

## INTERNATIONAL NEWS PAPER

### 01.

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ADDRESS JULY 29, 1933.

### RAJAH TO ADDRESS CHURCH ALLIANCE

On way to World Fellowship of Faiths Chicago,

He tells of Humanist Philosophy

### SACRIFICED HIS THRONE

Ex. Ruler of Bajang foreswore the caste system and was scorned by his people.

Among the 247 Devotees of many religions who will address the World Fellowship of Faiths at Chicago next month is an Indian Prince. This Prince has foresworn the age-old caste system because of his belief in the brotherhood of man and has made himself an out cast among his own people.

He is the Rajah Jai Prithvi Bahadur Singh, ruler until his abdication in 1914, of the State of Bajang in the independent principality of Nepal, Between British India and Tibet, in the High Himalayas. He once presided over a court in robes of oriental splendor. He is now with no retinue except a secretary, living in a simple room with bath and appearing only in occidental dress.

He arrived Wednesday on the Bremen. He expects to leave for Chicago in about ten days to appear at the fellowship meeting sponsored by such men as Bishop Francis J. McConnell, Newton D. Baker and Professor John Dewey.

Tells of Philosophy

At the Hotel New York, where he is staying, he told yesterday something of his philosophy and, smilingly, in response to questions, some of the sacrifices he has made for it. He has named his philosophy "Humanism" and founded humanistic clubs in many part of Europe.

### 02.

EVENING JOURNAL

## **NEW YORK CITY**

**JULY 29, 1933**

### **RAJAH REJECTS THRONE FOR PHILOSOPHY**

For a quarter century he was ruler of a mystical province of India. Then he renounced his throne with no jewel or token signifying his rank, Colonel the Rajah Jai Prithvi Bahadur, hereditary ruler of the Independent State of Bajang, India, has come to America to preach the humanism for which he sacrificed his over lordship.

A dark, quiet man in European dress, 56 year old, he is essentially the scholar, not the demagogue, as he explains himself in the Oxford an English of the educated Indian.

### **SCORNS CASTERS.**

"Humanism is that principle which every man as distinct from animal, ought to follow, not as a religion but as a man's duty," he enunciated today enroute to the World's Fellowship of Faith at the Chicago Fair.

His belief in the brotherhood of all men, which bans the caste system of the ancient Hindu faith, has brought him, like Gandhi into open trouble; not only his throne but his fortune, friends and even the brother to whom he abdicated in 1914 are lost to him.

"They say in idea I have out caste," he said, "My brother would not dine with me."

The fate of the agricultural state of Bajang under the government of Nepal no longer interests him. He doesn't even remember the exact area or the growth in population of the country to whose throne he ascended as a boy of eleven.

### **GALD HE LEFT.**

I would no resume my fortune and easy life, he declared, I was glad to leave the elaborate ceremonial of the court of Bajang. The capital lies in a Camp valley; I was ill and could not study.

The Rajah makes his hove now in southern India with his wife travelling occasionally in Europe. They have no children and cannot afford the retinue of servants of his ruling days. This is his first visit to America.

**03.**

**EVENING JOURNAL,**

**NEW YORK CITY,**

**AUGUST 2, 1933.**

Ex. Indian Ruler Meets O'Brien

Mayor O'Brien had a short talk with Rajah Jai Prithvi Bahadur Singh, until 1914 ruler of the State of Bajang, India. The Rajah will address the World Fellowship of Faiths in Chicago next month. The Mayor said his conversation with Rajah dwelt mostly with conditions in India.

**04**

**HERALD TRI, JULY 29, 1933.**

Indian Prince Advocates

International Humanism

Offers Philosophy to World Fellowship of Faiths

CHICAGO, Aug 13, (P). An International Humanism derived from man's ability to reason and discriminate was advocated here today as an aid in solving the world's ills. Raja Jai Prithvi Bahadur Singh, Prince from Nepal, India, who long ago renounced title and wealth, as he explained, "to serve humanity rather than rule a portion of it." Recounted his philosophy preliminary to the start of the World Fellowship of Faiths week from today.

Nearly 250 leaders of 100 or more sects will be present for the religious conference to exchange ideas with the intent of "Uniting the inspiration of all faiths upon the solution of man's present problems" The Indian Prince Said he regarded the fellowship of faiths as the outstanding even of a century.

For four years, he added, India Cradle of diverse religions has made plans to send representatives of its various Creeds here, not to teach a mystic faith of the East, but outline the best of its philosophies and to ponder the best of the occidental contributions.

"Never before" the prince said, "have the representatives of all faiths, races and countries come together to seek for spiritual solutions to the urgent present problems which impede human progress"

### **Raja who Quit to Be Liberal Comes to Town**

Col. Singh on way to Chicago for World Fellowship of Faiths Session 'Out of Job' since 1914 busies Self Preaching Tolerance and End of Castes

Colonel Raja J. P. Bahadur Singh who was born to the throne of an independent state in northern India and placed upon it with pomp and ceremony when he was thirteen years old, sat on the messaging floor of the New Yorker yesterday afternoon and urged a group of news paper men and women to read his three volume book entitled "Humanism": The Troubles of man and Their Causes. "While his brother occupies his now abdicated throne and his wife, also born to wealth and power, waltz for him in a modest residence in Bangalore, the colonel raja is traveling to Chicago to take part in the meeting of the World Fellowship of Faith, beginning August 27. After abdicating in 1914 as the Raja of Bajang one of the Nepal States on the Southern face of the Himalayas between British India and Tibet, the colonel rajah went to Southern India, made friends with Mahatma Gandhi, Atiya Begum and other social reformers, founded the Humanistic Club and gave himself up entirely to spreading the gospel of religious tolerance, abolition of castes and classes and fellowship of all religions.

In 1928, when his father-in-law , the Prime Minister of Nepal and the actual ruler of the Nepal States was trying to persuade him to come back to his homeland the colonel rajah left him abruptly and went to Europe on a lecture tour. Since then he has gained some recognition among leaders of the World Fellowship of Faiths and has he says, permanently severed relations with his family and his homeland.

"My brother", he said, will not even dine with me and neither will my father-in-law, when Europe. I stayed at a hotel and had my meals alone. You see, in their eyes I have lost caste because of my broad religious beliefs. It only goes to show how silly such intolerance can be. The colonel rajah is now fifty six a tall striking man with with a bronze complexion and gentle brown eyes.

He has attended school only in India, but speaks English perfectly and with intelligence. He has not, he says, worn court garb for many years. He was dressed yesterday in a light gray suit, striped shirt with an attached collar, blue striped tie and brown and white sports shoes.

#### Not Gandhi's Personal Friend

Colonel Rajah J. P. Bahadur Singh, who is here on his way to speak at the World Fellowship of Faiths in Chicago, is not a personal friend of Mahatma Gandhi as was indicated in news story appearing in the New York Herald Tribune on July 29. The colonel rajah writes that he is 'by no means opposed to Gandhi', but that he is not acquainted personally with the Indian Nationalist leader.

#### INDIAN PRINCE HERE, ADMIRES OUR RIVER

There's a smack of old India around the Morrison Hotel today with Prince Raja Jai Prithvi Bahadur Singh, of Jay Bhavan, Bangalore, India, holding forth as one of the of the honored guests. The prince likes Chicago. And what he seems to like most about Chicago is our glorious river. It reminds him of Geneva, he said, because Geneva is on a river, too.

This is the prince's first visit to America and he's deeply impressed. All he regrets now is that he didn't bring the missus along. He intends to do that next time. However, he wanted to be sure that Chicago is a safe city. Now he is assured that it is.

The prince said; "I'd like very much to meet President ROOSEVELT while I'm in America. He's a mighty man. "What have I do say about Gandhi? Another remarkable man and a martyr in a just cause. "Nepal is famous for developing crack soldiers although it is not under British rule. Prince Singh says, "The most amazing things in the whole Fair are the splendid young American college boys who, to further their education education and ambition, push chairs about all day; for the price of a dollar an hour, you can be entertained an educated by the best brains of American youth, who knows...as you sit there in luxurious superiority, listening to the barkers surveying the exquisite lighting-stopping for a doughnut or a cup of coffee or a hot dog and then resuming your journey through the milling crowd...but that your chair is perhaps being pushed by a future President of the United States?

The most Thrilling thing at the world Fair in the estimation of His Highness Prince Singh was a trip up the twin towers of the sky Ride and a journey across the lagoon, looking down 650 feet into the water below. The most amazing things he beheld were the extraordinary things

accomplished by the miracles of electricity. Seen in the general electric building. The Rajah thought that the most interesting building of the Fair was the Hall of Religions ...As you know Prince Singh, son-in-law of the Maharajah of Nepal, the only independent state in India, is in Chicago to attend the second World Parliament of Religion which opens at the Morrison the 27th of August, so it only natural that he would be interested most of all in that particular building. He is no longer of the Hindu faith, but has his own theory of religion, a philosophy which he calls "Humanism."

## **05**

### **Former Ruler of Indian State Now Peace Advocate**

#### **Rajah J. P. Bahadur Singh**

#### **To Lecture In Japan on world Unity**

**BY FRANZ WEISSBLATT**

**Japan times 26 Oct, 1933**

Once maharajah of an independent state in India, holding the power of life and death over 30,000 subjects now Colonel Rajah Jai Prithvi Bahadur Singh, Private Citizen, philosopher and Author- this remarkable Character has just arrived in Japan for a three week visit.

The Colonel Rajah has been attending a world conference of the Humanistic Club in Chicago, of which he is the founder, and where he was elected president of the "International committee of the world Fellowship of Faith."

He has been deputed to carry the mission of "World Fellowship" to Japan, China and India, and to establish centers in these countries. Three lectures on the ideals and object of the mission will be given in Tokyo.

"If the idea of the Humanistic Club his broadcast his throughout the world, the nations of the world will not have to spend enormous sums on the up-keep of their military and naval equipment. The people of all the nationals will have nothing but a friendly feeling for each other", stated the Rajah.

**Mission is world Peace**

The Rajah when interviewed at the San Hotel was asked to give his opinion on future trade relations between Japan and India. He smiled and said, I am not interested in international affairs in that sense of the world. My mission is world peace and unity.

After abdicating in 1914 as Rajah of Bajang, one of the Nepal states on the southern face of the Himalayas between British India and Tibet, the colonel Rajah went to Southern India, made friends with other social reformers, founded the Humanistic club and devoted himself entirely to spreading the gospel of religious tolerance, abolition of castes and classes, and to furthering the fellowship of nations.

In 1928, when his father-in-law, the Prime Minister of Nepal and actual ruler of the Nepal States, tried to force him to return to his native land, the Rajah Packed his bag and started on a world lecture tour. Since then he has gained recognition among leaders of the world Fellowship of Faiths.

### **Educated in India**

The colonel Rajah, who is 56 years old, is a tall, striking man with gentle brown eyes. Although he was educated in India, he speaks English perfectly.

"The state of Bajang, over which I once ruled, is a very small place", Said the Rajah. He explained that it had a population of 30,000 was 30 miles long and 12 miles broad.

The Rajah will lecture in Osaka and Kobe after leaving here, and then sail for Shanghai and Nanking for a series of lectures.

### **Addresses Meeting**

Rajah J.P. Bahadur addressed a meeting of the Asia club, Takaratei, Hirakawa Cho, Kojimachi-Ku, Thursday evening Excerpts from his speech follow.

"This is my first visit to this beautiful and wonderful country of yours. My object of visiting this country has been twofold. In the first place I had long since cherished an idea of seeing this land of the rising sun, the nation that has redeemed the prestige of the orient. Next and this is the more important object, I have come to sprea the message of the second parliament of Religions, or the World Fellowship of Faiths that was held at Chicago."

"I belong to a country between British India and Tibet in the Southern watershed of the Himalayas known as Nepal. This is an independent country like Afghanistan, though we have no diplomatic relations with other countries."

"Nepal is the holy land to the Buddhist World for it was in this country that Lord Buddha was born. Excavations are proceeding today at Kapilavastu, the birth place of Buddha, and are likely to reveal a great wealth of information."

As for myself, I was once the ruler of a small province in this Kingdom of Nepal and in the year 1914 when the Great War broke out, I gave up my title preferring to serve my fellowmen by being one of them. Ever since I have devoted all my means and energy to the ideal of bringing peace and unity between all classes, races and creeds of humanity."

"It was with this object, that I undertook a lecturing tour in Europe in 1929, and started an organization called the Humanistic club in Bangalore India. This year I visited Chicago to attend the parliament of Religions whose ideals I discovered to be almost identical with those of mine. This conference at Chicago was a very significant one. More than two hundred speakers from different parts of the world among whom were such distinguished personages from Japan as Dr. Anezaki of the Imperial University and His Holiness K. Nakayama of Tenrikyo Temple. Every one, whatever his faith, race or creed came forward in a spirit of friendliness, and met each other in a cordial spirit of fellowship".

## **06**

**THE JAPAN ADVERTISER, TOKYO, SATURDAY NOVEMBER 4, 1933**

**INDIAN VISITOR SEES PROGRESS OF PEACE**

**Raja Jai Prithvi Bahadur Singh**

**Here on way Back From Fellowship of Faiths**

**SANSKRIT FOR ALL ASIA**

He believes it would serve for writing as Roman alphabet serves most of West

"Bound by a principle common to all religions, that of alleviating human suffering, and united in the inspiration derived from all faiths and religions to establish peace and unity in this afflicted world, the world fellowship of Faiths, which met in Chicago during the country of progress exposition will be recognized as the most outstanding event of the century", declared Raja Jai



Prithvi Bahadur Singh, a member of the international committee who arrived in Tokyo recently, in an interview with a representative of the Japan Advertiser yesterday.

The world Fellowship of Faiths, which was held from August 27 and at which speakers representing more than a score of faiths and religions, laid before the parliament the highest ideals of their creed, has made notable accomplishments according to Raja Singh. He stated that the conference adopted the plan of establishing centers of the world organization of religions in every country for the allowed purposes of promoting unity, peace and human love. Seventeen members the international executive committee. The chairman is the Maharaja Gaekwar of Baroda; Sir Francis Younghusband represents England, Bishop McConnell the United States, and Raja J.P.B.Singh the Far East and India.

Peace Above all

Dr. Neander of Sweden, Raja Singh said, will represent the World Fellowship in establishing centers in all the European countries in co-operation with local religious leaders. In the Far East and India the Raja will endeavor to unify the high purposes of all religions for a common cause.

"Peace is above all aim", Raja Singh said; "but as all religions and faiths are common in their aim of alleviating human suffering, our purpose also is to combat the evils of unemployment and starvation".

The huge gathering in Chicago was the second of its kind, the parliament of Religions having been held during the Chicago Fair in 1893. The visitor stated that the first convention did not have the unity of ideals and purposes which marked the second, differences being pronounced in the proceedings forty years ago. The expressed the opinion that the world has reached the point when all religions can put away their differences and co-operate under a common ideal to foster a new world order, and that the recent convention showed the opportuneness of the present as a time to organize the religious forces of the world.

Raja Singh a prince of Nepal reared and trained to a most aristocratic consciousness as the ruler of a state in Nepal, said that he has found most complete and impressive consciousness of the oneness of all life. He has given up his titles and privileges to devote all his powers to the realization of worldwide peace, brotherhood and progress. He stated that he has always endeavored to attune his arguments to rational, scientific knowledge and philosophy. The basic

principle of the World Fellowship of Faiths, namely, "To unite the inspiration of all faiths upon the solution of man's present problems". Raja Singh believes must be kept uppermost.

### Affinity of Tongue

As a member of the international committee entrusted with organization work in the orient, in experience which the Raja had on the Asama Maru during his voyage to Yokohama was significant to him. He said he had heard Japanese conversation for the first time and was impressed with the closeness of the Japanese tongue to that of India, particularly to the language of Nepal. An English speech he had prepared to deliver in Tokyo upon his arrival he had translated, he said, and later took the Japanese translation which was read to him in Sanskrit, and his experiment proved successful.

"I relate this story as a personal instance", he said, "in support of the argument I am going to put before the Japanese people both academicians and laymen, on behalf of my appeal for the introduction of Sanskrit characters as the common script of the great human family of Asia, so that language barriers might be removed and a way be opened for mutual understanding among the nations of the East, Europe has the Roman Script. We can have a common script in Sanskrit". Raja Singh explained that Sanskrit is not only like the Japanese in sound but is also simple to write, the average person only requiring about two months learning it. It reproduces every Japanese sound, conserves space and time, can be written artistically with pen or brush, has none of the silent sounds of English or French, and has only 48 characters. He declared that the movement in Japanese circle to adopt Roman letters is bound to fail; while the Japanese language as it is today has so many baffling characters that the strain exerted by students is unnecessarily great.

The religious leader arrived in Yokohama on the Asama Maru on October 19 and will visit in Tokyo until November 10, when he will leave for the kwansai, China and India. Since his arrival he is spoken before the Asia club and various educational institutions. He will speak today at the Tokyo Y.M.C.A. before the federation of Japanese Churches and tomorrow before the Y.M.B.A. of the Nishi Hongwanji Temple.

## **07**

### **Sanskrit Characters for Japanese**

#### **Appeal to Japanese People**

**By Col. Raja Jai Prithvi Bahadur Singh of Nepal**

**Japan Times, Nov. 5, 1933**

It was on board the N.V.K. liner Asama Maru, on my way to Japan from America, that I had the first opportunity of listening to Japanese language being spoken among my fellow passengers as well as the steam ship employees. Then I first realized how close the Japanese tongue sounded to the languages of India and particularly to that of my country, Nepal. When I listened to Japanese, I felt I was listening to a language very much skin to my own, though I could not understand the sense. I was just then preparing my speech in English which I intended to deliver in Tokyo, regarding any mission in connection with the world fellowship of Faiths whose message, after the connection of the conference at Chicago; I was entrusted to carry to the East.

It was then that a bright idea stuck my mind. "Why" said I to myself, "Should I address in English in Japan when I know that the majority of the people will not understand me, unless through the mediation of an interpreter? Rather than have an interpreter stand between me and my audience, I thought I could have my speech translated in Japanese, which I would take down in Sanskrit Characters, which, I would take down in Sanskrit characters, which, by the way, are the same employed for my own mother tongue- Nepalese, and would read out directly to my audience. Enthused with the idea, I hastened up to a fellow passenger, a Japanese gentleman, whose acquaintance I had made previously, to try and see if my idea is workable. I asked him to translate for me a rather complex sentence from a newspaper and took down the translation in Sanskrit and read it out to him and later to a few other friends who complimented me on my exact reproduction of the sentence. This experiment convinced me of the feasibility of reading my address directly to my audience in Japan.

**Is Put To Test**

At a meeting of the members of Asia club, a couple of days ago, I put this experiment to the fullest test by reading out a rather lengthy speech translated into Japanese and written out in Sanskrit characters, and at the close of the address all the members present congratulated me on my novel idea, and assured me that they understood every word I said. I relate this story, as a personal instance, in support of the argument which I am going to put forth before the Japanese people, both academicians and laymen, on behalf of my appeal for the introduction of Sanskrit characters for the Japanese language.

It is an obvious fact that a tremendous lot of energy, time and concentration is taken up in just learning to master the baffling number of Japanese characters. All this strain exerted by the student, which I am told extends over a period of more than six years, could be so simplified, as if by magic, by just introducing the Sanskrit alphabet consisting of forty-eight letters. It is no exaggeration to say within these 48 letters may be written every articulate sound of the human tongue. Sanskrit, perhaps the oldest language of the world, is the mother of a great culture. Sanskrit writing is undoubtedly the most scientific method of phonetic writing ever evolved. The very word "Sanskrit" means "well made" , All the great Buddhist scriptures, in the original are in Pelf language, a dialect of Sanskrit, and written in the same script, more than half a dozen languages spoken in India are written in the Sanskrit characters.

Attempt will fail

I have been told that there is a movement in certain circles for the introduction of Roman characters for Japanese writing. It is an obvious fact that such an attempt is bound to fail, not only because the transcription involves an informous loss of time and occupies a greater space, but also because the Roman alphabet has no equivalentents for certain of the sounds in the Japanese language. By the time you will have written the Japanese word for "I" in Roman script you will have come to the end of the line.

On the other hand, Sanskrit not only reproduces every sound in Japanese but also conserves space and time. Besides, Sanskrit writing is very artistic in appearance, and what is more important than all these, is that it can be learnt in so short a period as a month or two, depending upon the attention paid by the student.

Sanskrit has none of the silent sounds of French or English nor is there the baffling problem of spelling that you have to face in trying to learn these two languages.

I put forth this plea for Sanskrit alphabet, with the fervent hope that not only Japan but every other country of the East may adopt one common script, just as Europe all over has adopted the Roman script, and thereby uniting the great human family of Asia. The adoption of a common script encourages and facilitates the study of one another's language and helps to remove the barriers of speech that stand so much in the way of mutual understanding among the nations of the East.

## **THE NORTH-CHINA DAILY NEWS**

**SATURDAY NOVEMBER 18, 1933**

### **FELLOWSHIP OF FAITHS**

#### **Indian Raja on Visit to Shanghai**

With its aim the security of the individual made certain by world wide peace, the International Fellowship of Faiths was organized at the world parliament of Religions, held in Chicago last summer, as a direct result of addresses made by Raja J. P. Bahadur Singh, now a visitor to Shanghai.

For this former ruler of Bajang, little known Nepal state in the southern Himalayas between British India and Tibet, who abdicated his throne in 1914, is convinced that only through intelligent co-operation between creeds-religious, ethical and political-can the man in the street have the peace, security and hence the happiness to which he is entitled. Definitely optimistic as to the spiritual as well as the material advancement in the "Century of Progress", the visitor declared yesterday to a representative of the "North-China Daily News" that, while at the first world parliament in 1893 the delegates primarily were concerned with their own beliefs as apposed to those of others, to-day they are able to subordinate creed to the common welfare. So, he continued, progress has not been merely mechanical, impressive though that phase of the exposition has been to thousands of visitors.

Humanism is the particular belief of the Raja who gave up a throne and fortune to follow his own interpretation of the golden Rule because he "happened to have that sort of intellect", and he is convinced that when the men in China as well as the man in America and in India learns to treat others with forbearance, disarmament conferences will be superfluous.

Coming to China from Japan, accompanied by his secretary, he hopes to organize a branch of the Fellowship of Faiths here, or at least to hold a series of meetings during his three weeks, stay.

Japan, within herself is an excellent example of a country whose members have learned the lessons of self-restraint, the gentle rules for every-day life which make for happiness he declared. And when every nation masters this difficult lesson, each nation will be strong and the world at peace.

Unassuming, deeply sincere, the Raja has no regrets for the position he renounced, He has learned the value of devotion to an idea.

The former ruler of the Nepalese state Bajang, Raja J. P. Bahadur Singh, who is visiting in Shanghai, will lecture to night at the Foreign Y.M.C.A. on "The object of the Fellowship of Faiths", the lecture to be broadcast beginning at 9,15 PM. The lecture by Mr. John Maloney on "North China" which was previously announced for this date was postponed in order to make it possible for members of the association to hear Raja Singh while he is in Shanghai. The Raja will lecture on the concerted plans for action to promote peace and security and bring about an absence of starvation and unemployment everywhere. He is a leader in the international Fellowship of Faiths which was organized at the parliament of Religions held in Chicago last summer. All members and friends of the foreign "Y" are invited to hear the lecture.

Prince to lecture. Rajah Singh a Prince of Nepal, India, who is returning from a world lecture tour, will speak on "Humanistic and world peace" at the Chinese Y.M.C.A. 123 Boulevard de Montigny on Friday, December 1, at 8 P.M. Rajah Singh was a delegate at the congress of Religion held in connection with the "world progress exhibition in Chicago" and is spending a few days in Shanghai on his way back to India. The general public is welcome. Ordinate the work so that direct beneficial results will shortly be seen

The Raja Particularly believes that intelligent co-operation between the many creeds followed by the peoples of the world will bring man and women everywhere peace, security and happiness.

So fully does the Raja believe in the principle of "humanism" that he gave up his throne and fortune to follow his "fellowship to man" ideas. He also believes that disarmament conferences would be necessary if people would learn to treat each other with for forbearance and consideration.

He arrived here this week from Japan and is accompanied by his secretary.

**09**

**THE CHINA PRESS**

**SUNDAY, NOVEMBER 19, 1933**

**Raja Promotes Fellowship of World's Races**

**Raja J. P. Bahadur Singh Visiting Shanghai to Organize Peace Group.**

Planning "concerted action to promote peace and security and bring about an absence of starvation and unemployment every where on earth", Raja J.P. Bahadur Singh, former ruler of

the state of Bajang in the southern Himalayas, who is now visiting in Shanghai, will hold a series of meetings here to promote this objective. The Raja is a leader in the International Fellowship of Faiths, which was organized at the world parliament of Religions held in Chicago last summer.

Interviewed yesterday afternoon, the Raja said that he hoped to assist in establishing a branch of the new organization in at least one city in every country of the world. After the branches have been set up efforts will be made to co. Raja Singh arrives in Shanghai.

#### Movement to Promote Fellowship of World's Races

(Courtesy the China Press.)

Shanghai was visited last month by a distinguished personality who is travelling in the world in the interests of peace and humanity. Raja J.P. Bahadur Singh, former ruler of the state of Bajang in the Southern Himalayas, is holding a series of meetings here to organize peace group and bring about about an absence of starvation and unemployment everywhere. The Raja is a leader in the International Fellowship of Faiths which organized at the world parliament of Religions held in Chicago last summer. So fully does he believe in the principle of "Humanism" that he gave up his throne and fortune to follow his "fellowship-to-man" ides. He also believes that disarmament conferences would not be necessary if people would learn to treat each other with forbearance and consideration. A big "If" no doubt, in these days of topsy-turvy in the land of Hitler!

On the list ultime, Raja Singh lectured at the Foreign Y.M.C.A. on "The object of the Fellowship of Faith", Mr. Geo. A. Fitch, presiding.

The CHAIRMAN, in introducing the speaker, dwelt upon his high idealism which was less in evidence in the present age of materialism. He felt sure that the message of peace and brotherhood by Rajah Singh would hearten many in Shanghai to talk less of war and more of peace on earth and goodwill to men.

Raja Singh, who was given an ovation by the audience, delivered a masterly address in which he strongly pleaded for a world movement to promote peace and security among the various nations. The present strife and feud embracing all peoples were not a wholesome symptom for the preservation of their civilization, which was now menaced owing to the bellicose attitudes of certain powers. He hoped to give another address in Shanghai after his return from Nanking, and

make a final appeal; to Shanghai citizens to organize a branch of the International Fellowship of Faiths.

Mr. N.E.B. Ezra, who was called upon by the Chairman to move a vote of thanks to Raja Singh, said he admired the nobility of character and the sublimity of the ideals of the distinguished speaker and visitor to Shanghai. He had listened to his address with keen interest and read the series of lectures which Raja Singh had delivered in Chicago on goodwill movement at the convention in August last. Judging from the subject matters of the addresses presented, he was bound to say that in their guest of honour they had an enthusiast of dynamic force from whom great things could be expected. Raja Singh clearly proved that old law that the true man was he who freely and gladly obeyed the laws of his being-his conscience and his own ever progressing standard of right-doing. Thus he was, first of all, true to himself and in so doing, true to all others. They were indeed heartened to find one who was doing all in his power to further the cause of bringing enlightenment to humanity in these dark days of oppression and intolerance. Raja Singh must be reminded that he must anticipate opposition from the power of darkness. As a leader of though he must always be a man of faith and courage and bring tidings of goodwill and joy to woe-benighted lands. Opposition should not make him lose heart, for they knew that without opposition noting great could be accomplished in life. He sincerely hoped that Raja Singh's work in China, where he hoped to establish a branch of Fellowship of Faiths would grow and blossom and become fruitful. (Cheers)

"Israel's Messenger" - Shanghai

December 1, 1933

## **10**

**THE CHINA PRESS MONDAY, DECEMBER 4, 1933**

**Visiting Prince of Nepal Seeks**

**To Mediate in Fukien Rebellion**

**Rajah JP Bahadur Singh, Offers Good Offices:**

**Wang Advises, Care**



Rajah JP Bahadur Singh, Prince of Bajang, Nepal, has set a telegram to the Nanking Government offering his services in an effort to bring about a peaceful settlement of the Fukien situation; Rajah Singh has just returned here from Nanking and has been in China for two weeks.

The Prince of Nepal sent the following telegram to Nanking:

"Determined to see united China and solve Fukien problem by methods of peace, I, who am here on a peace mission, approach the central government to permit me to visit Fukien to plead with the rebels even laying down my life if need be in the attempt as a last effort of my life long mission of peace"

Wang Ching- Wei Replies

Late yesterday afternoon Rajah Singh received the following reply, from Wang Ching-wei, president of the Executive Yuan:

"Your telegram received with thanks. Highly appreciate your interest in China and efforts for peace but pending settlement of the trouble in Fukien, personally advise you carefully consider contemplated trip to that province".

Interviewed late yesterday at the place Hotel by a China press reporter, the Rajah, who expected to sail tomorrow on the Fushima Maru for Singapore, Ceylon and India, was not definitely sure whether he would go to Fukien, though if it is possible for him to go, he will make every effort, and send telegrams to both parties, he said.

Raja Singh abtacted the throne of Nepal, only independent Hindu Kingdom, at the beginning of the world war is 1914, since that time he has spent his life as the leader of the World Fellowship of Faiths Movement, branches of which he is organizing throughout his travels. He is come to China from the United States, where the attended the parliament of Religions held last summer in Chicago. E. route, he visited Japan.

Denounces Japan

Questioned as to the Japanese policy in Manchuria and China. Rajah Singh stated that, with Korea, as an example, "We must denounce the Japanese policy. There is the possibility of another world war which may start in the Far East and which may be caused by the jealousy that Japan has created".

In referring to India and Ghandi the Raja said that "... Ghandi has done well for India, but he can't do any more. I do not disapprove of the Congress Movement but, I do not agree with the civil disobedience policy of Ghandi for I feel that it will never unit India and gain India's freedom".

"Do you attach much significance to the non-aggression pacts made by Soviet Russia in the cause of world peace?" he was asked.

Soviet Russia, when I was there in May of this year, is making improvements but conditions do not look so good as yet. As to the non-aggression pacts, I do not attach much significance to them because the future of world peace rests not in pacts and treaties, but in the minds of the people themselves", concluded Rajah Singh.

**11.**

**THE SHANGHAI TIMES,**

**MONDAY 4, 1933**

**Nepalese Prince Volunteers Peace**

**Services to China**

A timely visitor to China, it would seem, is Raja J P Bahadur Singh, Nepalese prince, who has relinquished his titles and privileges to devote himself to the realization of worldwide peace. In Shanghai yesterday morning, he declared himself ready to offer his services to stop the impending hostilities between Nanking and the separatist government in Fukien. Assisted by Mr. Chang Ming, the Chinese envoy who went to Nepal two years ago with the Chinese Insignia of Luchuan- Shang-Chiang for the late Maharaja Shamsheer Jang, Prime Minister of Nepal, Raja Singh plans to deliver a series of speeches in the interests of peace and may also give lectures on relations between Nepal and Tibet, on Friday night at the Chinese Y.M.C.A. he spoke on the need for peace and volunteered his services to the National Government, "at the cost of my own life, if need be".

Raja Singh recently returned from the World Fellowship of Faiths held in Chicago, U.S.A. from August 27 to September 17, where his speeches on methods of solving world problems; such as poverty, race prejudice, war and fear were published in pamphlet form. He is the publisher of a magazine, "The Humanist", which is devoted to discussion of the world fellowship of Faiths.

In Chicago, Raja Singh gained considerable prestige as a disciple of world peace as he addressed a large gathering which induced representatives of many nations. His Highness, the Maharaja Gaekwar of Baroda, was among the speakers at the conclave and Mayor Edward J. Kelly was a other.

Among other accomplishments, Raja Singh has composed a peace song, the opening verse of which follows: "peace be our aim, peace be our stay, peace be with us, for ever and for aye."

**12.**

## **THE WEEKLY BOMBAY**

**Dec. 22, 1934**

### **FEMINISM- A New Hope for World Peace**

#### **A Chinese poet's novel move to end future wars**

**By Raja Jai Prithvi Bahadur Singh of Bajang, Nepal**

In my many and varied travels, undertaken to spread my message of peace to the world, I have come across different types of people, in different walks of life, believing and working for the ideal of peace, each in his or her own way. But none struck me as being more novel, and certainly none more radical in process, than the theory advanced by the Chinese poet, Liu Yen Hon, Whom I had the pleasure of meeting in China, last year. Liu Yon Hon is a simple but striking person, past middle age, with beaming eyes, and a soft and serene expression, When he heard of the purpose of my visit to Shanghai he heard of the purpose of my visit to Shanghai he came to see me in my hotel and I spent a most interesting hour or two listening to the poet's scheme for a warless world.

Poet Liu Yon Hon was once a general under Marshal Chiang Kai Shek, but because of his growing convictions in peace, he renounced his eminent office. Poet Hon is a learned scholar in his own language and has written several books amongst which "The History of Original cosmopolitanism", "The Peaceful world of civilized Fair Sex" and "poems of optimism" have won for him a great name. In this article I shall relate the arguments the poet puts forth in support of his theory that only women can save this civilization which otherwise, according to him, is destined to exterminate itself with the rapid progress of scientific warfare. The poet is the founder of a movement, "The World Peace Movement of Motherhood".

Poet Hon has reduced his entire argument into the following significant formula after a close study of the tendencies of the two sexes in both animal and human life:-

1. Between the male and the female, there are no wars at all.
2. Between the female and female, there are some quarrels only.
3. Between the male and the male, there are many great and fierce wars everywhere, and at all time.

In support of this argument the poet would ask you to study the ways of such common birds as fowls, thrushes etc. or the common beasts as ..... like the cricket.

Carrying the points further into the human life, he would ask you to observe how nature works differently in the male and the female in the human species.

“Look at the boys”, says he, “See how strong stout and rough their bodies are. They like to play with bows, arrows, swords, and guns. They are generally bent upon doing mischief. When they grow up, it is natural that they should go to fight”.

“Now look at the girls. See how weak, soft and graceful their bodies are. Their playthings are needle, thread, dolls and cooking vessels. They are busy in various constructive pastimes. When they grow up, their natural duty all over the world is to give birth to children and protect them”.

Poet Hon has a convincing logic and he has made a thorough study of his subject. He has carefully figured out the number of human beings that were killed by each of the great conquerors of history, who he points out were always men and not women. He calls them the “famous murderers”, and gives the number of lives of which each one took toll.

Ghenghis Khan and his family killed 5 million men; Alexander, 1 million, Julius Caesar, 1 million Cortez of Spain in South America, 3 million, William 11 in his cause, 10 million, Wonzon of China, Chon Sein Jun, 6 million. All these lives were taken by men not by women, “But who brought these lives into existence, and bore the hardships of bringing them into being?” asks the poet, “Mother” is the natural reply.

Thus the poet drives home his argument that war is the outcome of male nature, through greed and ambition which male nature alone can foster, through many bad organizations which male nature alone can build up. The poet pushes aside Karl Marx’s contention that war comes through social inequality. The cause of war lies deeper than in the external environment of society he affirms; it lies in the very nature of the male.

He ridicules the idea that men, with their long disgraceful history of wars, can ever be able to create a peaceful world. “you might almost expect a cock to lay an egg” says he with a derisive smile.

The poet has culled some very interesting customs and institutions from among certain races and tribes, showing the part women play there as peacemakers.

Among the Caucasian mountaineers, longobards, Sale Frank, and Khieve Soures, we are told, it is the customary, law to acknowledge the presence of a woman on the battlefield as a sign for making peace.

When a feud comes to an end among the Caucasian mountaineers the parties concerned find out the oldest woman of the tribe. The offender has to touch with his lips the breast of this old woman and thus become a “Milk-brother” to all men of the wronged family.

“Again when a war breaks out among the Longobards, sale Franks, Khieve soures, if a woman comes to the battlefield and throws her head-dress between the belligerent parties, the swords are at once returned to the Sheaths and the quarrel is appeased. The head-dress of the woman is “Anaya” meaning a sacred substance, a refuge to all”.

“Let us create this ‘Anaya’ and prevent future wars” entreats the poet.

As a result of the Great War the number of men in European countries has substantially diminished. In France there are seven women to every five men’s in England the ratio is less. In Germany the loss of lives is appalling.

“Imagine” says he “the result of a future war, when the death dealing weapons will have been more perfected. You will see everywhere the pitiful lives of the surviving mothers, sister’s daughters and widows”

“Is it not high time” he questions “for the mother of the race to rise equal to the occasion to protect the world from destruction? Cannot our mothers who protected us when we were young protect us no ...?”

The scheme suggested by the Poet is that the women of the world should organize a world peace conference and it should be the duty of women to formulate and carry out a scheme for the maintenance of peace. The poet’s desire is to have the international headquarters of this movement in Geneva from where the propaganda will be carried on through the world, supplementing the work of the League of Nations. For this international peace movement, he

suggests that every country should send her representatives from both sexes in a ratio of 6 women to 4 men or 7 women to 3 men. The poet believes that by placing woman, to whom man owes his birth, in this leading position in order to safeguard world peace, the problem becomes easily solved.

**13.**

## **A PHILOSOPHER PRINCE OF INDIA**

**AUGUST 19, 1934**

### **Life Sketch of Raja Saheb of Bajang Nepal**

**By Adi K. Sett, F.R.G.S., F.R.S.A.**

I have been my privilege to enjoy an intimate friendship with the Raja Saheb of Bajang Nepal for the last ... years. I have always found him to be a sincere friend, a noble gentleman and a profound philosopher and thinker.

Raja Jai Prithvi Singh was born on the 22nd August 1877 at Bajang, a Feudatory state in western Nepal. The impressions, created in his Childhood and youth, by the grandeur and vastness of mountains, the white shadows of eternal snows and the spiritual silences of his natural surroundings, were deep and imperishable. The mystic beauty of his Himalayan State made the young prince ponder over the deeper things of life.

Prince Jai Prithvi Singh was educated and trained by Nepalese tutors at Kathmandu, that mysterious Capital of Nepal and later was sent to the Durbar School, an institute for the nobility. The prince passed his entrance examination in the University of Calcutta in 1896.

At the age of seventeen the prince was married to Khagarajeswari Devi Daughter of Maharaja Chandra Shamshere, the late Prime Minister of Nepal. The marriage was one of great importance as it united two old royal families; the prince is the grandson, through his mother, of Sir Jung Bahadur, the famous founder of the Rana dynasty of Nepal.

In 1908, Prince Jai Prithvi Singh left with his father-in-law for Europe: it was their official visit to the court of King Edward. The duration of this trip was only three months. The Nepalese are very orthodox and conservative and so a special steamer was chartered for this foreign tour and an army of their own servants attended the royal party. Malta, parts of Italy and Paris were visited.

## **Abdication after 27 Years Rule**

At the desire of Maharaja Bir Shamshere, the then Prime Minister, Prince Jai Prithvi's father was deposed and the Prince himself was installed on the gadi of Bajang with pomp and pageant at the early age of eleven. Raja Jai Prithvi Bahadur was on the throne of Bajang for twenty-seven years. In 1915, he requested his father-in-law, the Prime Minister, who is always the most powerful personage in Nepal to reinstall his father on the gadi. I doubt whether any modern young prince in India or, for that matter, anywhere else in the world, would have done the same? His father died in 1926, but by this time Raja Jai Prithvi Singh had completely immersed himself in Social and Philosophical activities and so declined to rescind the gadi and resigned the right of rulership in favour of his brother Devi Jug Bahadur Singh. Raja Jai Prithvi Bahadur Wished to be entirely free from all royal conventions and duties in order to pursue his deeper studies in the field of philosophy and religion and live a life of quiet and simplicity. The Raja Saheb prefers the ochre of the yogi to the purple of a prince; he would rather hold in his hands the humble staff of the pilgrim than the scepter of a King. And so the principedom of Bajang, with a population of over thirty thousand people, passed out of the hands of this philosopher prince. There are several reasons why the young prince abdicated the throne so willingly in 1915, but the foremost of them was the love he bore his old father, whom he wished to make happy.

## **Humanistic Activities**

Influences, that have led the Raja towards philosophy and religion, were mostly inborn. From his very childhood, he showed an aptitude towards religious studies and discussed an aptitude towards religious studies and discussed metaphysical questions with learned sages. Moreover, he has always had a tremendous attraction towards ancient Hindu Scriptures' Such as the Gita and the Upanishads. During and after the Great War, his religious reflections took a definite shape. In one of his addresses he says how more than a hundred thousand of Gurkhas went to the front and how hordes of them bravely gave their lives in the conflict of powerful nations. "I was moved not only because thousands of the brave men of my own country lost their lives, but also because of the slaughter of so many millions of human beings of all countries. I questioned myself as to the reason that promoted man to fight with man. Somebody suggested that fighting was in human nature itself. I could not accept this answer. Human nature, it occurred to me, must be distinct from animal nature. An animal not being endowed with the higher form of reason and

discrimination is short-sighted and self-centred". The out come of such deliberations has been a large work entitled "Humanism" and published soon after the termination of the war.

Prior to this the Raja contributed his literary efforts in a large measure towards the enrichment of his own literature. From 1899 to 1902 he translated several important classics, such as Bacon's Essays into Nepalese. In 1878 appreciation of this work, he was entrusted with the task of translating English military books into his mother tongue. When his father-in-law became the prime Minister, the Raja was sent to Calcutta as the Government Envoy, from 1903-05. After his return, he was appointed a member of the Chief Court of Justice.

The Raja left Nepal in 1915 for reasons of ill-health and from 1917, for four years he stayed at Nainital, having bought a property there. In 1921 he visited Bangalore for the first time and found the climate to be ideal which prompted him to settle down there. The next year the Raja Saheb built for him a beautiful palace there and from then onwards devoted him to serious studies in philosophy and comparative religions. Here also he started upon his book. "Humanism" which was completed after five years.

### **Dramatic Disappearance**

In January 1927 the Raja Keenly Cherished a desire to visit America to start the Humanistic club in that country and to return to India Via Europe, opening branches of this noble movement all over the continent. The members of his family, being very orthodox, were most adverse to his departure and so the Raja was forced to make an unceremonious exit from the Maharaja's (his father-in-law's) camp at Calcutta. He arrived in Bombay, but through the powerful influence of the Maharaja, the Government of India did not grant him a passport. His plans were entirely frustrated. For a few days the Raja's where about were unknown and the Indian papers were full of his dramatic disappearance from Calcutta, which created a tremendous sensation. The Raja, however, did not lose hope. He returned to Bangalore and started the Humanistic club there, as also a monthly journal, "The Humanist". This club of noble ideals was started to bring together peoples of all nationalities and religions on the understanding of human oneness. In an interview, granted to a Journalist during his many and varied travels, the Raja briefly defined Humanism as that principle which every man, as distinct form animal, ought to follow, not as a religion but as a man's duty".

"In March 1929 the Raja Saheb left for Europe to spread his message of peace and goodwill in the west. He addressed crowded meetings thought the continent and started branches of the



Humanistic club at many European centres. The entire lecturing tour was extended to over six countries. I am steadily working my way to poverty by spending what little I have on my mission of peace and goodwill."

Last Year the Raja left his H.Q. at Bangalore on a world tour. After travelling extensively on the continent, including Russia and Scandinavia, he finally reached America, for which country he specially set out, as he was invited there by the world Fellowship of Faiths (Held as a second parliament of Religions) the W.F.F. met "to unite the inspiration of all Faiths upon the solution of man's present problems". It was sponsored by Mr. Herbert Hoover, the former president, Miss Jane Addams, the Nobel Prize winner for peace, Bishop McConnell and other notabilities of America. The convention was opened on the 27th August by H.H. the Gaekwar of Baroda. There were 60 sessions and 157 delegates, representing nearly all of the world's Faiths and Religions.

### **World Fellowship of Faiths**

The Raja Saheb delivered 6 addresses at the conventions, during which he said: "This new and greater parliament of Religions turns away from the mere comparison of religions and challenges all the representatives of all Faiths to manifest the power and vision of their religions by showing that they can really help to lift the burdens which oppress the world. Such an undertaking is absolutely new in world history". All the Raja's lectures were well received by the huge concourse of people gathered for this parliament of Religions. The organizers of the conventions declared that the Raja's addresses constituted a "fundamental complete and convincing application of the basic purpose of the world Fellowship of Faith." And it was chiefly due to the initiative and leadership of the Raja Saheb that the W.F.F. was constituted as permanent body, to carry out the ideals for which it stood, with branches all over the world. A permanent international committee was formed with H.H. of Baroda as the President. Sir Francis young husband and the Raja Sahib, among others, were elected members of the International Committee. He was also delegated to carry out the mission to the Far East on his way back to India. He consented to merge the activities of his Humanistic club with those of the W.F.F. in order to concentrate all his attention on the development of the latter, of which there is great scope and greater need in this land of many races, castes and creeds. On his way back to India, the Raja toured through out in Japan and China. To the women University of Japan he said; "It is my hope that peace and unity are those great ideals of the human race, if they should become a

reality, will be more as a result of the passive, constructive and noble spirit of women than of men."

In China also, the Raja addressed crowded meetings at the various cities of importance which he visited. Marshal Chang Kai Shek, in appreciation of the Raja Sahib's peace mission to China, presented him with a cloisonné tripod of exquisite Chinese workmanship and of great value.

The Raja returned to India last January and since then has been concentrating all his energy and resources on the organization and foundation of the W.F.F. in this country. As a result of his efforts, the National Centre was opened in this city in April when an imposing group of religious representatives gathered together to participate in the inaugural ceremony. In this great task of the initiative work for the Fellowship, the Raja is capably assisted by his cultured young secretary, Mr. M. Rama Murti.

In order to launch out the W.F.F. on a firm footing, the Raja Sahib has, for the present, made Bombay his home as the H.Q. of the W.F.F. will be in this city. He leads a very simple life and lives very quietly, reading religious works and studying philosophy. He sincerely hopes that through peace and goodwill we shall be able to bring about international understanding and happiness. The Raja Sahib is looking towards and working for that dawn, beautifully tinted in gold and rose which will bring with it light, and an all human strife.

**14.**

**THE GOAA TIMES BOMBAY,**

**ANNUAL 1935**

**Laying the Foundations for A New World Order.**

**By Raja Jai Prithvi Bahadur Singh of Bajang, Nepal**

Having read the title of this article, you have perhaps reconciled yourself to reading yet another version of Utopia. If so, let me assure you that your fears are unfounded. By a "New World order" I do not mean a state of perfection; I am only concerned with what we can do in the immediate future in the way of solving some of the world's most troublesome problems.

In one respect, however, my suggestions may sound to you dangerously Utopian, for they have all for their basis a radical change in our present outlook of life. I have long held the view that our problems, whether political, economic, or social, owe their existence to a faulty outlook of

life; and unless this outlook is corrected I cannot see how we can arrive at a lasting solution of our difficulties.

Man is essentially a creature of habit, and a mentality, once established, is difficult to change. This difficulty is all the greater when we are dealing not with individuals but with humanity at large. Let us take the case of war and disarmament. Why will not the powers give up their arms and agree to settle their disputes by peaceful methods? They know full well that under modern conditions a war is never won, that both victors and vanquished have equally to suffer the evil consequences. But they are simply the slaves of a tyrannical custom that has driven man to resort to force whenever he felt aggrieved; the only improvement that the modern man has made on the caveman is to replace the stone hatchet with poison gas.

The same holds true in every other field. We are still ruled by antiquated customs and habits and at the root of all is our antiquated mentality. Our minds are living anachronism to a world that is moving at a tremendous pace. Today people of the antipodes may come together in a few days, but there is no assurance that on meeting they will shed their tribal instincts. We still regard one other with jealousy and suspicion and all our facilities of travel, and communication have only served to accentuate our differences and not our brotherly feeling.

I propose, therefore that the men with best praxis in the world should sit together and thoroughly overhaul the apparatus we call the human mind. Let them devise a formula which will help us to discard our antiquated notions of life that stand in the way of our progress. When this has been done, the solution of our problems will naturally follow.