scarcely anything to add to my report, but to tell you how glad I am to have laid the foundation-stone to the future of the Hungarian Branch of the Humanistic Club. If you are going to compare the results in other European cities with the success in Budapest, I hope you will have plenty of reason to be satisfied with your Hungarian followers.

I have the honour to be, Mr. President, Your obedient and humble servant, EUGENE VIDOR.

REPLY TO LETTER No. III

The Humanistic Club, Jayabhavan, Bangalore, (S. India.) 12th Thursday, Dec. 1929.

From, Col. Raja J. P. Bahadur Singh, President.

To, Eugene Vidor Esquire, Budapest, VI Paually Ede Ucca, 1S, (HUNGARY)

DEAR MR. EUGENE VIDOR,

I am thankful to you for your letter of the 19th November, 1929, and have read it with great interest.

Let me at the outset invite your attention to my letter of the 5th instant wherein I have given a few of my views on peace and the like. I have also sent you six copies each of the August, September and October numbers of *The Humanist* and hope they would reach you safe.

Before proceeding further, let me express my gladness and gratitude at the fact of a Branch of this Club having been opened by you in your City. I hope that very soon it will grow in worth and number so as to obtain the permission of the Ministry of Interior of Hungary to have a constitution. I am also equally glad that a lively discussion took place in the meeting over some of the ideas I expressed in your City and here on my return.

In this connection, you rightly raise the question as to what is meant by peace. Probably you and those that were present in the meeting, and possibly some others also in your country, are of the conception that I am of the view that peace means absence of actual War between different Nations, though there still be economic and other sufferings to some caused by some others. If this is your notion about my understanding of peace, let me at once disabuse you of such a notion.

I quite well grasp that economic oppression is as bad as the oppression caused by actual warfare. The one is as much not peace as the other is not. Both are equally bad, and are opposed to what I mean by peace.

Peace is that state of life where, for the sake of the preservation of life and the attainment of comfort and happiness, not of this or that class, party or nation exclusively, but of the entire humanity, each group preserving its individuality and special features and yet voluntarily helping the rest, either for benefits affecting specific groups, or for the benefits of the whole of mankind. *Peace is universal. It is based on mutual understanding and goodwill. Voluntary help by the each to the rest is its means.*

To bring about this kind of peace, a different mentality among mankind than the one now prevailing must be brought about. The present mentality is either for ruthless aggression through armed Wars; or for silent, killing exploitation through what is generally but mistakenly considered economic competition. This mentality must go, if real peace is to reign.

The Humanistic Club was started with a view to strive to bring about this changed mentality. That is why it hesitates to interfere with things or conditions of life or treaties brought about by the present wrong mentality. It is wholesale reform that is needed: not a correction here or there. Corrections of parts will never cure the whole. No good result can be brought about by actions of pressure.

The Club knows that its task is difficult, — very, very difficult indeed; but it equally knows that the task is not impossible of fulfillment. Honest, hard work, time and patience will bring about the result it aims at.

Dear Mr. Eugene Vidor, please do not misunderstand my frankness as I do not yours. I hope a time will come when the Victor and the Victim, the Vanquisher and the Vanquished will meet each other as brother to a brother, with no more hidden greed on one part and secret suspicion on the other. The mentality and the morality of the whole of mankind need elevation; and the Humanistic Club stands for this purpose.

With much gratitude and many kind regards, I am, yours sincerely, Raja J. P. Bahadur Singh, Colonel, President.

Letter from the Rev. C. F. Petter of New York:

The First Humanist Society of New York.

Office: Strinway Building, 113 West 57th Street, Room 909. Circle 8427.

Charles Francis Potter, Minister. October 4, 1929.

To, Raja J. P. Bahadur Singh, The Humanistic Club of Bangalore, India

Dear Sir, in the monthly magazine "India," in the September issue of this year, I find an article informing that you are a Humanist and have founded a Humanist Club. I wish to get into touch with you and receive complete information about your movement.

Last Sunday morning we held the first meeting of the first Humanist Society of New York. The attendance was so over-whelming and the public interest, since its widespread announcements in the press, has been most amazingly enthusiastic. The world is turning to Humanism as its new hope in religion and philosophy.

I congratulate you, Sir, upon the success of your movement, and trust you will let me hear from you soon.

Respectfully yours, CHARLES FRANCIS POTTER.

REPLY

The Humanistic Club. Jayabhavan, Bangalore S. India.

Dated 7th Nov. 1929

From, Raja J. P. Bahadur Singh, President.

To, The Rev. Charles Francis Potter, Minister, New York.

Dear Sir, I am in receipt of your letter of 4th October. I am glad to learn that a mention was made about this Club and its monthly Magazine in 'India' in its September Issue. I am very much pleased to learn that you wish to get into touch with me and my movement, and receive complete information about the latter.

I thank you very much for your kindness in sending me a pamphlet of yours which I read through with much interest.

I am very much pleased to know that your very first meeting was well and enthusiastically attended, and personally I wish it every success in future.

I quite agree with you in the view that Humanism is a new hope in religion and philosophy, and that the world is turning to it.

I thank you very sincerely for your congratulating me upon the success of my movement; kindly permit me to reciprocate the same ardent feeling towards you and your organization.

In this connection, let me make a frank observation as to my view of Humanism. The ideas for which both of us are working seem generally to be similar. However, to my mind, there seems to be one point of difference. While you, as I understand your movement from the pamphlet you sent me, appear to make 'Humanism' a separate faith or religion, my idea is to make it a new interpretation of existing religions, through discovering the common basis of all religions, so that mankind, on the realization of its fundamental oneness, may learn to live in peace, unity and co-operation for the benefit and goodwill to all, without having the necessity to pass through the process of conversion. As it is, humanity is much divided and distracted; and, I fear, anything appearing like a new cult, faith or religion will only further widen the yawning gulf. My object is to remind of its human nature as against its usual animal tendencies that very often break out for the ruin of the human race, so that man may know to live with man like a brother.

I am happy to send you a copy of each of the October and November issues of my Journal—the Humanist, as also a copy of the speech I made in opening this Club last year. If you so require, I shall gladly send you free back numbers of my Magazine. Copies of my other publications I shall send you early.

Hoping to hear from you, and with keen expectations for mutual co-operation, I am,
Yours sincerely, Raja J. P. Bahadur Singh, Colonel.

APPENDIX

Usefulness of Humanism to the Indian public.

Calcutta Speech. 22nd February 1930

[Colonel Raja Jai Prithvi Bahadur Singh, Founder-President of the Humanistic Club, delivered a Speech in CALCUTTA on the 22nd February 1930, in the University Institute, with the Honourable Mr. Justice Mukerjee in the Chair. In this Speech the Raja explained the aim and significance of Humanism, and its applicability to the successful solution of the various Indian problems. The following is the full text of the Speech]

Mr. Chairman and Gentlemen,

At the very beginning I want to be frank with you and to confess that I am neither a brilliant and erudite scholar nor an orator by profession, able to carry conviction home to your mind, although I have been trying to express my ideas on Humanism in writings and speeches in India and abroad for the last two years, and although it is true that I have written a book and also founded an institution named the Humanistic Club for the propagation of the principles of peace and goodwill.

Coming to the question of Humanism, in my opinion, it means the principles and, with them, all the best methods and processes of working which the human ingenuity and knowledge can suggest for the common benefit of the whole of humanity, and which every man as a human being must practice. I admit that none of us can strictly follow every item of those duties which we owe to ourselves as human beings and to which I give the collective name of Humanism.

It is, neither because we do not like some of the principles of Humanism nor because we do not want them, but because sometimes our customs and habits, at other times either religious bigotry or misconstrued patriotism stand in our way if we were to follow some of the ideals of Humanism, that most of the Humanistic principles escape our notice through carelessness. Want of right knowledge is also another factor which prevents us from practicing Humanism. It was therefore with a twofold object that I founded the Humanistic Club at Bangalore; and these are:—firstly, to request the great thinkers and talented men to find out truth and propagate it for the benefit of the general public; and, secondly, to keep on reminding the people, by means of propaganda, of their duties as human beings.

Though I have written a book on "Humanism" dealing with every aspect of human life, I found it necessary at the present juncture to concentrate my activities on suggesting the best methods for fulfilling the first principle of life, namely, the principle of preservation of life in comfort and happiness.

I think, if we only think rationally about this question of preservation of life and the attainment of comfort and happiness, we shall find that this is the main-spring of all human activities. Because the first and foremost desire of every living being is to preserve its life and then to make it comfortable and happy, so the desire of self-preservation and the attainment of comfort and happiness is really the motive power of all our actions. People no doubt talk of self-sacrifice as a higher principle of life; and under certain conditions considers it highly commendable and praise-worthy. But all self-sacrifice is ultimately for some future comforts or happiness, here and hereafter. For nothing, no one would ever sacrifice one's life or advise others to do it. Therefore, if we can only lead our lives comfortably and happily we should consider this as the fulfillment of our first duty.

The methods employed for the preservation of life and attainment of comfort and happiness are of two kinds—one, by violent action which is an outcome of hasty judgment; and the other, by peaceful means which is the result of deliberate and rational thinking. The former method is generally employed by animals, and I call it the Animalistic method; the Humanistic method being the result of reason and deliberation, the faculty with which human beings are exclusively endowed. The Humanistic way of working, therefore, is by peaceful means and for the whole of humanity, not for any one country, class, party, creed or rank. Humanism brooks no division or discord. While it recognizes diversity as inevitable, it believes in the possibility of unity in that diversity.

The principle of Humanism, therefore, is more useful to the Indian people than to any body else. For, all the failures that the Indian people have met with—whether political, moral or material, are due to the lack of unity. It is easy enough for every body to understand how the comfort and happiness of a country as well as those of individual persons are enhanced by peace, unity and co-operation, and how these are adversely affected by division and discord.

The chief object of the Humanistic Club, therefore, is to promote peace, unity and co-operation among the antagonistic parties and classes of men. It is my belief, and confirmed belief too, that, unless all the people belonging to the different classes, parties, creeds, ranks and countries recognize the fundamental oneness of humanity and work for this common benefit, neither comfort and happiness nor even the preservation of life which is the first and foremost

desire of every living being will be possible. I have therefore been making an earnest entreaty to every country and city I visit to join hands with the Humanistic Club and help that institution in framing a suitable scheme for working the principles of Humanism. We have so far drawn up a scheme for the purpose of promoting peace and harmony among the different contending parties, classes and creeds of men. In my opinion, unless these principles are deeply imprinted in the minds of men, no desired security, comfort and happiness in life can be expected. Let me read out to you my scheme which I explained in my last Club lecture in Bangalore.

For securing the desired safety, comfort and happiness the under-mentioned conditions are required to be fulfilled:—

1. The disappearance of religious animosity; and the disappearance of the notion of mutual foreignness among different classes of people.
2. The supplanting of the feelings of rivalry and jealousy by ideas of mutual goodwill and common interest; and the supplanting of class, creed or party-hatred-spirit by the acceptance and practice of the feeling of the fundamental oneness of all humanity.
3. The training of people so as to render every one ever open for the reception of the new ideas and principles calculated to lead to general human progress and common human benefit without violation to one's fundamental religious principle; the training of people so as to render everyone capable of distinguishing between real religious principles and what generally pass for them; the training of people so as to render every one able to rise above all differences of opinions and to treat them in the same way as one would treat the differences in mere bodily features; the training of people so as to render every one fit to realize the impermanency and the certainty of an early or late re-action against any success gained by any one class, religion, race, country or nation at the cost of another.

I know that neither the scheme nor the principle which I advocate is original or new. And though they are neither unknown nor detestable to any body, the general public still needs constant reminding of these principles. Not only the uncultured and the illiterate, but also the highly learned and the greatest statesmen as well sometimes manage to forget to follow the principles of Humanism. From thousands of lessons in the past, every man, whether learned and wise, or illiterate and foolish, has come to know that fighting's, wars and battles are not the best means of settling disputes. It is only among the animals that every dispute is decided by the show of strength, while among men it is not uncommon to find a physically weak person in possession of power and wealth. Hence, "Might is Right" and similar principles hold well only with regard to animals and not human beings. But in India we find people of one party fighting freely against people of another party, one class against another class, one faith against another faith; and there is dissension even amongst people of the same faith, for one caste fights against another caste at the slightest provocation. I don't, however, mean to criticize the action of the Indian people only; even the European nations, who are today considered to be the most civilized, are not slow to forget the principles of Humanism. If they had stuck to the principles of Humanism, the last Great War would never have been fought, and the untold miseries of the millions would have been avoided.

This was the reason why I went round on my lecturing tour to Europe last summer. But I found that no other country is so much divided by customs, habits and caste prejudices as India;

and consequently in India there is much less facility for securing the means of safety to life and of attaining comfort and happiness. I know many public leaders in India are suggesting various methods of attaining comfort and happiness,—some try to excite the anger of the opposite party to the highest pitch and then advise their own party to remain non-violent. Others preach the doctrine of revolution and advise their followers to do away with the party, class or creed antagonistic to them by violent means, even at the expense of their own lives.

But, Gentlemen, I don't think the salvation of India, nay, the salvation of any country, lies in such principles. My idea of securing the means of safety, comfort and happiness is by educating the mind of the general public and inculcating the principles of Humanism, so that when people with party spirit and harmful prejudices say, "Down with this or that party, this or that class, this or that religion or caste," the majority of people should be able to say, "Up with the whole of Humanity, including every class, party, caste or creed."

In concluding my speech, I appeal to the people of Calcutta to help the Humanistic Club in spreading the ideas I have just mentioned among the people of Bengal for their safety, comfort and happiness, making these ideas suitable to the people's taste and prevailing conditions and circumstances. For, as far as my experience goes, people do not relish anything today which is not fully loaded with political controversial topics in which I don't feel myself competent enough. So, as I have already described my idea in a nut-shell, I must not attempt to tax your patience any longer. Yet, I part from you with the hope that sooner or later the message of Humanism will travel from door to door, from country to country, till division between man and man will be unknown, and class warfare will be a thing of the past, and hatred will be a forgotten vice, when man will live in peace, comfort, friendship and love, in which, indeed, consist his true freedom and well-being.

My Principle of Humanism

[A Radio Talk by Raja Jayaprithvi Bahadur Singh at the National Broadcasting Company, Chicago, at 2:30 pm. August 11, 1933.]

My American Friends,

I have come to Chicago to attend the session of the World Fellowship of Faiths which is to be held as the second Parliament of Religions. The National Broadcasting Company has invited me to speak to you on the radio today and give you my message, explaining my principle of Humanism.

My friends let me make it clear at the outset that I am not here to preach you the mystic doctrines of the East. I have not come to tell you about the intricate system of caste and creed in India. I have not come to forecast the pleasures and pains of heaven and hell, nor am I here to foretell you foretell you fortune. I shall not ask you to sacrifice your comfort and happiness here in the hope of a hereafter. I will not ask you to give me a dollar for which goodwill give you a million in return. I shall not enjoin on you retire into the forest and spend your life in meditation. Nor will I demand that your concentration and attention be exclusively directed to such things as God, spirit and mind. Nor do I condemn games, play and merriment. I do not dissuade the Epicurean from his motto of eat, drink and be merry.

My philosophy, friends, is simple, 'Think twice before you act' is my principle. I insist that every act of yours be guided by your discrimination, reason and judgment. I hold that every human being in addition to his or her animal impulse possesses discrimination. It is this faculty that makes us what we are as distinct from the animal. It is to this faculty that I attribute the growth and progress of the civilization of the world. It is when we are heedless, inattentive to this great factor within us that we err, go wrong.

If we have not hastened as fast as we wish on the path of progress, it is because we are inclined to neglect, disobey this voice within us. You will ask me 'what will happen if we disobey this conscience, this discrimination?' My answer is- you will fail to discharge your duty in fulfillment of the first principle of life. By the first principle of life I mean the innate desire of every sentient being to live and become comfortable and happy. I am sure you will agree with me that this desire is common and universal among all the living creatures. You will also agree with me if I say that the animal having not developed the faculty of sufficient reason and discrimination, cannot judge the right action to be employed for the maintenance of this first principle of life. Man, however, cannot complain of this deficiency. He knows excess in alcoholic drinks tells on his health and impairs his longevity. He knows peace; unity and co-operation among all the classes, sects, castes, creeds and races of humanity are the best means for the promotion of one's safety, comfort and happiness. He knows that causing injury to others will sooner or later react and result in injury to himself. In spite of our knowledge of all this we are some times inclined to act in a manner that endangers our life, comfort and happiness. This I call 'Animalism'. And all those principles which are calculated to prolong our longevity, comfort and happiness constitute humanism.

I shall speak all about my deeper philosophy touching upon the various aspects of human life in the World Fellowship of Faiths meetings. My first address will be delivered on the evening of August 18th at the Morrison Hotel, when Secretary Wallace of the Agricultural Department will also speak. I shall also speak from time to time during the culminating period of the World Fellowship of Faiths session from August 27th to September 17th. For the present I shall only ask you to join hands with the World Fellowship of Faiths and myself in devising ways and means to kill this animalism in man and to promote the principles of humanism for our safety, comfort and happiness.

Believing as I do in the oneness of the whole human race, I have been deeply stirred by the purpose and plans of the World Fellowship of Faiths and I think that the meetings convened by the Fellowship will soon come to be recognized as the outstanding event of the century.

I am glad that the World Fellowship of Faiths is sponsored by such eminent personages as Miss Jane Addams, Herdert Hoover, the former President, and Bishop Francis J. Mc. Connell. I hope that under the guidance and support of these eminent people, the World Fellowship of Faiths will achieve its object of uniting the several religions and faiths in a common brotherhood.

HUMANISM

(A PHILOSOPHICAL WORK IN ENGLISH)

By Col. Raja Jai Prithvi Bahadur Singh (Nepal)

The book deals with the problem of human troubles and the remedy therefore.

It begins with the discussion of the so-called causes of man's troubles—natural, social and mental, dealing with the macro-cosmic and the micro-cosmic worlds, the evolution of the human society and of the Hindu cast system, and the nature, place and function of mind in the human constitution. Then, it deals with the real cause of man's troubles.

Next, it leads on to the problem of knowledge and its acquisition. Here, it discusses the significance and the aspects of learning; deals with the ideas, merits and defects of the modern or the western, and the ancient or the eastern particularly Aryan—Systems of education; leads on to the question of self-culture, touching upon concentration attention or Pranayama; and ends with a chapter on true knowledge.

Then, the book discusses the several theories concerning the origin of the universe, and gives elaborately its own version of the coming and the progress of the universe. In this connection, it deals with the make-up of man; his place and purpose in the universe; the law of action and re-action or Karma; life and its continuity, and death and life after it.

Finally, the book studies the reality in man or as to 'who is a real man?' Then, it considers Religion as the means to release that reality. Here, it studies the origin and nature of religion and the necessity for it; the relation between religion and life and religion and sin, discussing the origin and aspects of sin and its opposite. The book also studies the question of practical religion, dealing among other things, with what constitute Atheism and Theism, and the relation between the two; and symbolism, its significance, use and abuse. In conclusion, it discusses the remedy for human troubles, explaining what Humanism means and stands for.

For copy apply to: - Humanistic Club, Jayabhavan, Gangadhara Chetty Road, Bangalore S. India

The Humanistic Club

If you believe that human unhappiness is due to lack of harmony with surroundings or with other men; if you believe that man's intellect should be devoted to the purpose of promoting such harmony; if you believe that men united by a bond of fellowship can accomplish more than can be done by the efforts of individuals; and if you realize that your own happiness will increase in proportion to the extent to which you devote your ability to the good of others, you will join the Humanistic Club.

This Club needs support from all who, holding humanistic views, desire to help others. By joining it you obtain a voice in its management; you can suggest useful steps for it to take; you will be kept in touch with its proceedings; and your mind, at work considering how best you can help, will find in life a new interest and increased happiness.

AIMS

1. To promote peace and goodwill among the several classes and races of the world.
2. To make researches into Religion, Philosophy, Sociology, Psychic Phenomena and the like.
3. To hold meetings from time to time when papers shall be read or lectures delivered on the subjects mentioned above.

4. To distribute literature towards this purpose.

THE HUMANIST.

A Monthly Journal in English. Published by the Humanistic Club, founded by Colonel Raja Jai Prithvi Bahadur Singh. The Journal publishes and account of the activities of the club, the lectures delivered during its weekly meetings, and deals with Religion, Philosophy, Sociology, Psychic Phenomena etc.

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