

**National Luminary  
Jaya Prithvi Bahadur Singh  
on  
International Forum**

**Researched by  
Roshan Bahadur Singh**

**Publisher  
Humanism and Jai Prithvi Foundation**

**National Luminary**  
**Jaya Prithvi Bahadur Singh on International Forum**

Published by : Humanism and Jai Prithvi Foundation  
Kathmandu, Nepal

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© : Humanism and Jai Prithvi Foundation

Print : 2022 A.D., Kathmandu, Nepal

Layout : Govinda Dahal  
Airawati Prakashan, 01-4521555

Copies : 500

Price : NRs. 105/-

ISBN : 978-9937-1-3046-2

Print at : Sujal Offset Press  
Bagbazaar, Kathmandu

## Foreword

National Luminary Jaya Prithvi Bahadur Singh (1877-1940) was a man of creative imagination and humanistic thinking right up to the end of his life. This publication provides a historical event of Nepal-world relations at the people's level. The uncompromising pacifist-a man opposed to all forms of war, violence and coercion, who personally carried his message of Humanism to Europe, America, Asia, establishing a network of Humanistic clubs across the developed world in those troubled searching decades between the Great Wars.

He was also a leader for international peace writing books on humanism giving speeches throughout the world for it and uniting different religions with a new religion called World Fellowship of Faiths. Not only we people of Nepal, but also the whole world should be proud to him for his movements.

We express our sincere gratitude to Mr. Roshan Bahadur Singh, who helped to research, collect and compiled from different newspaper on this historical book. Also, thanks to everyone who contributed to the campaign to bring this hidden history to light.

### **Min Bahadur Singh**

Founder President

Humanism and Jai Prithvi Foundation

(RAFHAJ) Kathmandu, Nepal

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**INTERNATIONAL  
NEWS PAPER**



**WALTER HYAMS & Co., NEWSPAPER  
CLIPPINGS NEW YORK N. Y.**

**NEW YORK TIMES, NEW YORK CITY.**

**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.

## **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.

## **HERALD TRI, N.Y.**

**JULY 29, 1933.**

### **Indian Prince Advocates**

### **International Humanism**

### **Offers Philosophy to World Fellowship of Faiths**

CHICAGO, Aug 13, (P). An International Humanism derived form 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 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 and ambition, push chairs about all day; for the price of a dollar an hour, you can be entertained and 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.”

**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.

**A Radio Talk by Raja Jaya Prithvi 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 your 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 God

will give you a million in return. I shall not enjoin on you that 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 sometimes 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, Herbert Hoover, the former President, and Bishop Francis J. McConnell. 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.



**Japan times**

**26 Oct, 1933**

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

**Rajah J. P. Bahadur Singh**

**To Lecture in Japan on world Unity**

**BY FRANZ WEISSBLATT**

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 spread 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 Emperial 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".

**THE JAPAN ADVERTISER, TOKYO,  
SATURDAY NOVEMBER 4, 1933  
INDIAN VISITOR SEES PROGRESS OF PEACE  
Raja Jai Prithvi Bahadur Singh  
Here on way Bach 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 affricated 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 to Septenber 17 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 Farancis 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.

## **JAPAN TIMES**

**Nov. 5, 1933**

### **Sanskrit Characters for Japanese**

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

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

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 innumerable loss of time and occupies a greater space, but also because the Roman alphabet has no equivalents 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 worldwide 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.

## **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 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" ideas. 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 thought 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 nothing 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

## **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 ablated 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 he 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 pads and treaties, but in the minds of the people themselves", concluded Rajah Singh.

**THE SHANGHAI TIMES,**

**Monday Dec. 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 Shamsher 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, forever and for aye.”

## **BOMBAY CHRONICLE**

**April 30, 1934**

Fellowship of faiths means friendship between faiths. Faiths include all types of spiritual consciousness or conviction, determining the actual lives or significant groups of people. This does not mean that we shall leave out individual faiths, for they shall also come under the term "Faiths". The object of the World Fellowship of Faiths, both of the groups and of the individuals, to a common fellowship by making them realize the underlying oneness of purpose—namely alleviation of human suffering.

We find that by applying the principles of the world fellowship of faiths to the problems we are facing, we may be able to arrive at the best of all possible solutions. Propaganda amongst the parties themselves, against their own evils, will bring about the needed change much sooner than by one party condemning the evils of another and rousing for vengeance. There is no political, economic, social or religious problem that cannot be solved by method of fellowship in the best possible manner. If sympathizers, to whom this appeal is made wish to help this mission of bringing peace to the distracted and troubled world, all that you are requested to do is to accept the ideal of peace and unity as the guiding principle in your own life and to lead one other every week, into the acceptance of these ideals. He or she, in turn, should undertake to do likewise, so that in time, everyone in the land may be comprised in the all embracing bond of fellowship.

**WORLD'S NEED FOR A CHANGE OF MENTALITY**

Raja Jai Prithvi Bahadur Singh, National Chairman, world Fellowship of Faiths, during the course of his lecture delivered last week at the Blavatsky Lodge, said: At the conclusion of the last great war and soon after the Versailles Treaty was signed, the League of Nations came into being with a view to preventing the possibility of another war. Since then, the world has seen no end of disarmament conferences, peace and non-aggression pacts. As the years followed one another, however, it became more and more clear that, actually, we were not moving any nearer to the hoped-for millennium but were steadily going backward to conditions similar to those that prevailed before the war. Why was this so?

If we could only change our present mentality in the desired way, everything would come right, including international disarmament. Now the question is, can we do this, and if so, by what methods? The question is easily asked, but the answer is very difficult. In the west, the science of nature has progressed steadily and of late years at an astounding pace, so that we have gained valuable knowledge of the laws and workings of nature and a control over its forces that is more than we need at present. We have only to look about to be impressed by the wonderful control of science over nature. The locomotive, the wireless, the aero-plane, the electric lights in our streets and homes-all bear testimony to the marvels of science. In America it has been calculated that scientific inventions have placed at the disposal of

every citizen an amount of energy equal to that of a hundred and fifty slaves.

But in comparison with the science of nature such as physic and chemistry, the science of life like biology and psychology have made little progress and are still in a state of infancy. We have shown that we can control nature, but we have not shown that we can control our lives, our characters or our minds. We can transmit not only sounds but even pictures thought the ether: we can travel from England to Australia in three days we can weigh and calculate the dimensions of stars which are millions of light years away. At words Fair in Chicago, where I was last year. A tiny ray of the star Arcturus was made to control light of the whole fair.

What have we done to control our life-forces? Precious little. In America, where the triumphs of science are seen at their spectacular best, crime and corruption stalk the land and recently the Almighty Dollar came down with a crash looking abroad we see trade depression, political and economic unrest, bloody revolutions, violent dictatorships and international jealousy and suspicion. The truth is that, through we are almost God-like in our control over nature, in the management of our own lives we are little better than Savages.

If we desire to make the best use of the power that science has given us, we must turn our eyes inward and study the constitution our eyes inward and study the constitution and nature of our own mind and spirit. The first in this direction is to regard ourselves not in the light of machines but as the expressions of an intelligent energy, we must discard the view that life and mind are attributes of a dead matter and possess no independent existence.

The theory that what we call the mind is but the brain cells in action may have the authority of certain eminent biologists, but in my view, it is too shallow a theory and utterly fails to account for a great deal of psychical phenomena.

The entity we call the mind is a quasi material substance. I fix the mental atmosphere as an intervening plane between the spiritual and ethereal atmospheres. In the words, I regard the mind as a liaison between the spirits on the one hand and matter on the other. The mind, in my view, being neither strictly material, nor strictly material, is essentially a link between these two planes. In the absence of such as intermediate agency like the mind, it is not possible to conceive how spirit which is non-matter can act directly on matter. As regard the ether, it is found to possess such physical attributes as density, elasticity and pressure, and may therefore be regarded as coming under matter proper. I thus hold that the mind is finer than ether and grosser than spirit or soul and has a tendency to get converted into either of these two states.

Now remains the question whether the mind taken individually admits of being changed in the way we like, and if so by what methods. It is needless to say that one man's mind cannot be replaced by another man's another mans. But we all know how in a state of hypnosis the mind of the subject undergoes changes at the will of the hypnotist. Now hypnosis is nothing more than strong suggestion and works best only on a willing subject. Provided, therefore, that the world is willing to receive our suggestions, we can effect a change in its mentality by constant and persuasive propaganda. As to the world's willingness, I do not see why any rational person should be unwilling to receive suggestions which are calculated to further his own interests. For

instance, no one would be unwilling to have his life prolonged or his existence made more comfortable and happier. And that is after all what the World Fellowship of Faiths desires to do and the fulfillment of this desire depends on the adequacy of support that will be forthcoming from the public.

## **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 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 fives of which each one took toll.

Ghenghis Khan and his family killed 5 million men; Alexandar, 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 unequally. 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, Longo bards, Sale Frank, and Thieve Sours, 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 Longo bards, sale Franks, Thieve sources, 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 raise 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.

## **THE RANGOON DAILY NEWS**

**Sunday, February 3, 1935**

Fellowship of Faith-Inauguration of Burma Branch,  
Speeches at Public Meeting

The inauguration of the Burma branch of the world Fellowship of Faiths was performed on Saturday evening at the Jubilee Hall by Col. Raja Jai Prithvi Bahadur Singh in the presence of cosmopolitan gathering of ladies and gentlemen.

The meeting began with reading of prayers of eleven Faiths by Mr.B.R. Rao.

U. Ba. Dun explaining the circumstances under which the world Fellowship of Faiths Came in to being. He also referred to the Parliament of Religions held at Chicago.

Mr. B.R. Rao Speaking next said that as a humble representative of Hinduism he greeted the movement of the Fellowship of Faith. Religions had divided mankind and progress

has been hampered by competitive ecclesiasticism. If material and moral progress was to be insured the spirit of co-operation should be given an impetus and competition eliminated. The Churches of the world had a great sway over vast numbers of peoples. The world was passing through a phase of unrest and silent revolutions were taking place. The remedy for the disease appears together and the birth of a cosmos takes place. The Maharaja Gaekwar had spoken trenchantly about the decay of Faiths at the recent Congress of religions. The great task of re-interpretation of old faiths was necessary and the new movement was bound to influence mankind.

The religion, economic, racial and humanitarian problems needed solution explaining the attitude of the movement towards these problems the speaker said that it was, against slavery, against exploitation and against all forms of injustice. The movement was only an experiment and had a great future. He commended it to his Hindu brethren and said that the best results would follow as result of the strengthening of the movement.

Dr. Peacock speaking on behalf of the Christians of Rangoon said that at the present time there was a call for inspiration of religions. The movements of the last of the last century had suggested a mechanistic view of the world progress. The consideration of the fundamentals on which the religion agreed was the reason for the conference...done by a recognition ....of the principles of compromise and quality. In civilized state or society there should be machinery to settle disputes and that machinery should be frequently used. The speaker suggested that unless international disputes were settled without resort to war, peace was unrealizable. The movement against war would

undoubtedly face opposition, hard words and hard treatment. Evil should be overcome but not by violence.

Dr. I.B Mazumdar said that the parliament of Religion at Chicago was memorable to India because the great swami Vivekananda had thundered the message of India and then began the message of India and then began the invasion of the west by the East. The contending nations had not eliminated the competition among them. Therefore, the second parliament of religion was held after 40 years, but still the religion had not improved matters. These religions as influential factors of the world should bring about co-operation of practice field which was better than theoretical combination of religion for a common purpose. It might be a vain dream. But most of the world movements were like that. Dr. Ba Maw said that he was afraid that he could not say that he represented any religion. Speaking from the point of view of the “man in the street” he said that the world was in a maze of uncertainty. On the political side the world was divided into different camps with aggressive aims, economically man was divided against man, nation against nation by trade barriers, by economic nationalism, socially race was against race, the white against the black. The speaker had come to the Fellowship of Faiths he was much interested his warning was that the movement should be conducted in a world of reality. If man wanted to reach higher spiritual fields that could be done by a co-ordination of all activities, Religion should synthesis with all aspects of life and by that path only Man can live his religion. Truly religion always seeks the human level and if religion. The failure of any system was due to the failure of the human aspect.

The speaker welcomed the chief guest to Burma.

Dr. M.A. Rauf said that he was speaking not as a representative of any religion....need but as a student. “Assis”...acne of the social process, was how he would describe the programmed of work before the Fellowship of Faiths. The idea was not novel. Science had Challenged Religion to such a utilitarian purpose. It.....necessary in the opinion of the speaker, to reconcile the two, as both were complementary to each other. There was something common between all Faiths and that should be harnessed for the good of humanity. Religions provided sanctions in the interests of society, such a sacrifice, which was common to all religion. Religion laid stress on the good of society as a whole and not solved much on the individual. All problems would be solved by reforming or laying greater stress on the social side of the human race. “More religion” and not “less religion” was what was wanted. Religion in the sense of a group of rules or from of beliefs providing sanctions to help society, should be adopted.

Col. Raja Jai Prithvi Bahadur Singh expressed his gratitude to Mr. Moses, the organizer of the meeting and to U Ba Dun for the interest he was talking. Tracing the history of the movement, he said the Threefold Movement was the result of fusion of three movements, which were highly patronized and applauded. After the Great War the speaker began to write a book on troubles of man called “humanism”. During his tour he addressed a meeting in London under the auspices of the Three-Fold Movement and from that time he was connected with it. In 1931 he was invited to attend the 2<sup>nd</sup> Parliament of Religions. The Fellowship of Faiths was different from the first parliament of Religions that all religions were invited to participate Subjects discussed covered all field of knowledge and endeavor. Peace and unity was the

center discussed. The chief object of each faith alleviation of human suffering. It was decided to establish the world Fellowship of Faith in every country for the achievement of peace and unity. The speaker had always reminded men of the human nature in them. The duty of man was to preserve his life and to live happily and in peace. The three great ideals of the Fellowship were uniting the inspiration of all Faiths. (2) Building bridge of understanding across discord and suspicion and (3) realizing peace and unity through mutual appreciation between peoples of all races, cultures and creeds.

U. Ba Dun in concluding the meeting thanked the speakers and the Prince of Nepal for this speech. He hoped that the Rangoon branch would be attended with success. With a vote of thanks the meeting terminated.

## **THE NEW DOWN**

**August 19, 1935**

### **A Philosopher Prince of India**

#### **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 Shamsher, 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 dyanasty of Nepal.

In 1908, Prince Jai Prithvi Bahadur 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 Shamsher, the then Prime Minister, Prince Jai Prithvi's father was deposed and the Prince himself was installed on the gaddi 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 gaddi. 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 gaddi and resigned the right of ruler ship 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 187 188 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 conventions 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 het 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.

## **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.