

Home (1917) Department.

Miscellaneous

Ordinary SERIES.

G.O. No. *970*

DATED *6.8.17*

INDEXED

[Despatch Abstract.]

Government servants' conduct rules.

Informing the President of the Indian Christian Association, Madras, that it is open to the Association to hold meetings as proposed to express their opposition to the Home Rule movement but that the Government are unable to permit the attendance of Government servants at the meeting.

Papers of the department to which the current belongs.

Papers of other departments.

CDR. 2452 H. H. H. H.
P.S. -4-500-18-11-16.
4.7.1)

Memo. No. 174-P.

Transferred to the Secretary to Government,

Department, for favour of disposal.

ENCLOSURES :

(A)

(By order of His Excellency the Governor.)

11-JUL-1917
SECRETARY TO GOVT
HOME DEPARTMENT

Private Secretary.

Ootacamund,
The 10th July 1917.

2/
INDIAN CHRISTIAN ASSOCIATION, MADRAS.

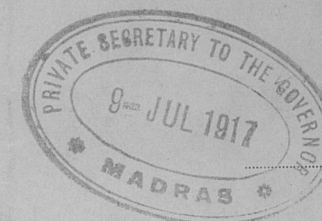
President:
Mr. V. S. GNANAPRAKASAM.

Vice-Presidents:
Mr. M. D. DEVADOSS, B.A., B.L., BAR-AT-LAW.
Dr. JAMES HARRIS, M.D.
Mr. D. RAJU.
Mr. J. P. COTALINGAM, M.A.
RAO BAHADUR M. G. AROKIASWAMI PILLAI
THE REV. CANON D. ANANTAM, B.A.

Honorary Secretary:
Mr. S. BALASINGAM SATYA, M.A., B.L.

Honorary Treasurer:
Mr. S. M. DORAISWAMY.

To



3
Madras,

July 1917.

The Private Secretary

To His Excellency The Governor of Madras,

Government House,

Ootacamund.

Sir,

X
I
I have the honour to bring to your notice, that the Indian Christian Association of this Presidency accept with gratitude and satisfaction the policy of the Madras Government outlined in His Excellency's last speech in the Council as well as the communique published by the Government. At the same time the Indian Cristian Community is anxious to express their acceptance of the Government Policy with gratitude and satisfaction and their opposition to "Home Rule" which will be detrimental to their interests at a public meeting at Madras under the auspices of the Indian Christian Association as early as possible.

Under these circumstances, I beg permission to hold such a meeting at Madras. Generally, the President and some of the Council Members as well as office bearers of this Association are Government Servants for several years. The Association is not a Political Association. But it always watches and expresses the interests of the community. Government Servants who are members and office bearers do not speak or take part in matters strictly political when they

3/

INDIAN CHRISTIAN ASSOCIATION, MADRAS.

4

President:
Mr. V. S. GNANAPRAKASAM.
Vice-Presidents:
Mr. M. D. DEVADOSS, B.A., B.L., BAR-AT-LAW.
DR. JAMES HARRIS, M.D.
Mr. D. RAJU.
Mr. J. P. COTALINGAM, M.A.
RAO BAHADUR M. G. AROKIASWAMI PILLAI, B.A.
THE REV. CANON D. ANANTAM, B.A.
Honorary Secretary:
Mr. S. BALASINGAM SATYA, M.A., B.L.
Honorary Treasurer:
Mr. S. M. DORAISWAMY.

Madras,

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2.

they attend the general or business meetings of the Association. I am also forwarding for your kind perusal by a separate post a copy of the Annual Report of the Association as well as the report of the Second All India Conference of Indian Christians which contain the rules and objects of the Association. His Excellency the Governor of Madras was graciously pleased to visit the third All India Conference of Indian Christians held at Madras in December 1916, and a copy of the group photograph taken on that occasion is respectfully submitted herewith (by a separate post) for His Excellency's kind acceptance.

not and
sent
in this

I have the honour to be,

Sir,

Your most obedient servant,

V. S. Gnanapra Kasam
6.4.17
President,
Indian Christian Association,
Stone House, Harris Road,
M a d r a s.

THE
TWENTY-EIGHTH ANNUAL REPORT
OF THE
Indian Christian Association,
Madras
1915

(Registered under Act XXI of 1860.)

MADRAS:
PRINTED AT THE LAW PRINTING HOUSE, MOUNT ROAD
1916.



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THE
TWENTY-EIGHTH ANNUAL REPORT
OF THE
Indian Christian Association,
Madras

1915

(Registered under Act XXI of 1860.)

MADRAS:
PRINTED AT THE LAW PRINTING HOUSE, MOUNT ROAD
1916.

THE Indian Christian Association, Madras. COUNCIL FOR 1916.

President:

Mr. V. S. Gnanaprakasam.

Vice-Presidents:

Mr. M. D. Devadoss Pillai, B.A., B.L., Bar-at-Law.
" D. Raju.
Dr. James Harris, M. D.
Rai Bahadur J. G. Solomon Nadar, B.A., B.L.
Rao Bahadur M. G. Arogyaswami Pillai, B.A.
Rev. Canon D. Anantam, B.A.

Members:

* Dr. A. C. Aseervatha Nadar.	* Mr. Y. Devanesan, F. C. I.
" S. Balasubramania Nadar.	" S. Swamidoss.
Mr. G. Devasagayam, B.A., B.L.	" Dan. I. Jesudasan, B.A.
" G. V. Gnanamuthu, B.A., L.T.	" A. H. Chowriappah.
* " S. M. Duraiswami.	" V. Ponniah, B.A.
* " S. P. Arumainayagam, B.A., L.T.	Dr. G. V. James, M.D.
" Paul Appaswami, M.A., LL.B.	Mr. J. E. Hensman, B.A., A.M.
" M. Savarimuthu Pillai.	I.C.E.
" S. E. Runganadhan, M.A., L.T.	" J. R. Sivasubramaniam, A.M.
" P. E. Devadasan, B.A., L.T.	I.C.E.
" S. Nallamuthu, B.A.	" Gnanamuthu Jesudasan.
" S. Balasingam Satya, M.A., B.L.	Rev. P. B. Raghaviah, B.A.
	Mr. S. Gnanamuthu, B.A., L.T.
	" Henry Devadoss, B.A., L.T.

Honorary Secretary:

Mr. S. E. Runganadhan, M.A., L.T.

Honorary Treasurer:

Mr. S. Nallamuthu, B.A.

Assistant Secretary:

Mr. S. Balasingam Satya, M.A., B.L.

The President, Vice-Presidents, Secretary, Treasurer, Assistant Secretary, and the Members of the Council whose names are marked with an asterisk form the Executive Committee of the Association.

FORMER OFFICERS.

Presidents.

Subramaniam, Dewan Bahadur N., B.A., B.L.,	
Bar-at-Law	... 1889—1896
Pulney Andy, Dr. S., M.D.	... 1897—1905
Subramaniam, Dewan Bahadur N., B.A., B.L.	1906—1911
[Hensman, Mr. E.S., B.A., (Acting)]	... 1911]
Satya Nadar, Mr. Joseph, M.A., M.L.	... 1911
[Appaswami Pillai, Mr. A.S., (Acting)]	... 1911, 1912]
Tharyan, Mr. P.T., B.A., I.S.O.	... 1912—1914
[Hensman, Mr. E.S., B.A., (Acting)]	... 1914]
Gnanaprakasam, Mr. V.S.	... 1914, 1915

Vice-Presidents.

Sathianadhan, the Rev. W.T., B.D.	... 1889—1891
Theophilus, the Rev. A.	... 1892—1909
Appaswami Pillai, Mr. A.S.	... 1907—1911
Satya Nadar, Mr. Joseph, M.A., M.L.	... 1907—1910
Lazarus, Dr. J., B.A., D.D.	... 1911—1913
Hensman, Mr. E.S., B.A.	... 1910—1913
Solomon Nadar, Rai Bahadur G. J.,	
B.A., B.L.	... 1912—1915
Raju, Mr. D.	... 1914, 1915
Harris, Dr. James, M.D.	... 1914, 1915
Arokiaswamy Pillai, Rao Bahadur M.G., B.A.	1914, 1915

Secretaries.

Lazarus, Dr. J., B.A., D.D.	... 1889, 1890
Sathianadhan, Dr. S., M.A., LL.D.	... 1891—1905
Lazarus, Dr. J., B.A., D.D.	... 1906, 1907
Runganadhan, Mr. S.E., M.A., L.T.	.. 1908, 1909
Runganadhan, Mr. S.E., M.A., L.T.	} 1910, 1911
Devadoss, Mr. M.D., B.A., B.L., Bar-at-Law	
Runganadhan, Mr. S.E., M.A., L.T.	... 1912—1915

Assistant Secretary.

Balasingam Satya, Mr. S., M.A., B.L.	... 1914, 1915
--------------------------------------	----------------

Treasurers.

Hensman, Mr. E.S., B.A.	... 1891, 1892
Krishna Rau, Mr. K.	... 1893—1908
Hensman, Mr. E.S., B.A.	... 1909
Tharyan, Mr. P.T., B.A., I.S.O.	... 1910, 1911
Nallamuthu, Mr. S., B.A.	... 1912—1915

Former Councillors.

Abraham, Rev. S. Y., B.A.	... 1895, 1896
Ambalavanar, Rev. C. W.	1889—92; 1901
Appaswamy, Mr. Paul, M.A., LL.B., Bar-at-Law	... 1909—1915
Appaswamy Pillai, Mr. A. S.	... 1907—1912
Appaswamy Pillai, Mr. C.	... 1892
Arokiaswamy Pillai, Rao Bahadur M. G., B.A.	... 1914, 1915
Arumainayakam, Rev. G., B.A.	... 1895—1904
Arumainayakam, Mr. S. P., B.A., L.T.	... 1912—1915
Aseervatha Nadar, Dr. A. C.	... 1912—1915
Balasingam Satya, Mr. S., M.A., B.L.	... 1914, 1915
Balasubramania Nadar, Dr. S.	... 1914, 1915
Barton, Mr. W., B.A., Bar-at-Law	... 1894
Chowriappah, Mr. A. H.	... 1914, 1915
Clarke, Rev. W. D., B.A.	... 1890—1913
Cornelius Pillai, Mr. S. D.	... 1901—1909
Cotelingam, Mr. J. P., M.A.	... 1907—1909
Cunnooswamy, Mr. T. N.	... 1905, 1906
Devadasan, Rev. J. N.	1899, 1900, 1907—1913
Devadasan, Mr. P. E., B.A., L.T.	... 1911—1915
Devadoss, Mr. M. D., B.A., B.L., Bar-at-Law	1910—1912
Devanayagam Pillai, Mr. S.	1898, 1900—1902
Devanesan, Mr. Y., F. C. I.	... 1914, 1915
Devasagayam, Mr. G., B.A., B.L.	... 1906—1915
Devasagayam, Rev. N., B.A.	... 1899, 1906
David, Mr. Navamani, B.A., B.L.	... 1908—1910
David, Rev. V.	... 1902—1905

Doraiswamy, Mr. S. M.	... 1911—1915
Eapen, Mr. K., B.A.	... 1892, 93, 95
Gnanamuthu, Mr. G. V., B.A., L.T.	... 1907—1915
Gnanamuthu, Mr. S., B.A., L.T.	1903—1909, 1912, 1913
Gnanamuthu, Rev. V.	1897, 1907, 1908
Gnanaolivu, Rev. Joseph	... 1893—1896
Gnanaprakasam, Mr. V. S.	1905, 1906, 1910—1915
Gopalah Iyer, Rev. K. R.	... 1909
Harris, Dr. James, M.D.	... 1907—1915
Hensman, Mr. E. S., B.A.	... 1889—1914
Hensman, Mr. J. E., B.A., A.M.I.C.E.	... 1910—1913
Hensman, Mr. J. J., B.A.	... 1906—1909
Hensman, Mr. J. M., B.A.	... 1894
Isaac, Dr. S., B.A., M.B. & C.M.	... 1914, 1915
Isaac Nadar, Mr. N. P.	... 1913
Itty, Rev. T. K.	... 1889—91
James, Dr. G. V., M.D.	... 1907—1913
Jesudasan, Mr. Dan. I., B.A.	... 1914, 1915
Jesudasan, Mr. Gnanamuthu	... 1911—1913
Jesudoss, Dr. S., M.B. & C.M.	... 1910—1912
Joseph, Mr. David, B.A.	... 1890
Kadirvelu Nayanar, Mr. T.	... 1907—1911
Krishna Rau, Mr. K.	... 1889—1908
Kuriyan, Mr. Itty, B.A.	... 1889—1894
Lazarus, Dr. J., B.A., D.D.	1889, 90, 1893—1909, 1910—1913
Mathai, Mr. John, B.A., B.L.,	... 1913
Mathew, Dr. K. T., D. HY., D. P. H.	... 1907, 1908, 1910—1913
Muliyil, Mr. Joseph, B.A.	1899, 1902—1905, 1909—1911
Nallamuthu, Mr. Samuel, B.A.	1896—1898; 1901—1904; 1911—1915
Narayanaswamy, Rao Sahib Dr. T., L.M., & S.	1892—1897; 1907—1909

Paul, Mr. A. George, B.A.	...	1890
Peter, Rev. D. A.	...	1892—1895
Peter, Mr. G. R.	...	1889
Peter, Rev. J. S., B.A., L.T.	...	1893—1904
Peter, Mr. S. S., B.A.	...	1905
Ponniah, Mr. V., B.A.	...	1914, 1915
Pulney Andy, Dr. S., M.D.	...	1896—1905
Raghaviah, Rev. P. B., B.A.	...	1891—1904; 1906—1911
Raju, Mr. D.	...	1910, 1914, 1915
Raju Naidu, Rev. W.	...	1898—1901
Rhenius, Mr. S. P.	...	1907—1909
Runganadhan, Mr. S. E., M.A., L.T.	...	1908—1915
Samuel, Mr. Lawrence	...	1897, 1898
Samuel, Mr. V.	...	1905
Sathianadhan, Dr. S., M.A., LL.D.	...	1889—1905
Sathianadhan, Rev. W.T., B.D.	...	1889—1891
Satya Nadar, Mr. Joseph, M.A., M.L.	...	1892—1911
Savarimuthu Pillai, Mr. M.	...	1914, 1915
Sivasubramaniam, Mr. J.R., A.M.I.C.E.	...	1910—1913
Solomon Nadar, Rai Bahadur G.J., B.A., B.L.	...	1912—1915
Subramaniam, Dewan Bahadur N., B.A., B.L., Bar-at-Law	...	1889—96; 1906—1911
Sundaram, Mr. S.D., B.A.	...	1913—1915
Swamidoss, Mr. S.	...	1911—1915
Thariyan, Mr. P.T., B.A., I.S.O.	...	1889—93; 99; 1900; 1907—1913
Theophilus, Rev. A.	...	1889—1912
Vedanayakam, Mr. A.S.	...	1906—1909
Vedanayakam, Rev. D.	...	1891
Venkataramiah, Rao Bahadur W.L., B.A., B.L.	...	1889—91
Wesley, Rev. S.J.	...	1889
Williams, Mr. L.C., B.A.	...	1900
Zaccheus, Mr. A.D., B.A., B.L.	...	1897, 1898, 1907—1909
Zaccheus, Mr. J.	...	1889, 91, 92

THE
TWENTY-EIGHTH ANNUAL REPORT
OF THE
Indian Christian Association, Madras,
for 1915.

Membership.

The membership at the commencement of the year under review stood at 449. There were 48 new admissions during the year, the great majority of them being from the mofussil. Branch Associations have been formed at Tanjore and Nagercoil.

Finance.

A statement of the receipts and disbursements of the year is appended to this report. It will be seen that the year opened with a balance in hand of Rs. 289-1-2, and that the income from subscriptions was Rs. 340. A notable item of expenditure was the sum of Rs. 50 contributed by the Association towards the expenses of the first All India Christian Conference held in Calcutta. A sum of Rs. 300 was spent on Vakils' fees in connection with the suit against the Association instituted by Mr. Seddon, but as this amount is recoverable, there is really a credit balance of Rs. 307-8-5.

Findlay College, Mannargudi.

Early in January, the Council, in view of the strong opposition in the mofussil against the affiliation of the Findlay College, Mannargudi, to the University of Madras in the B.A. degree courses, submitted a memorial to Government, pointing out the desirability of raising

the College to the status of a First Grade Institution in the interests of Christian Education in South India. It is a matter for thankfulness that the Government in accordance with their liberal policy in regard to education have sanctioned the affiliation of the College as a First Grade Institution.

A General Meeting.

A General Meeting of the Association was held on the 27th January when Rao Bahadur M. G. Arogyaswami Pillai Avl., B.A., delivered an instructive address upon "the Privileges and Responsibilities of the Indian Christian Community". The speaker particularly referred to the education and loyalty of Indian Christians and said that the aims of the Indian Christian Community ought to be the formation of a highly developed and homogeneous community knit together by the closest ties of brotherhood. Indian Christians must possess a due sense of their civic and economic responsibilities and work together for the industrial regeneration of the community. The lecture was followed by a very lively discussion amongst the members.

A Public Meeting of Roman Catholic and Protestant Christians.

A public meeting of unique interest took place on the 16th February when our Roman Catholic brethren joined hands with the members of the Association in order to concert measures for the establishment of a Central Co-operative Credit Society for the Indian Christian Community. The President occupied the chair, and the Hon. Dewan Bahadur L. D. Swamikannu Pillai Avl., M.A., LL. B., delivered an exceedingly informing address upon Co-operation for Indian Christians. He specially laid stress upon the economic value of Co-operation and made a very earnest appeal to the Christian

community to band itself together for its social upliftment. Most of the prominent members present responded enthusiastically and a representative committee of Roman Catholics and Protestants was chosen for the purpose of making arrangements for starting a Co-operative Society in the city of Madras.

The Annual General Meeting.

The annual general meeting was held on the 19th April when the Annual Report was read and adopted. Messrs. S. E. Runganadhan, M.A., L.T., S. Nallamuthu, B.A., and S. Balasingam Satya, M.A., B.L., retired from the council in accordance with Rule 16, but were unanimously re-elected. The detailed proceedings of the meeting will be found in the appendix to this Report.

The Convocation Gathering.

The annual entertainment given to the Indian Christian graduates of the year was again a great success. The function took place in the Y.M.C.A. Auditorium on the evening of the 27th November. In the unavoidable absence of the Hon. Mr. F. H. M. Corbet, Bar-at-law, Advocate-General of Madras, the Hon. Dewan Bahadur L. D. Swamikannu Pillai Avl., M.A., LL.B., occupied the chair. After a very pleasant social, which was under the management of the Ladies Auxiliary, in the Gymnasium, the members, visitors and the graduates adjourned to the Auditorium where an enjoyable programme of music and recitations was gone through. Mr. S. E. Runganadhan, M.A., L.T., the Hon. Secretary, welcomed the graduates who were over forty in number. Dr. G. V. James, M.B., one of the most distinguished graduates of the year, replied on behalf of the graduates and wished the Association every success in its work. The Rev. W. Meston, M.A., B.D., then addressed the graduates in a very earnest speech and brought home to them the responsibilities

that lay upon their shoulders in their special vocation as followers of Christ. The Chairman spoke at some length on the relationship between the Catholic Indian and the Indian Christian Associations.

All India Christian Conference.

The All India Christian Conference which was to have been held in Madras in December 1915 was convened at Allahabad, in consultation with the National Missionary Conference which had its sittings at the latter city, to suit the convenience of all the delegates. Mr. V. S. Gnanaprakasam and Prof. S. E. Runganadhan, M.A., L.T., attended the Conference as delegates. Mr. J. V. Thomas, M.A., L.T., of Madura contributed a paper on "The Economic position of Indian Christians" which was read by Mr. Runganadhan at the Conference.

The following were the resolutions sent by the Association to be moved at the Conference:—

(1) Preferential treatment of Indian Christians by Mission Institutions irrespective of denominational differences.

(2) With reference to the resolution of the All India Conference 1914, the Conference of this year begs to point out that in all the Imperial departments in the Madras Presidency, especially in the Postal and Telegraph departments, the claims of qualified Indian Christians in the filling of higher appointments, either by promotion or by direct recruitment, have been ignored whilst other communities are well represented, and the Conference respectfully begs that an enquiry be made into the matter by the Government.

The Conference was invited by the Madras delegates to have its sittings in Madras in 1916. The invitation was cordially accepted.

The Habitation Scheme.

Considerable time was spent by the Association during the year under review over the discussion of the Habitation Scheme. The Association was greatly hampered in its work by the suit instituted against it by the owner of Devonia House, Egmore. It must be mentioned here, although the matter ought properly to come in the following year's report, that the President not only saved the Association from an awkward predicament by purchasing the house himself, but has also very liberally presented the Association with a plot of ground in the compound of the house for a habitation. The Council thank the President for his exceedingly generous gift, and feel confident that the habitation will be an accomplished fact in the near future.

Other Meetings.

There was a General Meeting in January for the purpose of discussing the Devonia House question. Several Meetings of the Council and of the Committee were held during the year chiefly for the discussion and settlement of questions connected with the Habitation Scheme.

The Ladies Auxiliary.

Mrs. Lazarus, the Convener, writes:—

There was nothing stirring or specially interesting last year in connection with the Auxiliary. No further attempt was made to raise fresh funds for the war, but individual members worked mufflers, kitbags and other necessities for Indian soldiers at the front. Some of the remnants left by the late Convener, Mrs. Subramaniam, were sent for auction sale and realized, I am glad to say, about Rs. 40. The Convener has received much help from the Secretary, Miss. Krishna Rau, and other members of the Auxiliary. Every effort

has been made to increase the strength, but not with success. Indian Christian women are still conservative and too much domesticated to think beyond their own walls or take interest in matters which do not concern their own household. To gradually bring them into the outer world will be one of our special efforts this year. The usual periodical meetings and social gatherings were held during the year. Arrangements were being made to form a strong and enthusiastic committee to further the objects of the Auxiliary. It is hoped that the new rules regarding the reduction of subscriptions to the Association will bring fresh members into the Auxiliary as well as fresh blood with fresh hopes and aims. We invoke the blessing of God on our humble efforts.

INDIAN CHRISTIAN ASSOCIATION.

Abstract of Accounts for the year ending 31st December, 1915.

No.	Particulars.	Receipts.	No.	Particulars.	Payments.
		Rs. A. P.			Rs. A. P.
1	Balance with Treasurer on 1st Jan., 1915.	289 1 2	1	Establishment charges.	101 0 0
2	Special Subscriptions for the Graduates' Entertainment ...	47 0 0	2	Expenses connected with Graduates' Entertainment ...	68 11 0
3	Annual Subscriptions:—		3	Contribution towards expenses of the All-India Conference	50 8 0
	Madras ... 309 12 0		4	Charges for printing notices, circulars and Annual Report for 1914	68 14 0
	Mofussil ... 30 4 0		5	Balance of arrears paid to the Methodist Publishing House for printing I. C. A. Reports for 1910 and 1911	50 0 0
			6	Postage, (15-14-9) Stationery (2-15-0) and Miscellaneous charges (10 10-0)	29 7 9
			7	Advance recoverable being the Vakil's fees for the suit against the Association instituted by Mr Seddon	300 0 0
				Balance with Treasurer on 31-12-15.	7 8 5
	Total ...	676 1 2		Total ...	676 1 2

Audited and found correct—

S. AROGYASAWMI PILLAI.

SAM. NALLAMUTTU,
Hon. Treasurer.

PROCEEDINGS

OF

THE TWENTY-SEVENTH ANNUAL MEETING.

The 27th Annual Meeting of the Association was held in the Centenary Hall, Broadway, on Monday the 19th April 1915, at 6 P.M.

Mr. V. S. Gnanaprakasam, President of the Association, occupied the chair.

After prayer by the Rev. J. C. Bunyan, the 27th Annual Report of the Association was read by Mr. S. Balasingam Satya, M.A., B.L.

Mr. S. M. Duraiswami proposed and Mr. Daniel I. Jesudasan, B.A., seconded that the Report be adopted.

The proposition was carried unanimously.

Mr. G. Devasagayam, B.A., B.L., proposed and Dr. James Harris, M.D., seconded that Messrs. S. E. Rungnadhan, M.A., L.T., S. Nallamuthu, B.A., and S. Balasingam Satya, M.A., B.L., who had retired from the Council in accordance with Rule 16 be re-elected members of the Council. Carried unanimously.

The suggestion from Prof. S. C. Mukerjee, M.A., B.L., that the next All India Christian Conference be held in Allahabad instead of in Madras was adopted.

Various suggestions were given at the meeting for the improvement of the Association.

After a brief speech from the chair, the meeting terminated with the Benediction.

LIST OF MEMBERS.

MADRAS.

Abraham, Mr. H.—Fenn Hostel, Georgetown.

Abraham, Mr. K.M.—Chintadripettah.

Abraham, Mr. S. Y.—c/o the Rev. C.P. Gnanamani, Vepery.

Absalom, Mr. V. S.—No. 30, Cathedral Road, Teynampet, S.

Adaikalam, Mr. John—Thandavachary Street, Pursewalkum.

Adisayam, Mr. A.—37, 1st Street, Pudupet.

Aiya Pillai, Mr. Joseph T.—Murugappa Mudaly Street, Pursewalkum.

Aiya Pillai, Mr. S.K.—Malayappan Street, Mannady.

Alfred, Mr. G.—Sanitary Engineer's Office, Chepauk. (Now out of Madras).

Alfred, Mr. K. Ponniah,—Chintadripettah.

Ambalavanar, Rev. C.W.—Wesleyan Mission, Georgetown. (Now out of Madras).

Ambrose, Mr. J.T.—S.P.G. High School, Vepery.

Ambrose, Mr. Samuel—Contractor, High Road, Royapettah.

Amirthanayagam, Mr. J. A.—S. P. G. Theological College, Sullivan's Gardens.

Anchees, Mr. J. S.—29, Portuguese Church Street, Georgetown.

Andrews, Mr. G.—18, Mooker Nallamuthu Street, Georgetown.

Appa Rau Doss, Mr. M.—Fenn Hostel, Georgetown.

Appaswamy, Mr. Paul, M.A., LL.B.,—Hope Cottage, Kilpauk.

Appaswamy, Mrs. P., B.A.,—Hope Cottage, Kilpauk.
 Appu Chetti, Mr. P., B.A.,—Lingha Chetty Street, Georgetown.
 Arokianadhan, Mr. A.M.,—S. P. G. High School, Vepery.
 Arulabishagam, Mr. J. P.—126, Thousand Lights, Cathedral.
 Arumainayagam, Mr. D. C.—Clerk, University Registrar's Office, 58, Third Street, Pudupet.
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 Lazarus, Mr. D., B.A.,—Principal, London Mission High
 School, Vizagapatam.
 Maduram, Rev. S. G., B. A., L. T.,—Pastor, C.M.S.,
 Palamcottah.
 Mahanty, Mr. D.—Berhampore.
 Manickam, Rev. C.—Palamcottah.
 Manickam, Mr. D., B.A.
 Manickam, Mr. G. D.—Palamcottah.
 Manickam, Mr. S. G., B.A.,—Sathur, Tinnevely.
 Manuel, Mr. G.—L. F. Dispensary, Saidapet.
 Masillamany, Mr. R., B. A.,—Pamban.
 Matthew, Dr. K. T., D. HY., D. P. H.,—Waltair.
 Michael, Dr. S., L. M. & S.—The “Mercy Seat,” Kegala,
 Ceylon.
 Muthumalai, Mr. F. David—Kovalam.
 Muthumalai, Mrs. J. N.—Kovalam.
 Nallathambi Pillai, Mr. V.—Planter’s Agent, Bodinaya-
 kanur.
 Narayanaswamy, Rao Sahib Dr. T., L. M. & S.,—Nellore.
 Narayanaswamy Pillai, Mr. C.—Vizianagaram.
 Narguna Nadar, Mr. J., B.A.,—Inspector of Police,
 Udumalpet.
 Nesamani, Mr. C.L.—Ceylon.
 Nesamani, Mrs. Rosie—Ceylon.
 Packianadhan, Rev. S.—S. P. G., Coimbatore.
 Pandian, Mr. T. B.—Palamcottah.
 Paramananda Nadar, Mr.—Palamcottah.
 Paul, Mr. A. C., B.A.,—Karunanithi Medical Hall, Tanjore.
 Paul, Mr. J. A. C.—Rangoon.
 Paul Devadasan, Mr. J.—Head Master, L. S. School,
 Sivakasi.
 Peter, Mr. Issac, B.A., L.T.,—Pasumalai.

Peter, Mr. Isaiah S., B.A.,—Lecturer, Noble College,
 Masulipatam.
 Ponnuswamy, Mr. K. S., B.A., B.L.,—High Court Vakil,
 Palamcottah.
 Ponnuswamy, Mr. S. V., B.A., L.T.,—Bellary.
 Rajanayagam, Mr. J. Daniel, B.A., L.T.,—Sub-Asst.
 Inspector of Schools, Dharapuram.
 Rajendram Nadar, Mr. D., B.A., B.L.,—Pleader, Palam-
 cottah.
 Ramasastralu, Mr. D.—Supt., Noble College Branch
 School, Masulipatam.
 Ratnam, Rev. James—L. M. S., Salem.
 Roberts, Mr. T.—Stationary Sub-Magistrate, Kasaragode.
 Samuel, Rev. D. A., B.A., L.T.—Head Master, Findlay
 College School, Mannargudi.
 Samuel, Mr. E.—B. F. M. School, Kilakattalai, Palla-
 varam.
 Samuel, Mr. G. S.—83, W. L. Infantry, St. Thomas’
 Mount.
 Samuel, Mr. J., B.A.,—Deputy Inspector of Schools,
 Rangoon.
 Samuel, Mr. N.—Tahsildar, Guntur.
 Samuel, Mr. S. M., B.A.,—Cantonment, Pallavaram.
 Satya Nesan, Mr. T. J.—Nagercoil.
 Savariroya Pillai, Mr. M. J., B.A.,—Clerk, District Court,
 Palamcottah.
 Sebastian, Dr. C. F. P.—Civil Apothecary, Gudivada.
 Simeon, Mr. William Theodore—C. M. S. Divinity
 School, Masulipatam.
 Siromani, Mr. D. Moses, B.A.
 Solomon, Mr. H.
 Solomon, Mrs. E. D.
 Solomon Nadar, Rai Bahadur G. J., B.A., B.L.,—Retired
 Sub-Judge, Coimbatore.
 Stephen, Mr. L. J.—Union Theological College, Bangalore.

Stephen, Mr. Y., B.A., L.T.,—Head Master, S. P. G. High School, Ramnad. (Now in Nazareth).
 Stuart, Mr. A. K.—B.F.M. A. V. School, Pallavaram.
 Subbarayudu, Rev. A.—Bezwada.
 Sudarsanam, Mr. M.—Special Magistrate, Berhampore.
 Swamidoss, Mr. D., B.A.,—Nellore.
 Tharyan, Mrs. } Travancore.
 Tharyan, Miss. }
 Theophilus, Rev. A.—Bangalore.
 Thomas, Mr. H. P., B.A., L.T.,—Madanapalle.
 Thomas Pillai, Mr. S.—Buckupatna, Tumkur, Bellary.
 Varughese, Mr. G.I., B.A.,—Calicut.
 Vadamuthu, Mr. A., B. A.,—C. M. S., High School, Palamcottah.
 Vedanayagam, Rev. S.—C. M. S., Poonamallee.
 Vedanayagam, Rev. S. A.—St. Thomas' Mount.
 Vedanayagam, Rev. T. A.—Karunguli, Madurantakam.
 Veeraswami, Mr. C. P.—B. F. M. School, Kilakattalai, Pallavaram.
 Venkata Ramanaiya, Mr. V.—Pithapuram.
 Venkataramiah, Rao Bahadur W. L., B. A., B.L.—District and Sessions Judge, Ramnad.
 Venkataramiah, Mrs.—Ramnad.
 Venkatarungum, Mr. Frank, B.A.,—Vellore.
 Vincent, Dr. M. S.—83, W. L. Infantry, St. Thomas' Mount.
 Williams, Mr. G. S.—Sub-Asst. Surgeon, Palamcottah.
 Williams, Dr. R., B.A., M.B. & C.M., etc.,—Coimbatore.
 Williams, Mr. S. S., B.A.,—Palamcottah.
 Winfred, Mr. S. A.—Trichinopoly.
 Wood, Mr. S., B.A.,—Baptist Mission College, Ongole.
 Zephaniah, Mr. G.—Sub-Asst. Surgeon, Alur, Bellary.

ADMISSIONS SINCE 1ST JANUARY 1915.

Abraham, Mr. S.—Tea Maker, Nagercoil.
 Ahimaz, Mr. S.A.—Assistant, Christian College, Nagercoil.
 Apollos, Mr. Paul—Teacher, Scott Christian College, Nagercoil.
 Arulanantham, Mr. A., B.A.,—Government College, Kumbakonam.
 Arumainayagam, Mr. P.—Land Lord, Whitehouse Street, Nagercoil.
 Asirvadham, The Rev. M.—Pastor, C. M. S., Pannikulam.
 Asirvadham, The Rev. R.V.—Pastor, C.M.S., Palamcottah.
 Benjamin, Mr. S., B.A., L.T.,—Teacher, S. C. College, Nagercoil.
 Chellakan, Mr. D.—Taluq Surveyor, Agasteeswaram, Nagercoil.
 Daniel, Mr. Masilamony—Clerk, Nagercoil.
 Daniel, Mr. J. M.—Mission Writer, Nagercoil.
 Daniel, Mr. M.A., B.A.,—Teacher, H.G.S. School, Kottar.
 Daniel, Mr. M. D., B.A.,—Proprietor, Alexandra Press, Nagercoil.
 Daniel, Mr. C. S., B.A., L.T.,—Teacher, S. C. College, Nagercoil.
 Daniel, Mr. Paul V., B.A., B.L.,—Vakil, Nagercoil.
 Daniel, Mr. Paul, M.A., L.T.,—Headmaster, S. C. High School, Nagercoil.
 Devadasan, Mr. M.—Planter, Woodlands, Nagercoil.
 Devajagam, Mr. P., B.A., L.T.,—Headmaster, L.M.S. Girls' School, Nagercoil.
 Gnanakkan, Mr. S. Y.—Pleader, Nagercoil.
 Harris, Mr. J., B.A.,—Teacher, H. G. S. School, Kottar.
 Harris, Mr. Yesudian—Retired Teacher, Nagercoil.

Isaac, Mr. Masilamoni—Clerk, Nagercoil.
 Isaac, Mr. S.—Teacher, Government High School, Kottar.
 Ittyerah, Mr. M. E., B.A.,—Magistrate, Nagercoil.
 Jacob, Mr. Paul S.—Librarian, Nagercoil.
 Jacob, Mr. John A.—Student, Hams Lodge, Nagercoil.
 Jesudasen, Mr. S. M.—Teacher, S. C. College, Nagercoil.
 Joseph, Mr. J. M., B.A.,—Teacher, Mault Street, Nagercoil.
 Joshua, Mr. M.—Contractor, Nagercoil.
 Kesari, The Rev. John M., B.A.,—Pastor, London Mission, Nagercoil.
 Kurivela, Mr. J.—Engineer, Clock Tower Road, Nagercoil.
 Mack, Mr. V.—Clerk, Messrs. Parry & Co., Nagercoil.
 Michael, Mr. R. D., B.A., B.L.,—Assistant Master, Christian College, Madras.
 Nallathamby, Mr. N. Peter—Teacher, Christian College, Nagercoil.
 Nehemiah, Mr. G. N., M.A., L.T.,—Lecturer, S. C. College, Nagercoil.
 Nesamoni, Mr. Paul—Teacher, S. C. College, Nagercoil.
 Ponniah, Mr. S. V.—Sub-Assistant Surgeon, the Penitentiary, Madras.
 Rajendram, Mr. D., B.A., B.L.,—Vakil, Palamcottah.
 Russeliah, Mr. P., B.A., B.L.,—High Court Vakil, Nagercoil.
 Samuel, Mr. Arumainayagam—Writer, S. Army, Nagercoil.
 Samuel, Mr. M. P., B.A. L.T.,—Assistant Lecturer, S. C., College, Nagercoil.
 Samuel, Mr. P.—Collector's Office, 990, Mission Street, Tanjore.
 Sreenivasagam, Mr. John J.—Landlord, Sreeni Vilas, Palamcottah.
 Thomas, Mr. J. V., M.A., L.T.,—Senior Lecturer, American College, Pasumalai.
 Vedanayagam, Mr. V. P.—Head Clerk, Office of the Superintendent of Post Offices, Tanjore.

Whitchurch, Mr. E. J., B.A.,—Pleader, Palamcottah.
 William, Mr. Solomon—First Assistant. Girls' High School, Nagercoil.
 Williams, Mr. George—Manager, Messrs. Chisholm Ewart & Co., Colachel.
 Yesudian, Mr. Jesudas—Teacher, Lee Street, Nagercoil.
 Zacchariah, Mr. J.—Retired Apothecary, Nagercoil.

the distinctive doctrines or practices of any denomination of the Christian Church.

RULES

OF THE

Indian Christian Association, Madras.

Name and Object.

1. This Association shall be called the "INDIAN CHRISTIAN ASSOCIATION, MADRAS."

2. Its object shall be—

(i) to further the political, social, moral, and intellectual advancement of its members ;

(ii) to establish a Library and Reading Room for their use ;

(iii) to collect funds for giving effect to the objects of the Association and to invest such funds in Government or other securities available in the market or vary such investments or otherwise utilise them as the Council may from time to time decide ;

(iv) to collect and diffuse information regarding the Indian Christian Community ;

(v) to watch their interests so far as they may be affected by any proposed legislation either of the British Government or of the Government of any of the Native States or other Act of such Government ;

(vi) to promote the welfare of the members of the Indian Christian Community generally by every legitimate means in its power ; and

(vii) to do such other things as may be incidental or conducive to the attainment of the above objects ;

Provided, however, that the Association shall not raise any question regarding, or otherwise interfere with,

Members.

3. All Indian Christians shall be eligible to become members of the Association.

N.B.—The term *Indian Christians* shall include Christians from Ceylon, the Straits Settlements and other colonies, resident in South India.

4. Every application for membership shall be forwarded to the Secretary along with the year's subscription ; and, if approved by the Executive Committee, the applicant shall be enrolled as a member of the Association.

5. There are to be three classes of Subscribers—those having an income of Rupees 200, or more per month to pay not less than Rupees 6 per annum ; those having an income of Rupees 100 or more per month to pay not less than Rupees 3 per annum, and all others Rupee 1 per annum. Mofussil members are to pay half these rates. Membership shall date from the day on which a member is enrolled.

6. When any member shall be three months in arrears of subscription, he shall be called upon to pay the same, and if he fails to pay the amount due within one month after such demand he shall not be entitled to receive any notice of meetings, or take part in, or exercise his right to vote, at any meeting, or exercise any other privilege as a member of the Association, and his name shall be liable to be removed by the Executive Committee.

7. The Council may elect any person who takes interest in the Indian Christian Community as an Honorary member of the Association. Such Honorary member shall not be liable to pay any subscription, or be entitled

to serve on the Council or the Executive Committee, or vote at meetings.

Meetings of the Association.

8. There shall be held an Annual Meeting of the Association not later than the 31st January, each year, at such time and place as the Executive Committee may fix, when the report of the Council together with a statement of accounts shall be submitted, and the President, Vice-Presidents, and other members of the Council for the ensuing year shall be elected.

9. As many other Meetings of the Association shall be held as the Executive Committee shall deem fit. The Executive Committee shall arrange the time and place as well as the business to be transacted at such meetings. There shall be not less than four general Meetings in the year.

10. The Executive Committee shall also convene Meetings of the Association, on a requisition signed by ten members stating the purpose for which they ask for such meetings to be called.

11. No business shall be transacted at any Meeting of the Association unless there be at least FIFTEEN members present.

12. No resolution shall be passed at any Meeting of the Association, unless at least *eight days'* notice of it has been given to the members.

13. The Executive Committee may, at their discretion, invite those who are not members, to any Meeting of the Association, and such may, with the permission of the Chairman for the time being, take part in the proceedings, but shall not be entitled to vote on any question brought up before the Meeting.

14. The President, or, in his absence, one of the Vice-Presidents, or, in their absence, one of the members

of the Council elected at the Meeting, shall take the chair. The Council, with the approval of the President, may invite any gentleman, not a member of the Association, to take the chair.

Council.

15. The business of the Association shall be carried on by a Council consisting of a President, six Vice-Presidents and twenty-four other members who shall be elected and hold office as specified below.

The President shall hold office for three years.

The Vice-Presidents, of whom not less than three shall be resident in the mofussil, shall hold office for a period of three years, and shall retire two at a time each year, and their places shall be filled up by election at the Annual Meeting. Of the 24 members of the Council, 8 shall retire every year, and their places shall be filled up by election at the same Meeting. The Council shall determine when necessary who shall retire on the first and second occasions.

Provided however the office-bearers and the other members of the Council shall be eligible for re-election.

16. In the event of a vacancy occurring in the office of the President, the Council shall elect one of the Vice-Presidents to be President for the remaining portion of the year.

In the event of a vacancy occurring in the office of a Vice-President, or a member of the Council during the year, the vacancy shall be filled up at the next meeting of the Council, for the period for which the original office-bearer had already been elected. If a member resident in Madras absents himself from three consecutive meetings, he will be considered to have vacated his seat. But he will be eligible for re-election.

17. No member shall be entitled to be elected President, Vice-President or a member of the Council unless his name has been on the rolls of the Association for at least one year. No member shall be entitled to vote at the election meeting whose name is not on the rolls on the 31st December of the previous year.

18. The Council shall meet ordinarily once a quarter, at such time and place as the Council may fix. Five members shall form a quorum.

19. The Secretary, when he thinks it necessary may, or on the requisition of any three members of the Council shall, call a Special Meeting of the Council.

20. It shall be the duty of the Council to frame rules for the affiliation of kindred Associations and for the formation of Branches; for the election of members of the Council, and for the conduct of business both at the meeting of the Association and of the Council; to collect information on all questions affecting the Indian Christian Community; to watch its interests, as they may be affected by any proposed Legislation or otherwise; to urge its claims and represent its grievances before Government and other public bodies; to generally have management of the affairs of the Association and to endeavour by every legitimate means in its power to effectually carry out the objects of the Association.

21. The President and the Treasurer shall be empowered to buy, sell or otherwise deal with Government promissory notes, Municipal bonds or other securities obtainable in the market.

Executive Committee.

22. The Council of the Association at its first meeting to be held within a *fortnight* of the Annual meeting of the Association shall elect from among themselves one or more Secretaries, a Treasurer, and five other members,

who with the President and Vice-Presidents shall form the Executive Committee. Four members shall form a quorum.

23. It shall be the duty of the Executive Committee to decide on all applications for membership; to arrange for the holding of the Annual and all other meetings of the Association as well as those of the Council, and the business to be transacted at such meetings; to provide for the safe custody of the Funds of the Association; to examine the books of the Association at least once a quarter; and to carry on the work of the Association under the general direction of the Council.

Affiliation.

24. Any Association of Indian Christians having in view objects substantially the same as this Association may be affiliated to this Association subject to such rules as may be framed by the Committee and sanctioned at a meeting of the Council.

Alteration of Rules, etc.

25. The Rules of the Association shall not be added to, modified, or rescinded, except by the consent of two-thirds of the members of the Association present at the meeting.

Branch Associations.

1. At any station where there are twelve or more members, it shall be competent for them to form themselves into a Branch Association.

2. Every Branch Association shall conduct its business under such rules as the Branch may frame not inconsistent with the rules of the Parent Association, provided that the rules framed are approved by the Council of the Parent Association.

3. It shall be competent for Branch Associations to admit members, and every member thus admitted shall be a member of the Parent Association.

4. Every Branch shall be entitled to elect annually a member to represent its interests on the Council of the Parent Association.

5. All Proceedings of the Branch Associations shall be forwarded to the Secretary or Secretaries of the Parent Association for information.

6. Every Branch Association shall send to the Parent Association one-fourth the amount of membership subscriptions, raised during the year.

Page 10 - Resolution of loyalty.

Page 13. Objects of the Conference
+ the Constitution



THE REPORT
OF THE
SECOND
ALL INDIA CONFERENCE
OF
INDIAN CHRISTIANS

Held in Allahabad December, 1915.

CUTTACK:

PRINTED AT THE ORISSA MISSION PRESS,

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Price 4 Annas.

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DELEGATES FROM ALL PARTS OF BRITISH INDIA, NATIVE STATES AND BURMAH, PRESENT AT THE 'ALL INDIA CHRISTIAN CONFERENCE', WHICH MET AT ALLAHABAD ON 28th, 29th AND 30th DECEMBER 1915.

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The Second Session
of the All India Conference of Indian Christians.
PROCEEDINGS OF THE FIRST DAY.

Tuesday, 28th December 1915.

The Second Session of the All India Conference of Indian Christians opened at the Ewing Christian College, Allahabad, on Tuesday the 28th December 1915 at 8 A.M. under the presidency of the Hon'ble Rajah Sir Harnam Singh, K.C.I.E.

Besides a large number of visitors, the following delegates were present:—

1. *Bengal*.—Prof. S. C. Mukerji, M.A., B.L., Mr. Srish C. Mukerji, Rev. B. A. Nag and Prof. S. K. Roy, M.A.
2. *Bihar*.—Mr. P. John and Revds. C. H. Koomar and S. K. Tarafdar.
3. *Bombay*.—Mr. D. Dalaya, B.A., Mr. G. T. Jadhav, Rev. Canon D. L. Joshi, Mr. D. S. Modak, M.A. and Mr. Oscar S. Surjia Panda.
4. *Burma*.—Mr. D. J. Daniel, B.A.
5. *Chota Nagpore*.—Messrs. C. A. E. Kachchap and M.P. Kachchap and Rev. P. L. Singh, M.A.
6. *Hyderabad*.—Dr. George Nundy, M.A., LL.D. and Rev. M.D. Israel.
7. *Madras*.—Mr. V. S. Gnanapragasam and Prof. S. E. Rungana-dhan, M.A.
8. *Nagpore*.—Messrs. D. C. Anketell and J. Smellie.
9. *Orissa*.—The Hon'ble Mr. M. S. Das, C. I. E., M.A., B.L.
10. *The Punjab*.—Prof. P. Makhan Lal, M.A., Mr. B. L. Rallia Ram, B. Sc. and Rev. J. Williams, B.A.
11. *Rajputana*.—Pundit Ganpath Lal Misra.
12. *Travancore*.—Father P. T. Geevergese, M.A., Mr. A. A. Paul, B.A. and Rev. M. P. Philipose.

13. *United Provinces*.—Miss M. Chatterjee, B.A., Rev. J. R. Chitambar, M.A., Prof. P. Das, M.A., Messrs. H. David, B.A., C. E. David, B.A., J. J. Ghose, M.A., D. Litt., N. Jordon, M.A., N. K. Mukerji, B. A., N. C. Mukerji, B.A., Rai Sahib A. C. Mukerji, B.A., Mr. W. B. Raymond, M.A., Dr. I. A. Solomon, Rev. Ganganath Sukul and Messrs. E. Thomas and G. H. Thomas, Bar-at-law.

RECEPTION COMMITTEE.

Mr. H. David, B.A., President.
 Rev. Augustine Ralla Ram, B.A., Secretary.
 Dr. Joseph J. Ghose, M.A., D.Litt., Treasurer.
 Mr. J. M. Alexander.
 „ M. H. Bonifacius.
 „ D. Buck, (Revd).
 Prof. P. Das, M.A.
 Mr. C. I. David, B.A., LL.B.
 „ J. M. David, B.A.
 „ M. C. David, (Revd.).
 „ Y. Dharamjit, (Revd.).
 „ J. Drummond.
 „ A. M. Emerson.
 „ H. M. Eusebius, B. A.
 „ J. E. Jacob.
 „ J. J. Johory.
 „ N. Jordan, M.A.
 „ B. J. Lacy, (Revd.).
 Prof. N. C. Mukerji, M.A.
 „ N. K. Mukerji, B.A.
 Mr. N. K. Mukerji, B.A.
 „ Ganga Nath Shukul, (Revd.).
 Canon S. Nihal Singh, B.A.
 Mr. R. K. Sorabji, M.A., Bar-at-Law.

WELCOME BY THE PRESIDENT OF THE RECEPTION COMMITTEE.

The Rev. B. A. Nag of Calcutta conducted the devotional exercises, after which Mr. H. David, the President of the Reception Committee, welcomed the delegates from the other provinces and proposed the Hon'ble Rajah Sir Harnam Singh, K. C. I. E. to the chair in the following speech :—

RAJAH SIR HARNAM SINGH, HON'BLE MR. DAS AND BROTHER DELEGATES :—

Warnings against pride are many and severe, but at this moment I feel no hesitation in confessing I cannot resist human

nature. I regard it as the proudest event of my life, uneventful as it has been, to find my humble self suddenly raised by sheer accident to a position of trust and responsibility. I have been entrusted with a most pleasant duty by the Reception Committee on behalf of the thousands of Christians from one end of the Province to the other. I offer all a respectful and hearty welcome to our city whose very ancient name and geographical position most impressively preach to us union and co-operation, without which I feel convinced no community can achieve anything truly noble or worthy of credit. Insufficient and defective are the arrangements made for the comfort of the delegates and of this we are painfully conscious; and therefore it is with fear and trembling that we extend our hospitality, such as it is, to you all without making an invidious distinction. We do hope in Christian charity you will readily overlook our shortcomings. Brother delegates, please be assured the fault is certainly not of the heart. As a lad I have still a vivid recollection of the occasion when over forty-five years ago at this very place Missionaries assembled from all corners of India and Burma in full force. There were among them a Fyfe, a Wilson, a Robertson, a Clarke, and any number of youthful Millers. Along with them were also to be noticed a Jagadish Bhattacharji from the east, a Sathianadhan from the south, a Dhanjibhai or Seshadri from the west, an Imaduddin from the north. Such was the glorious army of Christ. If the witch of Endor could be today persuaded to conjure up these men of God, they would undoubtedly be agreeably startled at the sight of this, shall I say, glorious assembly of Indian Christians, genuine children of the soil, the fruit of their prayers and labours. Pride is my weakness, my friends, and I would entreat you to bear with me for a time. With pardonable pride I would point in the assembly to a conspicuous figure—A Rajah, a live Rajah in very flesh and blood (cheers), nay in very spirit. A scion of one of the princely families of the Punjab he has always interested himself in the cause of Christianity and Christians in India. That is our glory. But friends, we have Rajahs among us, not in the singular but plural number, though owing to a severe illness I am sorry to find Rajah Felix Shiam Rikh absent from our assembly. In the assembly there is another figure that of the Hon'ble Mr. M. S. Das borne down by age and infirmity, but ever youthful and active when the call is for standing for Christ and Christians (cheers). All ranks of life and learned professions are adequately represented in the gathering. We have educationists and presiding officers of Courts of Justice and lawyers and engineers and doctors—all preeminent in their respective spheres of life and professions. Along with these appear in great force such as have counted the gains of the world as loss for the sake of the Cross. Such is your assembly and allow me once more to repeat

to you our deep sense of honour which you have conferred on us by your personal presence here at such great inconvenience.

Indian Christians take a high place in the rank of literate communities in India. They have grown in intelligence and enterprise. They are ever growing in number and strength and we have assurance from our Lord and Master "And he that falleth on this rock shall be broken to pieces but on whomsoever it shall fall, it will scatter him into dust." Christianity means progress. Such a community could not be everlastingly in leading strings, and it is a matter of great satisfaction to find that the entire community is being moved to think for itself and what is more act for itself. The first indication of this activity was visible on the religious side. The oldest of such institutions known was the Bengal Christian Conference. In this direction advancement was ever kept in view so that it led to the creation of indigenous evangelistic organisations in different parts of India and finally it materialised in a movement which is truly national—I refer to the National Missionary Society. (Cheers). We all rejoice that only three days ago we had assembled to celebrate the tenth anniversary of its birth. During the period the growth has been marvellous. It has grown and grown in strength by the grace of God under the guiding of one whom I may without meaning any disrespect designate as the very Indian St. Paul in miniature. I mean Mr. K. T. Paul of Madras. We must at all times in all our endeavours and enterprises assign the first place to religion, for without that any superstructure however pleasant to look at will turn out to be hollow and rotten inside and in reality. Thus far the religious side.

Today we have assembled to deliberate on matters that concern our secular needs and requirements. This world and its anxieties cling to us and never leave us alone at least in this life. We have our needs and requirements as a community—as a part and parcel of the Empire we have the honour to belong to. Our political and social requirements can no longer be overlooked. We have to live as men, as intelligent beings, and as a factor of the Empire. Our good and kind friends the Missionaries have under God brought us to this stage of development. But now they would prefer to see us growing not as parasites, but as self-dependent thriving plants. They would feel gratified to see us striving and struggling. Such a process must end in ultimate success, so long as we continue steadfast and work on with, "heart within and God above." Brother delegates, believing you to be such workers, allow me once more to offer my heartiest welcome. We have heart and we have head. With heaven's light for our guide we may now be allowed fair opportunity to think and act for ourselves. Even if ever there be any

such deluded creature as would presume to treat us as mere dumb driven cattle he will soon be undeceived. Only the wearer can understand where the shoe pinches. Only Indian Christians can best understand their own disabilities and grievances and not a mere spectator. It is time enough for Indian Christians to cease to be babes and aspire to a higher and nobler and a more independent life. The Conference for which we have assembled will take up some of the pressing questions of the day and after due deliberation come to definite resolutions. Our responsibility is great and I implore you to employ yourself in the work in a calm judicious frame of mind, relying on that Providence Who alone rules and directs the world.

The Conference is yours and of no others and we feel certain its interests can be safely left in your hands. I do not wish to detain you any longer. From your faces I can perceive that like myself you are getting impatient to hear nobler, wiser and more soul-stirring words that may fall from the lips of one above me in age and experience, and whose vast knowledge enables him to speak with authority. We do feel disappointed that owing to another call of duty elsewhere the stay of the President among us will be very short. But at the same time we do feel consoled that the directing of the Conference will be committed to the care and guidance of one whose lifelong exertion has been for the amelioration of the Indian Christian community and the betterment of his country. I feel I am voicing the sincere desire of the entire community when I now request Rajah Sir Harnam Singh to be good enough to open the Conference. (Cheers)

Rajah Sir Harnam Singh then delivered the following Presidential Address:—

MY CHRISTIAN FRIENDS.—Allow me to thank you for the honour you have done me in asking me to preside over this Conference, and for the friendly words with which the Chairman of the Reception Committee has greeted me. I can assure you I appreciate it greatly but, at the same time, I have some diffidence in addressing you, because I feel that I have but little to say.

However, the very fact that we are here assembled from all parts of India is in itself evidence of the great importance of this Conference to the Indian Christian community. We must look to these annual Conferences of ours to furnish us with the outlines of our policy as a community and to create in us a communal spirit in the best sense of that word. This spirit we have to create in order that the Indian Christian community may take its due share in that larger national life whose gradual development has been one of the most marked features of the last decade. Our Conferences must, in my opinion, be regarded in the light of a

Federal Council, and it is, therefore, the duty of Indian Christians from all parts of India to make these meetings as representative as possible. In order to secure this I think the local Associations of each province must similarly be made as representative as possible. Provincial Associations when established on a representative basis, will form the units of our Federation, if I may be permitted to use that word ; and it is they alone who can, by taking active measures to enlist all Indian Christians in their numbers, secure that full and adequately representative character to this assembly, without which, I fear, much of our work may not prove fruitful. It is, therefore, above all things necessary for us to create Provincial Associations wherever such are not already in existence, to strengthen those that are actually working, and to draw up a constitution for this General Conference, or, at least, a scheme of affiliation whereby we shall obtain that exchange of thought and that realization of our common interests which is the true basis of all healthy social life. I believe that when such a scheme is drawn up we shall further feel the necessity of having a thoroughly well-conducted paper to voice Indian Christian opinion, both in and outside India, and to serve as the accredited organ of our entire community. Such a paper will not only guide and educate Indian Christian opinion in all matters, religious, social, educational and political, but will also allow of discussion of disputable points and of valuable suggestions for advance in new directions. Above all, it will influence materially, both now and increasingly in the future, the national point of view from the Christian standpoint.

It will, therefore, be the duty of this assembly to define a policy which will be acceptable to Indian Christians of all classes throughout India and the consideration of such a policy falls naturally into two divisions, namely, internal and external.

Under the former head we have to consider, first of all, the question of education in our community. I do not think it is possible, in a poor community like ours, for all of us to attempt to devote ourselves to higher education. We must try and pay more attention to technical and industrial education, and above all, in my opinion, endeavour to devote our energies increasingly in the direction of agriculture, which will probably remain for some time to come the staple industry of our country and will afford us an opportunity to root ourselves in the land, from which our community is, at present, dangerously divorced and without which it must ever remain an excrescence on the body politic.

The condition, therefore, of our village Christians is a matter of the most vital importance to our community. In the long run, the very life of our community will depend upon them, and it behoves us to seek, by every means in our power, to further their welfare, both materially and spiritually.

As regards our external policy, we have, in the first place, to consider our relations with the Government. It is clear that our foremost duty is to be loyal, as ever in the past, to the Government under which we live in peace with all men and which has conferred such great and enduring benefits on the people of India. At the same time, however, we must remember that, as a part of the great Indian nation, we must also be loyal to the public, and I am one of those who firmly adhere to the principle and believe that loyalty to Government is always compatible with loyalty to our country.

It should be the aim, then, of this Assembly to bring to the notice of the Government, whenever occasion demands, by means of memorials submitted through the proper channels, the needs of our community and its claims. We should see to it that adequate representation on different representative bodies, councils, municipal and district boards, etc., where our numbers, which are now third in India, entitle us to a proper place, and a due share of posts and offices under Government, should be acceded to us.

On the other hand, for the present, at any rate, we must depend on the help of the Government in the attainment of the policy which I have already mentioned, namely, the securing of a footing in the land. The claims of Indian Christians in this direction have been recently recognised by the Punjab Government. There is, however, considerable scope of advance, both in the Punjab and in the other provinces, and we ourselves must strive with all our power to make such settlements on the land attractive to our poorer brethren, and, wherever possible, endeavour, by the formation of schools, and societies, to secure their intelligent co-operation. The poverty of our community will necessarily be a bar to any very ambitious designs at the outset, but we must be ready to shoulder the burden as far as we ourselves can and trust to the help of Government and of the various missions for the rest. I would like to add here that the Government of India has recently been pleased to grant the rights of recruitment in the Indian Army to the Indian Christians of the Punjab, a movement for which we should be very grateful to the Supreme Government. Such a step will not only be of great assistance to Government in filling up the depleted ranks of some of our regiments at the front and afford our community a further opportunity of evincing its loyalty in a practical form, but will also prove to be an undoubted gain to the Indian Church.

I turn now to the question of our relations with Missions and Missionaries. The subject, I may say at once, is a difficult and delicate one, but an all-important one, nevertheless, for the future well-being of the Indian Christian community. There can be no question that missionaries have done and are doing excellent

work in India, and we are under a great debt of obligation to them. It seems to me, however, that they are sometimes apt to forget that the times have changed and that the old India has passed away.

There is a new spirit in India—the spirit of Nationality—to the healthy development of which it should obviously be the aim of missionary policy to contribute in an ever-increasing measure. It is unfortunate, therefore, that the feelings and relations between missionaries and educated Indian Christians are not what they should be. It may be and, no doubt, it is a fact that both parties are to blame for such a condition of affairs, for Indian Christians are often unduly sensitive. Are we not justified, however, in believing that the greater responsibility, in this connection rests on those who are privileged to come out to this country to preach the Gospel—its principles and practice—to the people of India?

In mission polity there is, at present, no place for the educated Indian Christian. No status is assigned to him, and, generally speaking, he is not in receipt of a living wage. At the same time, the missionary is apt to resent independent opinion and to be chary of advice. It sometimes happens also that laymen, who desire and are anxious to take an interest in Church work, do not receive that encouragement which they have a right to expect and which it is only fair, other things being equal, that they should have. What are the reasons for this? In my view there are two main causes—(1) Racial prejudice and (2) the desire to keep all power and authority in the missionary's own hands.

Brethren, I have sometimes heard it urged by foreign missionaries that, as the money subscribed to their missions is so subscribed by charitably disposed members of their community and not by Indians, therefore the missionaries alone have a right to have a voice in the disposal of that money. But, if we look a little further into the matter, it seems to me that the principal object of the donors is the spread of the Kingdom of Christ in India. Surely it cannot be denied that the time has come when with the increase in numbers and in education of the Indian Christian community, their opinion and advice would be of great value to the missionary bodies of all denominations in the furtherance of the original aim of the donors. And, therefore, their opinion is entitled to have some weight in the matter in some form or other. Moreover, this would certainly act as a stimulus to bring foreign missionaries and the Indian Christian community into closer touch with each other and enable them to co-operate more heartily with each other. I submit these remarks for the consideration of those whom it may concern.

If my opinion is in any way correct—and it is for you all, also, to search your hearts and to ask yourselves if such a state of affairs is in itself a reality—this is not as it should be, and it seems to me to be all the more distressing because the time has certainly not come for us to separate ourselves—if indeed, it ever be desirable—from missionary societies. We need their continued help and advice and, above all, their true and kindly co-operation. Indeed, I myself look forward to the eventual establishment of an India Church in which all races will have a part and be able to work harmoniously together, untrammelled by prejudice of race or sentiment of colour, for the material and spiritual development of the people of this land and the common good of humanity.

Finally, as regards our relations with the non-Christian community in India. The circumstances of India are such that for some time to come, I fear, Communal Association must be the main channel for the development of civic virtues in our countrymen. We might, indeed, wish it were otherwise, but the many and wide divergences of interests, creeds and social systems in our country make, for the present, at any rate, the ideal of development on purely national lines somewhat Utopian, and we must make, in the meantime, the most of what is, perhaps, the only course open to us, namely Association on communal lines. The community that does not organize on these lines, under existing circumstances, will inevitably succumb, sooner or later, both materially and socially, before the better organized communities. We must, however, scrupulously guard ourselves against the over-emphasis of the separatist tendency of communal development; and there is never any need for the infusion of bitterness or rancour in either our personal or communal relations. On the contrary, the Indian Christian community must ever keep before itself the national ideal and should always strive to enter into friendly relations, both individually and collectively, with its non-Christian brethren. In fact, the Indian Christian community is, for several reasons, admirably fitted to serve as a peace-maker between the different communities, and can readily sacrifice, if needs be, its material interests for the sake of peace and goodwill, wherever this is possible without the sacrifice of essential principles and of national interests.

Brethren, these are the points that I wish to lay before you for your earnest consideration. The discussion that is now to follow will, doubtless, throw further light on the questions raised, and I sincerely trust the conclusions reached will prove to be of great and abiding benefit to the Indian Christian community.

I regret exceedingly that I cannot stay longer to take part in your deliberations as I have to go back to Lahore to attend the

meeting of the Presbyterian General Assembly, but I am sure that your Chairman will do all that is needful.

The Conference then adjourned for breakfast. Prior to Rajah Sir Harnam Singh's departure photographs of the delegates and visitors were taken.

When the members reassembled at 12 noon, the Hon'ble Mr. M. S. Das, C. I. E. was unanimously elected Chairman of the Conference for the remainder of the session.

RESOLUTION OF LOYALTY.

The following resolution of loyalty proposed by the Chairman was carried with acclamation, and a copy of it was forwarded to H. E. the Viceroy :—

Resolved that this Conference of Indian Christians consisting of representatives of British India, the Feudatory States and Burma declare their unswerving loyalty and deep attachment to the British Throne and fervently pray to the Almighty to grant success to the British Arms in the great fight for righteousness and liberty and to grant wisdom to the King-Emperor and his ministers to adopt right measures for bringing this struggle to a successful issue.

The following messages from the National Missionary Society and the Student Christian Association respectively were read :—

The National Missionary Society assembled at Allahabad on December, 24th to 26th, 1915 in a Conference for the celebration of the tenth anniversary of the Society sends its hearty greetings to the All India Conference of the Indian Christian Association, December, 28th to 30, 1915, and realising the importance of the object for which it stands, expresses its cordial wish that Divine blessings will rest on their deliberations and that they will conduce to the future progress and well-being of the Indian Christian community and to the glory of God in this land. The Councillors of the National Missionary Society trust that in the direction of the work of the Conference, the significance of the Christianising of our land by our own community may be adequately taken into account.

3. Student Christian Association prays all success to the Conference.

THE CONFERENCE RESOLVED TO RECORD THEM
WITH THANKS.

The following *Rules of procedure* were adopted after much discussion.

1. That the introducers of subjects be allowed 25 minutes. The subsequent speakers will be given five minutes each and five minutes will be given to the introducer of any subject to reply.

2. That the introducer of any subject at the close of his speech may present his subject in the form of a resolution or resolutions.

3. That all resolutions and amendments be submitted to the chairman in writing.

4. That when there is not a unanimous vote, the names and number of the minority be recorded, if so desired by the minority.

5. That no member speak twice to the same resolution without the special permission of the chairman.

6. That a Business Committee be appointed to prepare the findings of the Conference who will present them in their final forms at the next session of the Conference for approval.

7. That when there are three papers on the same subject, each introducer be given only ten minutes.

8. That a limit of two hours be set for the paper and discussion of each subject.

On a question arising as to whether visitors would be permitted to speak at the Conference, it was resolved that visitors be allowed to take part in discussions with the permission of the Chairman.

In accordance with Rule No. 6, the following gentlemen were appointed members of the Business sub-committee :—Messrs. H. David, B. Dalaya, Rev. B.A. Nag and Profs. S. C. Mukerji and S. E. Runganadhan.

REPORTS OF THE SECRETARIES AND TREASURER.

Prof. S. C. Mukerji presented the Report of the Secretaries and that of the Treasurer, which were adopted (*vide* Appendix A).

REPORTS OF THE SPECIAL COMMITTEES.

In the absence of Mr. B.N. Athavale, (Convener) the report of the Law Committee was read by Mr. H. David (*vide* Appendix B).

Prof. Mukerji, speaking on the report, regretted that the Missionary bodies had not consulted any Indian Christian organisa-

tions before memorialising the Government of India regarding the Indian Divorce Act.

After some discussion, the Conference resolved that the Report be adopted and the Committee be thanked for the excellent work they had done during the year and that the same Committee with the addition of the Hon'ble Mr. M. S. Das and Mr. P. Bunter be requested to continue their work with special reference to the Indian Christian Marriage Act and the Re-Marriage of Mohammadan Converts.

Rev. S. K. Tarafdar, convener of the Technical and Industrial Committee, regretted that he had not a regular report to present to the Conference, as he had not received sufficient information from all the members of his Committee. He had however collected some *data* on his subject and promised to submit a report after the paper on the Economic and Industrial Condition of Indian Christians was read and discussed on the following day.

Prof. S. E. Runganadhan (Convener) read the Report of the All India Organ Committee (*vide* Appendix B) and urged that immediate steps should be taken to start the news paper at as early a date as possible.

There was a prolonged discussion on the subject and as the hour was late, it was resolved that the question should be taken up again for consideration on the last day of the Conference.

PROCEEDINGS OF THE SECOND DAY.

Wednesday, 29th December 1915.

The Conference met again on Wednesday the 29th December at 8.30 A. M. The Rev. M. D. Israel of Hyderabad conducted the devotional exercises, after which the minutes of the previous day's proceedings were read and adopted.

The morning and afternoon sittings were entirely occupied with the discussion of the draft constitution of the Conference. The Constitution as finally adopted is as follows :—

The Constitution of the All-India Conference of Indian Christians.

NAME.

1. The Conference shall be called the All-India Conference of Indian Christians.

OBJECT.

2. Its object shall be to watch over and promote the interests of the Indian Christian Community.

This object is to be achieved by loyal representations to Government, by promoting co-operation and unity in the Community, by fostering public spirit and developing the intellectual, moral, economic and industrial resources of the Community.

THE COMPOSITION OF THE CONFERENCE.

3. The Conference shall be composed of :—
 - (a) The President of the Conference.
 - (b) The Foundation-Members and ex-Presidents of the Conference.
 - (c) The Members of the All-India Council of the Conference.
 - (d) The Delegates elected by the Provincial Indian Christian Associations in India and Burma.
- Note :—*The Associations which have hitherto deputed Delegates to the Conference shall be regarded as Provincial Associations.
- (e) The Delegates elected by such other Indian Christian organisations as may be affiliated to the All-India Conference.
 - (f) Delegates from Provinces where there are no organized associations.
 - (g) Indian Members co-opted as delegates by the All-India Council.

SESSIONS OF THE CONFERENCE.

4. (a) The All-India Conference shall ordinarily meet once every year at such time and place as may have been decided upon at the previous session of the Conference.
- (b) If no such decision has been arrived at, the All-India Council shall decide the matter.
- (c) It shall be open to the All-India Council to change the venue of the Conference to some other place when such change is deemed necessary owing to unforeseen circumstances.

DELEGATES.

5. (a) All Provincial Indian Christian Associations and other Indian Christian organizations affiliated to the Conference

shall have the right to elect, from amongst the members, one delegate for every twenty-five members on their rolls.

(b) The All-India Council shall have the right to co-opt not more than 15 delegates.

(c) The All-India Council shall have the right to determine, unless previously determined by the Conference itself, the number of delegates to be invited from such provinces as have no organised associations. The Council shall also have the right to nominate them.

(d) The delegates must not be less than 21 years of age at the date of election or nomination.

FINANCE.

6. (a) All delegates elected by Provincial Associations or other affiliated organizations and the members of the Conference in accordance with article 3 (b) and (c) i.e. Foundation-members and members of the All-India Council shall pay a fee of Rs. 3.

(b) The delegates co-opted by the All-India Council, unless exempted from payment by the Council, and those invited from Provinces where there are no organized Associations shall pay a fee of Rs. 6.

[Note—The fees are to be paid only by such delegates and Foundation-members as are present at the Conference.]

(c) All Provincial Indian Christian Associations and other affiliated organizations shall pay an annual subscription of at least annas two *per capita* of the members on their rolls, provided that in case of such Provincial Associations as have local branches in various places, the amount shall be annually determined by the Council.

(d) Two-fifths of the delegation and Foundation-members' fees shall be handed over to the Treasurer of the Reception Committee for local expenses.

RECEPTION COMMITTEE.

7. The Indian Christian Associations of the Province in which the Conference is to be held shall take steps to form a Reception Committee for the Conference.

OFFICE-BEARERS OF THE CONFERENCE.

8. The Officers of the Conference shall be :—

(1) The President of the Conference.

(2) Two Vice-Presidents elected among the delegates present.

(3) Two Secretaries and

(4) a Treasurer.

ALL-INDIA COUNCIL.

9. (a) The work of the Conference shall be carried on by an All-India Council to be appointed annually at the Conference.

(b) The President and other office-bearers of the Conference shall be the President and office-bearers of the Council.

(c) All ex-Presidents of the Conference and the Presidents of the Provincial Associations shall be *ex-officio* members.

(d) Provincial representatives on the Council shall be appointed at the Conference from among the delegates present, not exceeding two for each Province.

(e) The number of representatives on the Council from such provinces as have no organised associations shall be determined by the Conference who also shall nominate the members.

(f) All members of the Council shall pay an annual subscription of Rs. 2.

(g) The All-India Council so constituted shall hold office from the date of its appointment at the Conference till the appointment of the new Council.

(h) If any vacancy arises by death, resignation or otherwise, the Council shall be competent to fill up the vacancy for the remaining period.

ELECTION OF THE PRESIDENT.

10. (a) The several Provincial Indian Christian Associations shall, by the end of June, every year, suggest to the All-India Council the names of persons who in their opinion, are eligible for the Presidentship of the next Conference, and the All-India Council shall in the first week of July submit to all the Provincial Associations and affiliated organizations the names so suggested for their final recommendation of one name. The All-India Council shall consider the recommendations in the early part of August and the person receiving the largest number of votes shall be the President of the next Conference.

(b) In the case of emergency by resignation, death or otherwise of the President elected, the person who secured the next largest number of votes shall be the President.

(c) The President of the Conference shall preside at all the

sittings of the Conference. In case of his absence and during such absence, one of the Vice-Presidents of the Conference present will preside.

(d) The President or the Chairman shall have, at all votings, one vote in his individual capacity and also a casting vote in case of equality of votes.

FOUNDATION-MEMBERS.

11. The Foundation-members are those who were present as delegates at the first All-India Conference of Indian Christians held in Calcutta in 1914. Their names are given below :—

Messrs. H. David, B.A., E. Thomas, N. Jordan, M.A., J. M. David, B.A., W. B. Raymond, M.A., Revs. J. R. Chitambar, M.A., J. B. Frank, B.A., Canon D. L. Joshi, Messrs. B. N. Athavale, B.A., LL. B., J.P., S. N. Athavale, B.A., Bar-at-Law, T. Buell, Rev. R. A. Dhavle, Messrs. V.S. Gnanapragasam, S.E. Rungnadhnan, M.A., L.T., G. V. Gnanamuthu, B.A., L.T., Dr. George Nundy, M.A., LL.D., Rev. M. D. Israel, Principal S. K. Rudra, M.A., Messrs. D. J. Daniel, B.A., R. R. Thomas, M.A., Revs. S. K. Tarafdar, P. L. Singh, M.A., I. W. Johory, M.A., B.D., Rev. Father P. T. Geevergese, M.A., Messrs. J. C. Dutt, M.A., B.L., S. C. Mukerji, M.A., B.L., I. C. Chowdry, B. K. Achariya, B.A., LL.B., Bar-at-Law, P. N. Bonnerjee, B.A., S. K. Roy, M.A., Drs. P. C. Nandi, M.B., V. K. Chatterji, Mr. M. N. Ghosh, M.A., B.L., I.S.O., Rev. Canon A. N. Bannerji, B.A., Rai B. L. Chandra Bahadur, Revds. K. N. Basu, M.A., and B. A. Nag.

SUBJECTS.

12. (a) The Several Provincial, I. C. A's and other affiliated organizations shall by the end of June send in to the Council the subjects or Resolutions they would like to be discussed in the Conference. All these subjects together with those which may be suggested by the Council should then be submitted to the various I. C. A's and other affiliated organizations for their votes. The votes must be sent in by the first week of July to the Council who shall then draw up the list of subjects in order of the number of votes received, the first six or eight subjects being allotted by the Council to various Provinces with the request that they should appoint some one from among their delegates to open the discussion at the Conference on the subject allotted to them.

(b) The other subjects will be considered in the Conference as the time permits.

CHANGES IN THE CONSTITUTION.

13. (a) No change shall be made in the Constitution except at a session of the Conference and with the consent of three-fifths of the members present.

(b) Any member of the Conference proposing an amendment to the Constitution shall send in his proposal in writing to the Secretaries at least two months before the date of the Conference.

—:o:—

The Conference adjourned at 3 p.m. Later in the evening the delegates attended a Garden Party very kindly given in their honour by Sir George and Lady Knox.

PROCEEDINGS OF THE THIRD DAY.

Thursday, 30th December, 1915.

The closing session of the Conference began on Thursday the 30th December at 8-30 A.M. The Rev. J. R. Chittambar, M.A., conducted the devotional exercises. After the minutes of the previous day's proceedings had been read and adopted, the election of the members of the All India Council took place. The following constitute the Council.

THE ALL INDIA COUNCIL.

OFFICE BEARERS.

<i>President:—</i>	The Hon'ble Mr. M. S. Das, C.I.E.
<i>Vice-Presidents</i>	Dr. George Nundy, M.A., LL.D., Mr. H. David, B.A.
<i>Secretaries</i>	{ Prof. S. C. Mukerji, M.A., B.L. { Prof. S. E. Rungnadhnan, M.A., L.T.
<i>Treasurer</i>	Mr. T. Buell.

MEMBERS.

Mr. D. C. Anketell,
„ B. N. Athavale, B.A., LL.B., J. P.
„ K. Chandy, B.A.
„ Dalaya, B.A.

Mr. D. J. Daniel, B.A.
 „ J. C. Dutt, M.A., B.L.
 „ V. S. Gnanapragasam.
 Pundit Ganapathy Lal Misra.
 Father P. T. Geevergeese, M.A.
 Rajah Sir Harnam Singh, K. C. I. E.
 Rev. M. D. Israel.
 Mr. N. Jordan, M.A.
 „ A. V. Joseph.
 Rev. Canon D. L. Joshi.
 „ I. W. Johory M.A., B.D.
 Mr. I. C. Lal.
 Prof. P. M. Lal, M.A.
 Rai Sahib Mangat Rai.
 Rai Sahib A. C. Mukerji, B.A.
 Mr. Srish Chander Mukerji.
 Rev. B. A. Nag.
 Rev. M. P. Philipose.
 Dr. E. Poonen.
 Mr. Dohory Ropmay, B.A.
 Mr. J. Smellie.
 Rev. P. L. Singh, M.A.
 „ S. K. Tarafdar.
 J. Williams, B.A.

The Conference adjourned for breakfast and reassembled at 11-30 a. m.

The Lord Bishop of Lucknow came as a visitor for a short while and was cheered as he took his seat on the platform.

Mr. H. David read his paper on The Disabilities of Indian Christians (*Vide Appendix*).

Several took part in the discussion which followed. Dr. George Nundy speaking for Hyderabad said that Indian Christians had nothing to complain of in the Nizam's Dominions. There were no rules disqualifying Indian Christians as such from holding any public office in the State.

Rev. M. D. Israel referred to the operation of the Indian Succession Act even in the British territory of Secunderabad. He mentioned the case of a member of his own family who had been kept out of a large fortune because of his conversion.

In the absence of Mr. George Joseph, who was to have read a paper on the disabilities of the Christians in Travancore, Father Geevergeese made a few remarks regarding their very unhappy position in that State. Indian Christians formed almost

a third of the population and were the most progressive community in the State. The wealthiest citizen in the State was an Indian Christian. And yet the claims of the community were ignored by the Travancore Government. Christians were very poorly represented on the Legislative Council of the State, and The Marimakathayan law affected them very adversely.

At the request of the Chairman, The Bishop made a few remarks. He said that he did feel that in certain parts of India there were very serious disabilities for Indian Christians, especially in Mysore and Travancore. He thought however that in these matters, we should make sure of our ground before we went forward.

With regard to the Government of the United Provinces, he had been struck with the extreme consideration of the Government in regard to the appointment of Deputy Collectors and Tahsildars. If they felt that Indian Christians in the United Provinces had not received a fair share in the appointment of Deputy Collectors and Tahsildars, the best thing would be to make a list of those who were desirous and capable of holding such appointments and then to represent their case to Government. He knew that most of the officers were very glad to get Indian Christians. They regarded them as more trustworthy than others and held them in much respect.

The Chairman in bringing the discussion to a close remarked that the subject was of vital importance. He felt that Government did not accord to Indian Christians the rights which belonged to them as a portion of the population. They should press their claims on Government for a seat on the Imperial Legislative Council, because Indian Christians were spread over the whole of India and numbered nearly 5 millions. The following Resolutions proposed by Mr. H. David were carried unanimously :—

(i) That a sub-Committee consisting of Rajah Sir Harnam Singh K. C. I. E., The Hon. Mr. M. S. Das, Rao Sahib A. C. Mukerji, Canon Joshi, Dr. Nundy, Mr. S. C. Mukerji and Mr. H. David (Convener) be appointed to draft and submit a memorial to H. E. the Viceroy and the Governors of the different provinces representing the unfavourable position which the Indian Christian community occupies in the matter of its share in the representations on District and Municipal Boards and the Provincial and Imperial Legislative Councils in relation to the members of other communities.

(ii) That this Conference is of opinion, that for the satisfaction of the just and legitimate claims of the Indian Christian Community, it is desirable that at the next periodical constitution of the Imperial Legislative Council, a seat be allotted to the Indian

Christian Community, and that an Indian Christian be nominated by Government to represent the interests and views of that community; that when the Regulations for the nomination and election of additional members of the several Legislative Councils are revised, they be so modified as to allow the Indian Christian Community to elect its representative in the Imperial and the Provincial Legislative Councils.

(iii) That a Committee consisting of the

Hon. Mr. M. S. Das.

Mr. B. N. Athavale.

„ B. K. Achariya.

„ Paul Appasawmi.

„ S. C. Mukerji.

and Mr. H. David (Convener)

be appointed to draft and submit a memorial to H. H. The Maharaja of Mysore praying for the consideration of the case of H. H.'s Indian Christian subjects and for the removal of the disabilities under which they labour specially in reference to questions relating to guardianship and custody of minors, inheritance and succession, and that a copy of the memorial be forwarded to the British Resident in Mysore.

The following Resolution passed at the last session of the Conference were re-affirmed :—

This All-India Conference of Indian Christians of all denominations is of opinion that the interests of Indian Christians who form an appreciable portion of the rural population in some parts of India, do not receive any attention in the constitution of the District and Local Boards, Taluq and Tahsil Boards, and other institutions maintained for similar purposes under the several Local Governments.

It is resolved that the attention of all Provincial Governments be drawn to the legitimate desire of the Indian Christians to be represented in the above institutions for the protection of their interests, in measures connected with education, sanitation, and other matters administered by such institutions, and that the President of the Council appointed by this Conference be authorized to submit copies of this resolution to the Governors and Lieutenant-Governors of the several Local administrations in India.

Mr. H. David next introduced the subject of the Military Training of Indian Christians including volunteering and Arms Act. In the course of his speech he said :—

This subject was entrusted, as it should have been, to the Punjab. So far as I am concerned I have not been able to trace

my nationality so that if I claim myself to be a Punjabee I shall not be very far from correct. I have a very fair recollection of the time when I was in the Punjab, when Sir Louis Cavagnari and his staff were treacherously murdered at Kabul and Lord Roberts was entrusted with the expedition. At the time a confidential request was received by the Missionaries to find out if there were Indian Christians available for enlistment, that was say about 40 years ago. I now find that on account of the large increase in the Christian population, specially from the class known as depressed, and on account of their thriving prosperity in the reclaimed land of the Chenab valley, a fresh effort has been made to find scope for the military tendencies of these Indian Christians. I am sorry I do not know whether I should claim to be a Brahman or a Kshatriya, but I do lay claim to all these castes combined. I always look to the broad base of Christianity: I never look up to the tower but I look to the base or pedestal. I do love my brethren who come from the depressed classes. Say what you may Christianity never found a footing at the head but found a footing at the foot as was quite natural and from thence it rose higher and higher till it could find followers among kings and princes.

I suppose you are not ignorant of the fact that the great warrior king Ranjit Singh recruited his army from a depressed converted class called the Mazhabis or religionists. These formed a great proportion of the army with which he overran the whole of the Punjab. I also think that many here will remember that there used to be big guns in India which were known as *Bhangi ki top*. When we have got such historical authorities for the uplifting of these classes and to develop the moral tone cannot Christianity uplift these and bring them to a stage where they can long for military activity. I feel very glad to learn that the Metropolitan of Calcutta as the Bishop of Lahore, interested himself in this matter. The matter might have evaporated or died a natural death unless and until our countryman, Raja Sir Harnam Singh, came to our assistance and interested himself in the matter. Fortunately or unfortunately when this war broke out, an opportunity was given for recruiting those Christians who had settled in the Chenab valley. But it was not till about the end of last year that this question took a practical shape and at the present time we have 600 enlisted recruits and hopes have been held out that on the termination of the War a battalion of Christians will be formed. What is still more a matter of congratulation, I find that Christians of better class have also become enamoured of military arts and have offered themselves for commissions in the forces. I find four names and I am proud that one name is that of the speaker—at least he is my name-sake, to kill a Goliath a David must be found. From enquiry I find that there is

absolutely no trouble in getting Indian Christians. I may tell you that ever since the Mutiny, class regiments have been broken up and mixed regiments have been formed. In Madras, Christians in large numbers are found in regiments where they have to associate with non-Christians, of so called higher castes and there has been no trouble. I think Government is now of opinion that a regiment should be created, composed entirely of Indian Christians; soldiers, officers and even Padres.

There is another phase of military training open for Christians and that is volunteering. So far as this Province is concerned, we find that in every city Indian Christians as such have been freely admitted and I present myself as one of those. But in this world we have to act with the cunning of the serpents and at times we have to adopt some means to gain admission. I need not disclose what the means are. We have been agitating on these points in these Provinces and a high authority assured us that instead of making such an agitation we might possess our souls in patience and everything will come right at the end.

As for Arms Act I feel myself on very dangerous ground. In me you will see a person who as a child, had to flee for his life because non-Christians were in possession of arms. Of course so far as the present time is concerned, when a great wave of loyalty is passing over India we need not open our lips. We have to be on our guard, and I am not in a position to advocate the indiscriminate distribution of arms to anybody and everybody. Therefore the resolution which I have to submit is this :—

That this Conference conveys its respectful thanks to His Excellency the Viceroy for according to the Indian Christian Community in the Punjab the right of enlistment into the British Indian Army and submits that there is great possibility of the volunteer force of the country being greatly strengthened by facilitating the enlistment of members of the Indian Christian community under suitable conditions.

The Resolution was carried unanimously.

In the absence of Mr. J. V. Thomas, M. A. of Madura, Prof. S. E. Runganadhan read his paper on the Economic and Industrial position of Indian Christians (*Vide Appendix*)

After some discussion, Rev. S. K. Tarafdar submitted the report of the Industrial Committee. The Conference thereupon passed the following Resolution by Rai Sahib A. C. Mukerji ;—

That the Committee appointed at the last session of the Conference be reappointed and that Mr. Thomas's paper and the report submitted by Rev. S. K. Tarafdar be referred to the Committee for such action as it may think necessary.

The question of the All India Christian organ was taken up again for consideration. It was generally agreed that an effort should be made to secure a whole time Editor for the paper, that the capital should be raised to 1000 shares of Rs 10 each payable by easy instalments and that there should be a Board to exercise a control over the paper and to direct its policy.

On the motion of Prof. S. E. Runganadhan, a subscription list was opened at the Conference and 360 shares were subscribed on the spot.

The scheme was referred back to the Organ Committee for necessary action.

The question of the time and place of the next session of Conference was then discussed. Some of the delegates were of opinion that the Christmas week was a very inconvenient time for holding the Conference. It was found, however, that it was impossible to choose any other time suitable to all. At the cordial invitation of the Madras delegates, the Conference decided to hold the next session in Madras on the 27th, 28th and 29th December. The following Resolutions proposed by the Rev. B. A. Nag were carried unanimously.

1. That the Report of the Conference be published and circulated and that the Secretaries be given power to edit all addresses and papers read before the Conference.
2. That this Conference thank the Hon'ble Raja Sir Harnam Singh and Hon'ble Mr. M. S. Das for presiding over the deliberations of the Conference.
3. That this Conference thank the authorities of the Ewing Christian College for kindly lending the College for the holding of the Conference.
4. That this Conference thank the Members of the Reception Committee for making all necessary arrangements for the reception of the delegates.
5. That the Conference thank the volunteers and the students of Ewing Christian College who looked after the comfort of the delegates.

The President closed the Conference with the following speech :—

Chairman's concluding remarks at the All Indian Christian Conference.

Ladies and Gentlemen,

The next item I find in the agenda, in the "concluding remarks by the Chairman." You were not very wise in giving

thanks and claps before hand, now it does not matter much to me how I conduct this part of the business.

We have heard that this Conference is called the "All India Conference of Indian Christians," and its object is to watch and promote the interests of the Indian Christian Community with the help of the principle of representation, that is with the help of delegates, who are present here as representatives of a certain number of Indian Christians. It occurred to me that it would be desirable for us to take a proper measure of our responsibility in terms of human nature (if I may use such an expression) in a Conference with such a noble object before us.

Man is born an infant. The infant is a lump of selfishness; if I may say so the infant is, a compressed tabloid of selfishness. The child thinks of nobody else but of itself. The child considers itself an absolute and despotic monarch of the whole world. My watch, your hat, his gharry and horse are all his. He wants them and he must have them. If you do not meet with his demands he is offended and cries. Selfishness is the ruling principle in the child's nature. Gradually as the child grows and goes to school he learns to respect the rights of other children—his playmates. Experience teaches him that he cannot take away the toy of another child. This experience, I may say, is the dawn of altruism. When the child grows to be a young man or woman and marries, attains fatherhood or motherhood, his altruistic principle is developed in a higher degree. The man then learns to live for others. He learns to sacrifice his own comforts to secure the comforts of his family and children. So when we examine human life we find that with the decadence of selfishness there is a proportionate developement of the altruistic principle in man till this altruistic principle attains a higher standard to be found in family life. In most cases there the development ends. In some cases it attains a higher stage of development and learns to live for the community to which he belongs. In a still smaller number of cases it attains a still higher stage and man begins to live for his nation and for his country. In a few cases man appreciates living for the human race. Now what are we here for? The object as explained is that the Conference is to promote the interests of the Indian Christian Community. We are undertaking to-day something which presupposes within us the development of the altruistic principle, that is, the desire to live for others has attained a standard which is higher than the desire to live for the family, which is the normal condition of the altruistic life. Every man thinks of his family, cares for his family; some people only go beyond that and begin to care for the community and to live for the community. We have undertaken by passing yesterday these rules of our Constitution to live for a com-

munity, to work for a community, that is to say the altruistic principle within us has been developed to a higher degree than is to be found in the ordinary family life. And how do we mean to do it? By the representative principle. Let us try to understand what that means. We have attained a higher standard of life, we come here as representatives of people, who have not attained that standard of life in which they can think of others. They are content to live for their family only. Suppose we come here as representatives say, of ten such men. What does that representation mean? It means that I am willing to make such sacrifices as will secure the betterment of my constituency to the same extent and to the same degree, if every one of my constituents had attained the same standard of altruistic life which I have got. I am here for my constituency: they cannot think of any thing but their own life, but this condition of life is not desirable, so I undertake to work for them, to train them up, to think for them, and I undertake to do for them all that they would have done if every one of them had my mind. That is really the principle of representation. Do not, Dear Brethren, misunderstand me. It is not my intention at all to point out to any body his duty, nor do I stand here to preach to any body. I tell you only what I have felt.

I have said the child is very selfish. A nation is more selfish. What is true of a nation is equally true of a community. It seems a paradoxical statement to say so but nevertheless history teaches us, our own personal observation teaches that a nation is very selfish. In the case of a child there is hope of correction, in the case of a nation there is no hope. A nation always remains selfish and unreasonable; that is the character of a nation or community and that gives one an idea of his responsibility. One who wishes to serve a nation will have to serve the most unreasonable the most selfish constituency. We know every Englishman claims Milton and Shakespeare as his nation's poets. We Indians say Kalidas was our poet. Our Bengalee friends I suppose heap glory on Madhusudan Dutt. But what did the nation do for poor Milton or Shakespeare? Did the nation do anything to make them comfortable? Where was the Bengalee nation when Michael Madhusudan Dutt died in a hospital and had a pauper's burial? But he is now their ideal Madhusudan Dutt. The nation does nothing for the man and yet claims him as if it were his parents. Who know now Kalidas's or Milton's parents? They are the children of the nation, belonging to the nation. If you have a child and you have great faith in the future of the child judging from his intelligence, and if you go round and tell your neighbours that you have got a very promising child, and you ask them to bear the expenses of his education, I can assure you that you will get no money but the character of a fool, but let your child grow a useful man, you will

be ignored and the nation will say that child is theirs. So I say a nation is most unreasonable in its demand, and most selfish and to any one who is anxious and desirous of serving his nation I say "Do not expect any credit for what you do for the nation. Be prepared to do all you can, but do not expect any credit; be merged in the nation, be lost in the nation. You can have no independent individual life without the nation but your life must belong to the nation." I see that river there, it is a sacred river of India. It has been winding its course for hundreds of miles receiving worship and homage from millions of Hindus. That is individual homage, the homage to its individual life. The river goes on winding its course and it falls into the ocean which is the picture of a nation. It loses its individuality when it joins the sea. There is no Ganges or Jamuna there. The homage paid to the Ganges and the Jamuna is no more to be paid there. If you want to increase the power of the nation, lose your individuality. Then you will see the power of the nation rise in waves. You may be lost but you have actually contributed to the power, to the durability, to the glory of your nation.

The next thing that attracts one's attention is the phrase "Indian Christian" community. Let us try to understand the combination of these two words, Indian and Christian. The expression Indian Christian supposes that there are Christians who are not Indian. India represents the East; for all practical purposes England represents the West. The two countries represent two opposite types of civilization, the results of the environments of life in two countries. In India, man saw the rising sun, the glorious sky, the beautiful streams rippling along the way, the shining moon reflected on the streams and the sea; man found nature beautiful, and in his primitive stage he thought nature was his mother—a loving mother—a kind mother. Man argued, "If I have such a kind mother in nature, how kind, how loving must be the creator of the universe."

What was the result? The result was the culture and development of the spiritual element in man. Man has two elements, the spiritual and the physical element. In England, man saw what? The clouds hid the face of the sun, the chill wind threatened to kill him, the sea rolled and threatened to drown him. He looked up to nature and declared "Thou art my worst enemy, I will fight with thee and conquer thee for without conquering thee I cannot live." So there man set about fighting with nature, whereas in India man worshipped nature. The result of this has been that while in India you find the culture of religion, philosophy and poetry, in England and Europe you find the culture and cultivation of science, and what is science but the conquest of nature by man, so that nature might contribute towards his comfort. So we

have two opposite types of civilisation and the two have met to a considerable degree in the Indian Christian community. What should be the duty of the Indian Christian community in this respect? This will help us to determine as to what should be our attitude towards our non-Christian brethren in India. We have within us an oriental nature, that is the basis of our national character. That nature gives attention to the cultivation or culture of the spiritual nature, it gives prominence to the spiritual nature, whereas the West gives prominence to the physical part of the human nature. Shall we allow the Western civilization to swamp the type of civilization which is natural with us or shall we simply graft the West on the East? I suppose most of you know that in this country mango grafting is very common. There is a seedling and to the seedling is engrafted the branch of a foreign tree. There is an object in choosing a seedling. Because it is indigenous it soon grows healthy in this climate, it draws nourishment from its native soil and then feeds the foreign branch engrafted on it. Reverse the process and the result will be most unsatisfactory. So unless we keep our oriental nature and engraft on it the Western type of civilization, (which we must adopt under our peculiar condition of our present life) the result to the country and to us cannot be satisfactory. In this case the seedling is our oriental nature, we have our nation's history, the glorious achievements of our ancestors and our traditions, these are the nourishments, which will feed our life. If we have the oriental nature within us that nature will draw nourishment from all these and feed itself as well as feed the foreign branch which is engrafted.

"Christian" the word denotes one who finds his ideal of life in Christ. I am talking purely like a layman, which I am. What is the most prominent fact in Christ's life? The thing that impressed me most forcibly, when I was a Hindu, and induced me to embrace Christianity, was the prayer "Father forgive them for they know not what they do." It struck me that human nature could not rise higher than that, I could not have a better ideal. An English writer once asked me why I became a Christian and I gave him the same answer. I have since found that this answer has been put in a book published in England. Well, that is our ideal "Father forgive them for they know not what they do." We all know when these words were uttered. What do these words mean? These words are to me (as they ought to be to everybody else who tries to understand them) the trumpet proclaiming to the world the complete subordination of the physical element in man to his spiritual nature. If I may use such an expression 'animalism' was killed there. The West has all along been taught to value the material part of human nature. When the East and West first met 1900 years ago—when Christ went to Europe—the West resisted. The nature of the resistance and the extent of the

opposition is to be found in the persecution of the early Christians. But what was the result? The ultimate result was that animalism had to lie at the feet of Christianity. But for Christ Europe would have been a most barbarous country in the world. Go anywhere you like, visit the Universities, the Churches, visit all the places, dig the foundation of these institutions and you will find the cross there. And what is the cross? The only weapon in the hand of the Spirit with which it fights and completely conquers animalism. What is the present War? Germany as representing the western civilization says: 'Let other nations die, so that one might be happy.' What is being done now? Millions die so that one man might be happy. The East teaches, Christ teaches let one die for the happiness of others. They are practising the former principle "let millions die so that one may be happy." So once more the East and the West have met and they are in opposition and again I am certain the East will conquer.

Our position as Indian Christians in the British Empire is one out of which arise our responsibility, our duty, our obligations. We are Indians, we are Christians, therefore naturally we stand on the side of Spirit, not of those persons who want to fight for victory for the material part of human nature, who wish to conquer spirit with brute force. Naturally we must rank ourselves on the side of those who stand for morality, religion, righteousness. And then again there is another obligation arising from the fact that the King of England is the Defender of the Faith. My remarks might not perhaps harmonise well with the attitude of some of the Government officers towards Indian Christians, but nevertheless let us do our duty. Government has been neglecting its duty, but the King is the Defender of the Faith and consequently it is our duty to stand with the Defender of the Faith and to do all that we can to support the cause that has been undertaken by the Defender of the Faith.

When the Rev. Mr. Israel was conducting the devotional exercises yesterday, he referred to our duty as leaders to live for others, to serve others. I have told you already that a nation is unreasonable and any person who wants to be a leader must not expect anything from the nation. A leader is known by his conspicuous absence. That is the teaching of nature. Where is your heart—the most vital part of your body? On the tip of your nose? Can you see your heart? Where is the principle part of the machinery of a watch—the main spring, or the dial? Where is the most vital part of the tree—the root? Under the ground. If the ground is dug and the root is exposed to the sun the tree must die. Where is the general in the battle? In front or hidden somewhere far away in the rear? Where can you see the great power which moves and leads this universe? Can you see God? A person

who wants to be a leader must be behind, hidden in the nation—that is the opinion of a man of 70 with an experience of 35 years of public life. If you want to drive a donkey where will you stand, behind or in front? If you stand in front, he will bite you. And if you cannot drive a donkey by standing in front, much less can you drive a nation. You must be behind the nation. Perhaps the time may come when the nation will abuse you, treat you with contempt, perhaps throw a shoe at you, but if you have been bearing all this patiently and had the interest of the nation, nevertheless, before you, the nation will have more and more respect for you and the time will come when if you even slap the nation the whole nation will take the slap quietly because they have faith in you.

The question for every man is, where is your position? I believe, my dear friends, that every one has a place in a particular nation. I do not believe that I was sent by God without having a particular place in a nation assigned to me. But what our duty is, it is for each individual to find out for himself. Every brick in this building fills a place and you can even tell how much weight it holds. Such is the case with every one of us. Find your place and take your stand there. It does not matter what the world says of you, what the world thinks of you or what the world says to you. When I was in my mother's womb and drew nourishment from my mother's blood I did not know anything of this world, I had no connection with this external world. When I had life breathed into me I had no connection with the external world and when death comes and I close my eyes I shall be living but without having any connection with the world. The beginning of my life had no connection with the external world, the end of my life also will have no connection with it. When my relation with the world ceases, I shall commune with my conscience and my God; and if at that time God says—thou hast done thy duty—I do not care what the world thinks of me.

My dear friends, I am very thankful to you for the patience with which you have listened to my long talk and I do not wish to detain you any longer. I hope we all have been benefited by meeting together here.

Appendices.

A. REPORT OF THE SECRETARIES.

In presenting this brief report, your Secretaries desire to make one thing clear at the very outset, that in the absence of a clearly defined constitution, they had to take the initiative in many matters that arose during the course of the year. But in no case have they taken any final action without the sanction of the members of the All India Council and the Secretaries of the various Indian Christian Associations. Your Secretaries were not perfectly sure whether they were bound to consult the Associations in all such matters but they thought it was the wisest thing to do and they are very glad they did it because all the Associations have taken a very keen interest and the response has been most cordial throughout.

Changes during the year :

At the beginning of the year, Mr. I.C. Chowdry who was elected Treasurer of the Conference and appointed Convener of the All India Organ Committee, owing to some important private reasons—reasons which have absolutely nothing to do with the All India Conference—had to resign both offices. Prof. S.E. Rungana-dhan who had read a paper on the subject very kindly consented to act as Convener and Prof. S. C. Mukerji acted as Treasurer.

Resolutions to the Government :

The following Resolutions passed by the Conference and printed on pp 18 and 19 of the First Report of the Conference were duly forwarded by your Secretaries to the Govt. of India and the various local Governments.

1. That this Conference of representatives of the various Indian Christian Associations in India and Burmah, most respectfully submits to the Government of India that in making nominations to the Imperial Legislative Council, they may be pleased duly to recognise the claims of the Indian Christian community.

2. That this Conference gratefully acknowledges the privilege of seats on Legislative Councils granted to the Indian Christian community by some Provincial Governments, and

respectfully submits to the other Administrations in India and Burmah that the same privilege may be extended by them to the Indian Christians in their respective Provinces.

3. That this Conference begs to request the Imperial and Provincial Government of Burmah to nominate on Municipal Boards a member from among the Indian Christian community or wherever practicable, to allow the election of such member by Indian Christians qualified to vote under the rules of their municipalities.

4. That this Conference begs to submit to the various Local Governments that in view of the large and constant increase of the Indian Christian population in villages, the time has now arrived for them to nominate from among the Indian Christians also, members on District, Tahsil and Taluk Boards which are responsible for Education and Sanitation in villages.

5. That this Conference requests the various Local Governments to recognise the Indian Christian Associations in their respective Provinces as bodies representing the interests of the community and that they may be pleased to consult these Associations in making nominations on University Senates and other Committees and Commissions.

6. That this Conference respectfully requests the Government of India and the Local Governments that in nominating candidates to Government appointments due regard may be paid to the claims of the Indian Christian Community also, so that the object of securing representation from all communities may be satisfactorily achieved.

7. That, where for the purpose of granting scholarships Government accepts the principle of nomination to safeguard the interests of different communities, and specially those of minorities in this country, this Conference most respectfully submits to Government that the claims of the Indian Christian community be recognised.

Formal acknowledgements were received by the Government of India and all the Local Governments. The Government of the United Provinces said that all the above resolutions except resolution No. 1 with which the Government of India alone are concerned would be duly considered by the Government. The Punjab Government said that the resolutions had been noted and would receive due consideration as the occasion arises. The Government of Behar and Orissa regret that the Local Government could not undertake to

act on the Resolutions but pointed out that it happens that at the present time one of the nominated non-official members of the Legislative Council of Bihar and Orissa is an Indian Christian.

Resolution XIII not acted upon :

By Resolution XIII of last year's Conference it was decided to hold the Second All India Conference in Madras in December 1915. In March last your Secretaries came to know that the National Missionary Society was going to hold its Decennial Conference in North India and the following places had been suggested viz Allahabad, Lucknow, Agra and Lahore. The General Secretary of the National Missionary Society wrote to one of your Secretaries enquiring whether it would be possible to hold both Conferences in one and the same place. It was felt very desirable the two Conferences should be held in the same place as the success of both the Conferences was likely to have been greatly affected if they were held in different places. Your Secretaries, therefore, with the full concurrence of the Madras Association and the members of the All India Council and in consultation with the U.P. Association and the Secretaries of the National Missionary Society fixed upon Allahabad as the most suitable place for holding the Conference this year. Our sincerest thanks are due to the U. P. brethren who came forward with their usual enthusiasm and cordially invited the All India Conference to this Province and the warmth of that invitation has been fully demonstrated by the splendid welcome they have accorded us and the arrangements they have made for our comforts here.

Draft Constitution :

Your Secretaries are very thankful to the Rev. B. A. Nag for preparing the draft of the constitution which has already been circulated and they earnestly hope that this Conference would make it a point to settle the constitution this year as it would greatly facilitate the work of the Conference and save a great deal of precious time being unnecessarily wasted.

Your Secretaries take this opportunity of expressing their most heartfelt thanks to the members of the All India Council and to the Secretaries and many members of the various Indian Christian Associations for the most courteous treatment they have received at their hands and also for the most valuable suggestions that have been made by them from time to time. They firmly believe that this All India Conference will in the Providence of God prove a powerful instrument in uniting the Indian Christians of the whole Empire and in building up a community which is destined to play a great part in the development of this vast Empire.

The Council of the All India Conference of Indian Christians :

Treasurer's Statement.

RECEIPTS.					Rs.	A.	P.
To	Secretary.	I. C. A.	Bengal (1st Contribution)		25	0	0
"	"	"	Madras " "		25	0	0
"	"	"	U. P. ...		25	0	0
"	"	"	Bombay ...		25	0	0
"	"	"	Hydrabad ...		25	0	0
"	Rev. S. K. Tarafdar		(Behar) ...		10	0	0
"	Secretary.	I. C. A.	Burma ...		25	0	0
"	"	"	Bengal (2nd Contribution)		25	0	0
"	"	"	Nagpore ...		15	0	0
"	"	"	Lahore ...		25	0	0
"	Rev. P. L. Singh	M.A.	(Chota Nagpore) ...		5	0	0
"	Secretary.	Travancore & Cochin	Christian				
"	Conference	"	...		25	0	0
"	"	I. C. A.	Madras (2nd Contribution)		25	0	0
"	"	"	Cuttack ...		10	0	0
"	Sale of Reports	"	...		2	10	0
					292	10	0

EXPENDITURE.					Rs.	A.	P.
By printing Report of the First All India Conference					205	14	0
" " Circular letters, Resolutions etc.					38	6	0
" Typewriting Circular Letters, or getting them done in the Roneo	}				4	4	6
" Postage ...					26	3	6
" M.O. & Insurance fees and Railway freight for Reports					5	9	0
" Stationery ...					5	5	0
" Travelling ...					6	13	9
					292	7	9
Balance in hand					0	2	3
					Rs. 292	10	0

B.**Report of the Law Committee.**

The All India Conference which met last year about this time at Calcutta has asked us to make inquiries regarding the difficulties experienced by Indian Christians in regard to questions of marriage and divorce, guardianship, minority and succession to property, and to submit our Report to the Standing Committee. Since then our attention has been drawn to a Memorial numerously signed by members of the various Christian Organizations in the country and addressed to His Excellency the Viceroy in Council, praying for certain amendments in the Matrimonial Laws. As this particular question has been engaging the attention of our brethren, we thought we might confine our inquiry, to the difficulties under the Divorce Act only, leaving the other matters assigned to us, for future consideration.

We are unanimously of opinion that we Indian Christians ought to be very careful in asking for special Legislation, and unless our grievances are really such that they cannot be remedied by any other means, we should not think of invoking the aid of the Legislature. We are, however, of opinion that the Indian Divorce Act, IV of 1869 does need certain amendments. Section 7 of the Act lays down that relief in Divorce applications is to be granted on the principles and rules which are, as nearly as may be, conformable to the principles and rules which are, as nearly as may be, conformable to the principles and rules of the Courts in England. This Section was so interpreted by the High Courts of Madras, Bombay and the North West Provinces as to mean, that since in England relief is given only in cases of marriages in which one man and one woman are united to the exclusion of all others—in other words—monogamous marriages, the Divorce Act did not apply to converts who before conversion had been married according to non-Christian rites. Recently, however, the Imperial Legislature has passed an Enactment (Act X of 1912) by which the Divorce Act is made applicable to non-Christian marriages provided that the parties were Christians at the time of the occurrence of the grievance, such as adultery, on which the claim to relief under the Divorce Act is based; meaning to say that the parties to the marriage need not have been Christians; it is enough if they were Christians at the time when the cause of action arose. This Amending Act, copy of which is attached to this Report, meets a very important difficulty, but it leaves untouched certain cases mentioned in the Memorial referred to above. It does not purport to cover cases in which one of the parties is a Christian and the other a non-Christian. Marriages between Christians and non-Christians are permissible under

Section 4 of the Indian Christian Marriage Act, XV of 1872. The Divorce Act (Section 2) requires the petitioner to be a Christian so that when a Christian man is married to a non-Christian woman under the Christian Marriage Act and subsequently if the man is guilty of adultery, the woman has still no remedy under the Act. But cases of this kind would be very rare. However it may frequently happen that a person on conversion to Christianity may be calling in the aid of the Indian Converts Marriage Dissolution Act, XXI of 1866 induce the non-Christian wife to join him. If subsequently the Christian husband is guilty of—adultery, the non-Christian wife has no remedy. The same would be the case when the wife still remaining a non-Christian joins the Christian husband and subsequently is guilty of adultery, because the Amending Act of 1912 evidently contemplates cases in which both the husband and wife to a non-Christian marriage have become Christians and the cause of action has arisen after their conversion. In case of this kind relief is necessary and in saying this we invite attention to the Amending Act of 1912 which speaks of “the parties to a Marriage” meaning both the husband and wife and not of “the aggrieved party to a marriage.”

In the Memorial there are certain other points raised in this connection but we are of opinion that they are not worthy of special consideration, being amply covered by what we have said above.

The Memorial has raised the question of marriages of non-Christian girls in infancy and their husbands claiming them years after the girls had embraced Christianity and had even been married before their non-Christian husbands had turned up. We understand that such cases occur very frequently in some provinces and therefore in our opinion, the Law ought to provide a remedy to meet them.

But now that the Government of India have given a definite reply to the Memorial we recommend that we as a conference need not take action in this matter for the present at any rate. A copy of the reply is annexed to this Report.

B. N. ATHAVALA,

MAZAGON : BOMBAY,

Convener.

22nd December, 1915.

The following is the reply of the Government of India to the Memorial, dated 23rd April, 1915, sent to it by 25 churches and missionary bodies, praying for a new Indian Divorce Act:—

"That the Government of India have very carefully considered the Memorial, and appreciated the motives of the memorialists as set forth in paragraph 3 thereof. They regret, however, that for reasons stated below they are unable to accept these proposals. They explain that as a result of the memorial of the South India Missionary Association in 1907, the law has already been amended (vide Act further to amend the Indian Divorce Act 1912, X of 1912) so as to give relief where both parties are Christians, and where the cause for divorce arises after conversion. Having so recently considered the various points concerning the law of Divorce in the case of Indian Christians, the Government of India are not prepared further to amend the law, and consider that the other proposals of the memorialists would involve interference with the civil condition of persons who are married to Christians but have not become Christians themselves. The Government of India also deem it undesirable to confer further facilities in regard to Court costs, the jurisdiction of Courts, or the period within which remarriage is permissible, which would be likely to render dissolution of marriage more easy and more prevalent, and they consider that it is open to parties in poor circumstances to sue in forma pauperis. They further explain that the matter of fees is one which is properly dealt with by the High Courts."

ACT NO. X OF 1912.

THE GOVERNOR GENERAL OF INDIA IN COUNCIL.

[Received the assent of the Governor General on the 18th September, 1912.]

An Act further to amend the Indian Divorce Act.

IV of 1869. Whereas it is expedient further to amend the Indian Divorce Act ; It is hereby enacted as follows :—

1. This Act may be called the Indian Divorce (Amendment) Act, 1912. Short title.

IV of 1869. 2. To section 7 of the Indian Divorce Act the following proviso shall be added, namely :— Addition to section 7, Act IV, 1869.

"Provided that nothing in this section shall deprive the said Courts of jurisdiction in a case where the parties to a marriage professed the Christian religion at the time of the occurrence of the facts on which the claim to relief is founded."

Report of the Technical and Industrial Education Committee.

This Committee was appointed by the All India Conference last year to collect information and to suggest the steps to be taken to promote Technical and Industrial education among Indian Christians. The Convener wrote to all the Provincial I. C. A. secretaries and to other gentlemen likely to take an interest in this inquiry asking for information regarding the present position of Indian Christians with reference to their Technical and Industrial education and enterprise under the following heads :—

- (a) The number of Indian Christians, men, women and school-going children in each division or area.
- (b) The occupation of the Christians, whether employee, landlord, tenant or labourer.
- (c) The general tastes and tendency of the people in each area with reference to Technical education.
- (d) Present scope or facilities in that area for one or more branches of Technical education and enterprise.
- (e) Prospects for the employment of technically trained men.
- (f) Prospects for improving and extending any of the existing Technical industries.
- (g) Names of the people who are willing to co-operate, promote and manage any particular line of Technical education or industry.
- (h) Difficulties that are to be overcome in any particular area or locality.

They were also requested to collect any other information which they considered helpful, and to suggest as to what steps should be taken to promote such education among the members of our community.

Unfortunately he received replies from only two persons. The Hyderabad Association took great pains to collect the information asked for but through some unfortunate mistake it has not yet reached the Committee. The Burma Association suggested that as the conditions and openings for employment were very different, the Indian Christians there should be excluded from the scope of the inquiry and the schemes and results that might mature, therefrom. Even the U. P. Association had no definite suggestions to make.

When, therefore, your Committee met here they felt that

as their appeal for information and suggestions has met with such poor response the following points be put forward for the earnest consideration of this Conference as well as of the various Provincial Associations :—

(1) That in addition to the points mentioned in para 1 (a-h) information be collected on the lines of the Census Report (1911) under the major head of "Occupation" through the various Pastors if necessary.

(2) That Information Bureaus be organised in each Province for helping and guiding prospective students, also those who have already started industries by advertising and finding a market for their manufactures.

(3) That Co-operative societies for credit and for production be started for improving the economic and industrial condition of Indian Christians.

(4) That the various Provincial Associations should help forward the establishment of agricultural colonies for Indian Christians, combined with such industries as are allied to Agriculture.

(5) That Government be requested to recognise the claims of the Indian Christians community while awarding state scholarships for technical education.

(6) That this Conference co-operate with the Associations for the Advancement of Scientific and Technical education among Indians, Calcutta and other similar bodies for the education of Indian Christian young men in foreign countries.

(7) That steps be taken to provide hostel accommodation under efficient Christian supervision for technical and industrial students coming into places where technical education is available.

(N. B. There are such hostels at Jamalpur, Kachrapara, Kharagpur, Bombay and Calcutta.)

The Committee further felt that at present full advantage is not being taken of the opportunities which already exist in most large towns, Mills and Railway workshops.

They find that in some parts of India the following industries needing very little capital have been successfully engaged in by Indian Christians :—

The manufacture of cardboard boxes, Tape, Silk Ribbon, Hosiery, Ball baste-cotton (gooli soota), Bone-buttons.

Attention may also be drawn to the numerous industries which may be carried on with a small capital at considerable

profit. A list is here given of a few which require on an average a capital of Rs. 2000/- to 3000/- giving a net out-turn of the same amount in a year :—

- (1) Rope making by machinery.
- (2) Oil pressing by machinery.
- (3) Atta grinding by machinery.
- (4) Dal splitting by machinery.
- (5) Rice hulling by machinery.
- (6) Electroplating and Stove-enamelling.
- (7) Saw Mills.
- (8) Steam laundries.
- (9) Smithies worked by engine power or small mechanical engineering workshops.

Details about these may be had, by any one really interested, from the Sunflower Machinery Company, 23 Wellesley Street, Calcutta.

Sd. George Nundy
 „ D. L. Joshi
 „ V. S. Guanaprakasam
 „ S. K. Roy
 „ S. K. Tarafdar

AN ALL INDIA CHRISTIAN WEEKLY NEWSPAPER,

REPORT OF THE COMMITTEE.

The Committee is of opinion that the quickest way to start the paper is to form a limited liability Company with a capital of Rs 5,000/-. This sum which would carry the paper through nearly a whole year should be raised by means of 500 shares of Rs 10/- each. This Committee suggests that the members of the All India Council should take at least 10 shares each, and that the various Provincial Associations should endeavour to get prominent men in their respective provinces to subscribe the remainder of the Capital. The members of the All India Council would thus be directly interested in the welfare of the paper, and a select Committee appointed from among themselves will exercise general control over the conduct and policy of the paper.

The members of the Committee are in agreement as to the following points regarding the paper :—

Size :—12 pages, 20" by 13" i.e. one and half of Royal Paper.

Name :—Christian India.

Scope :—Religious, political and social.

Subscription :—Rs. 6 per annum.

Finance :—The following balance sheet will make the financial aspect of the paper clear :—

Income

1000 subscribers @ Rs 6 per annum	...	Rs. 6,000
4 pages of advertisements	...	" 2,000
Total.	...	" 8,000

Expenditure.

Printing charges for 1000 copies *@ Rs 150 per mensem	...	" 1,500
Paper-3 reams weekly *Rs 8 per ream	...	" 1,250
Postage	...	" 800
Editor @ Rs 100 per mensem	...	" 1,200
Manager at Rs 50	"	" 600
Clerk *@ Rs 15	"	" 200
Peon @ Rs 8	" about	" 100
Total	...	" 5,800
Balance	...	" 2,200

Deduct.

Arrears of subscriptions due from about say 100 defaulters	...	" 700
50 copies free to shareholders holding 10 shares each	...	" 300
Free copies to Provincial correspondents and Exchanges	...	" 200
Total	...	" 1,200
Net profits	...	" 1,000

It is very likely, of course, that the paper will only just be able to pay its way during its first year, but it is reasonably certain that in the succeeding years it is bound to be an entirely profitable concern. It is needless to point out that if it is well conducted, we should have very many more than a thousand subscribers. In fact, two or even three thousand subscribers would not be an excessively optimistic figure for all India, Burmah and Ceylon.

The Editor should be able to find time to write most of the leading articles and the occasional notes. He would however be assisted by an editorial board of say six or eight men who would

write not only on matters connected with the Christian community in the different provinces but also on special subjects, legal, educational, industrial etc. Apart from this Board, there should be a number of Provincial Correspondents connected with their respective local Associations who would send weekly or fortnightly news letters regarding the activities of their Associations and of other Christian organisations.

The Manager should be a man of some position and experience, who would be able to give from two or three hours every day to the business of the paper. He would receive all the subscriptions, make disbursements, secure advertisements and, if necessary, do the final proof reading of the paper. The success of the paper depends almost entirely on the ability and business capacity of the Editor and Manager respectively.

The paper would have to be published therefore at the place where an Editor with the necessary journalistic experience and literary ability and a competent business Manager can be found.

In regard to the contents of the paper, it has already been stated that out of the 12 pages, four would be devoted entirely to advertisements, i.e. the 1st, 2nd, 11th and 12th pages. The remaining 8 pages, 4 columns each would consist of reading matter, roughly classified as follows :—

One page—Summary of week's telegram and news columns.

One page—Review of books, Mission Reports etc.

Two pages—News Letters from the various provinces.

Two pages—Leading articles, two or three, Editorial notes and correspondence.

Two pages—Contribution, in the shape of short stories etc, extracts from other papers having a special reference to the Indian Christian community, addresses delivered before Indian Christian Associations etc.

A ladies' column or two.

In regard to the Indian Christian papers and magazines now in existence the Committee is of opinion that between these and the All India paper there must necessarily be the friendliest co-operation. While there is a very large field for Christian vernacular papers, the Committee, however thinks that it is highly desirable to have one or two good English papers rather than a number of poor ones.

To ensure the success of the All India paper, the active sympathy and co-operation of all the provincial Associations are necessary. It is suggested that the members of the various Associations should be made to subscribe to the paper. It may not

be possible to make the taking in of the paper a condition of membership but as many of the members as can afford it should be induced to subscribe to the paper.

The Committee hopes that the Conference will take immediate steps to give effect to its suggestions and that the All India Christian Weekly Newspaper will come into existence early in the course of the new year.

S. E. RUNGANADHAN

(Convener.)

C.

Disabilities of Indian Christians.

Almost within sight of the place where we have today assembled, Lord Canning on the first day of November in 1858 read out to penitent India the Gracious message of Victoria the Good. With truly Christian mercy and royal clemency, Her Britannic Majesty proclaimed a general amnesty to misled rebels, and guided by unerring instinct of high statemanship, also disclaimed "alike the right and the desire to impose her own religious conviction of the truth of Christianity on (non-Christian) subjects and further declared that all," irrespective of their own religious faiths and observances, "shall alike enjoy the equal and impartial protection of the law." "And it is our further will" are Her Majesty's gracious words, "that, so far as may be, our subjects of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability and integrity duly to discharge." The Magna Carta of England was extorted at sword's point by rebellious barons from a baffled and helpless king, but our Magna Carta emanated spontaneously and freely from the generous heart of the Defender of the Christian Faith.

2. In celebrating the first Jubilee of the priceless Proclamation, Edward the Peace-Maker would not be satisfied with merely re-iterating the gracious message of 1858, but proceeded to signalize the event by giving hopes of higher privileges to Indians as citizens of the British Empire. Believing that "important classes among the peoples of India, representing ideas that have been fostered and encouraged by British Rule, claim equality of citizenship and a greater share in legislature and Government," the late Emperor Edward assured the people that for the politic satisfaction of such claims "measures were being diligently framed." We all know

that soon followed the introduction of what came to be known as the Reform Scheme, which opened up a vista of glorious animation to grateful India.

Our present Sovereign's gracious message of "sympathy" and "hope" will ever be fresh and gratefully remembered throughout India. At the Coronation Durbar the following words fell from the Royal lips: "I rejoice to have the opportunity of renewing in my own person those assurances which have been given you by my revered predecessors of the maintenance of your rights and privileges and of my earnest concern for your welfare, peace, and contentment." These constitute the basis of the hopes and expectations of Indians among whom the Indian Christian community in India Proper takes the third place.

2. Christianity in India cannot be deprecated as a mere mushroom growth. Our lineage is long, dating back to a remote period, shrouded in the mystery of tradition. Indians have always betrayed a partiality for glorified ancient ancestry. Nothing short of the moon, or the sun or even the immensely distant stars can satisfy the children of such warm imagination. Indian Christians tenaciously cling to the hoary tradition, if not actual history, which finds for them no less than a direct Apostolic origin. In point of age Christianity in India ranks next only to Brahminism (of which Buddhism and Jainism are mere offshoots); Mahomedanism appeared on the scene several centuries later. Tradition will point to the appearance of St. Thomas on the banks of the Indus or on the seacoast of Malabar and this will invest Indian Christianity with prescriptive rights of several centuries' duration. Long, long before the inroad of Mohammadans or the advent of Europeans, Christianity flourished in India, though the progress was sadly impeded by adverse circumstances engendered by religious bigotry. Along with other fellow subjects, Indian Christians also rely on the Royal proclamations and messages. Of a certainty Indian Christians would regard it as highly derogatory to their sense of honour to set up a claim to any favour from the Defender of the Faith merely on the strength of their common religion. But for all that, it might be urged in all humility that they would be rather slow to appreciate the justice of being "molested" or "disquieted" (to quote the very words of the Proclamation) merely on account of their good (or evil) fortune to participate in the solace of an identical religion. Indian Christians are as much citizens of the British Empire as the adherents of any other religious system; and as such, Indian Christians must decline to be brushed aside as mere refuse, much less to be crushed by the weight of rules or regulations or practice operating antagonistically to their inherent rights or working disadvantageously to the aspirations of the community. The precious royal utterances will not reveal

a single expression which may by any turning or twisting be so manipulated as to sanction the monopoly of all civic rights and privileges by this or that community severally or jointly, leaving the minorities starved and neglected. On the contrary *all without exception have to be equally and impartially protected*, and this will in the natural course preclude the possibility of a single community being ever deprived of civic rights. It would be a sacrilege to read into the Royal messages any words which might go to authorize the crowding out of the minorities by the impudently obtrusive majorities.

3. Indian Christians have been "waifs and strays on life's waters" for nineteen centuries, but in the twentieth century of grace with such watch-words as "representation," "local self-government" "autonomy," and even the recently added "home rule" ever ringing in their ears, it does not become the community which ranks the third in India Proper to allow itself to be ground and ground fine between the upper and nether mill-stones of two dominating factors. We cannot have patience with the seemingly safe, but all the same timorous advice of high placed counsellors or even of such otherwise good-hearted advisers as cannot look upon objects from the angle of Indian Christian vision. Such will be merely wasting their breath when they presume to advise that Indian Christians "should not ask for differential, preferential, or special treatment." We can have little regard for the sanity of such as would express themselves in some such way:—"Indian Christians! you might agitate only if there should, by any express law of the land, be attached to you as such, disabilities civic or political, but, mind, in respect of claiming rights and privileges, though granted to certain major communities, these can scarcely be granted to you." Surely this is Christian charity with a vengeance! In view of the Royal messages so laboriously set forth above, there could never have been any express law attaching disabilities or legal incapacities to any community whatever; but so far it is clear that in framing rules having the force of law and in the application of such rules our community suffers the most. For us "representation" is practically yet a dream. In a confidential despatch (21 of 1908 of 1st Oct.,) the Governor General in Council suggested that the reserving of three seats in the Imperial Legislative Council would enable him to give representation to the interest of the minorities such as the Sikhs, the Parsis, the Indian Christians, Buddhists and the Domiciled community. Lord Morley very nobly gave his consent.

The same idea though not in express words seemed to have been handed down to Local Governments for guidance. But no reliance can be placed on such a largesse prompted at times by the passing whim of the administrator. A concrete example may be

given. For the United Provinces an Indian Christian nobleman was nominated by the Government consecutively for two periods to a seat on the Local Legislative Council, but recently in spite of representations by Indian Christians the seat falling vacant on account of the illness of the honourable member was given away to a Hindu gentleman to represent a division which under the rules in force had not yet been allowed any such boon. In the United Provinces another significant incident has not been forgotten. An Indian Christian landlord of high birth and brilliant attainments entered the arena of general mixed election for the prize of a seat on the Legislative Council as a landlord's representative. The result was failure, abject failure. The reason is too apparent to need a comment.

Indian Christians find themselves on the horns of a dilemma. When they struggle to find admission through the door of general mixed election, where, say what you may, religious prejudice for or against a candidate has full force, they are rudely thrust out.

On the other hand when relying on such pronouncements as were all made by H. E. the Viceroy at Madras to the effect that in distributing nominations the interests of Indian Christians would not be over-looked, we (the Indian Christians) go to repose in peaceful hope, but soon we wake up to find that another nominee of quite a different cast and mould is knocking for admission on the authority of the Government changing its mind.

4. Lord Hardinge on a representation of the Madras Indian Christian Association consoled them thus, "Owing to the difficulty in constituting a suitable electorate which would represent all sections, the system of nomination seems calculated to give results which will probably be more satisfactory to the community as a whole and there is no reason to apprehend that the system will not be worked with justice to all." If nomination is to be maintained, the Indian Christian Community can be satisfied only if there should be a clear and imperative rule granting at least one seat to the community on every Council Imperial or Local even if this should necessitate the enlarging of such bodies. But a high Indian Christian publicist writes thus "Personally I don't believe in these nominations. The men nominated cannot be called representatives of the community. The Indian Christian community should demand an elected representative. The electorate should be formed on a basis similar to that which is the basis of the Mahomedan electorate namely—property and education qualification." This may lead to a consideration of stages lower than the Legislative Councils. It has been well said that the basic structure of the reformed Legislative Councils are the Municipal and District boards. But so far as Indian Christians are concerned the means of access to legislative

dignity is, as a matter of fact, closed to them. In Bengal out of about two thousand Municipal members, the Bengal Association could think of but only one Indian Christian. In the United Provinces there are 84 Municipalities, and here among 1132 members only two Indian Christians could be found among them, and both these got in on the strength of Christian electorates, one definitely so, and the other practically so. It may be hazarded that the above is the common feature of other Provinces or Presidencies. The Right Hon'ble Mr. S. Ameer Ali once spoke thus, "Under the Reforms (referring to those associated with the name of Lord Morley) the Mussalmans have obtained certain concessions; they have obtained the right to elect their own representatives on the various councils, and they are seeking for the application of the same principle to the lower representative bodies—Municipal Corporations, district, and local bodies. I am firmly convinced that the development of each community must proceed on its own ideals and standards of thought and training. What is possible in the case of Mussalmans may not be impracticable in the case of Indian Christians. So far as Municipal Corporations are concerned, election of a stated number of members, in each important municipality by Indian Christian electors qualified in the ordinary way, is quite feasible. Such elected members may form a College for electing a member to the Local Legislative Council from among themselves or from other members of their community, and these honourable members may in their turn combine to constitute a higher College for electing a member for the Imperial Legislative Council. Some such concession will go to remove the grievance which loudly calls for prompt redress.

5. Unlike the preceding periods of Indian History, only the current period has come to be known after the nationality of the Rulers. It has come to be designated as the "British period" and not the Christian period. The British government by adhering to strict religious neutrality and toleration has avoided the pitfall in which fell the Portuguese and this must always endure to the glory of the British Raj. However that may be, Indian Christians are not the outcome of the present Christian Government. They have been in India from an age when British Druids did not even dream of Christianity or of such a country as India.

We have birth right in India as our Motherland and we are emphatically entitled to a share in the service of our country, through service to the British Sovereign. We are as much Indian as an adherent of any other religion. If backward we are, we deserve all encouragement just like Mahomedans or Anglo Indians. If we are forward we would strongly resent any thrusting us back in our endeavours to gain a footing in the administration of our own country. In whatever department of service

and under whatever administration there prevails competition, pure and simple unhampered by any antecedent process of nomination, Indian Christians may not complain, though they may not lose the right of urging that unless all sections be equally abreast, the Government will find it impossible to give effect to its just declaration as to the necessity of equilibrating the representation of the various communities in the disposal of places of trust and importance. But evil does creep in—may be unconsciously—where nomination prevails under rules, which do operate adversely to the rights and interests of Indian Christians. Indian Christians do not care to remain for ever "hewers of wood and drawers of water." Even the worm must turn and now they also aspire for opportunities for the exercise of their administrative skill in the service of their country—all under the impelling and uplifting force of Christianity. Though rules of recruitment for public services do not in express words open out posts to a special class by name yet in practice they do authorize the division of the prizes between two religionists often in equal share—of course to the exclusion of Indian Christian aspirants. It is the height of absurdity to imagine that for such posts only Indian Christians must fall short of expectation. We have clear testimony of numerous high officials expressing their appreciation of the high merits of Indian Christian officers. I may reproduce only one by way of example. "But I may add that at the present day, of the three or four Indian Christians who are serving as extra assistant Commissioners in the Province, all are very reliable men and at least three are first rate officers."

Down in the South, Christians keep up competition with Brahmins in the race for high education, but even there so far as emoluments are concerned, matters are so arranged that Indian Christian aspirants for the honour of public service find themselves baulked by the other set of competitors. From another Province comes the Indian Christian wail in these words. "Sometimes some of the English Officers especially those who are very friendly to the Missionaries in their anxiety to appear impartial pass us over non-Christians simply because we are Christians." The above wail is followed by such a determined resolution. "We can no longer be politically or socially ignored, the community fully deserves to be encouraged in every way by the Government and to have like other communities its full chance and share in the administration of their country." We do not care to put forward our backwardness as a ground for special treatment, but we cannot help grumbling when only Indian Christians are disallowed this plea. Surrounded as we are with numerous difficulties and disadvantages and we have mostly to carve out our own fortune, we feel our disabilities in this direction very keenly. Bare justice

demands that even in respect of Indian Christians, rules should be so framed and applied as to find room yearly for one or two recruits from among them for posts of trust and importance, otherwise so far as our community is concerned the observation of the writer of the Imperial Gazetteer in respect of the Act of 1833 will prove too true. The observation was, "It *nominally* opened up administrative offices in India to Indians irrespective of caste, creed or race." This will very appropriately describe the condition of the unfortunate Indian Christians at the present day.

6. I cannot conclude without a reference to the unfortunate circumstances of our fellow religionists away in Mysore. We have to bear in mind that Feudatory States under the direct rule of Indian Chiefs occupy an importance which is significant. The population is about one-third of entire India and the number of the Christian subjects will give the proportion of two thirds of the entire Christian population of all in India.

Indian Christians do find cause for gratification at the sight of such rulers—their own kith and kin—controlling the destiny of their own countrymen. The Royal Proclamation and messages were addressed not only to the people, but the princes of India also; and the spirit of the Paramount Power should permeate the policy of the States acknowledging the Paramountcy of the British Sovereign. On turning to a despatch of the 9th Feb. 1860 of the Gracious Queen Victoria to Her Secretary of State for India bearing the honoured name of Sir Charles Wood we find, "When Princes (as we may hope will be the case sometime hereafter) have become Christians, the hereditary nature of power should not be withheld." This dispatch offers a solution to the difficulty which the Feudatory Princes encounter in disallowing the continuation of rights of inheritance to such as feel inclined for conscience sake to prefer Christianity to old faiths. When the Paramount Power disdains the right of interrupting the line of succession by the intervention of change of religion, these Indian Princes may be reasonably expected to deal generously with such as feel a change of religion better for their spiritual advantage. Over twenty years ago in the Mysore Chief Court which curiously enough was then presided over by a Christian Chief Justice, the majority (Hindu) pronounced the following dictum, "A convert to Christianity forfeits by the fact of his conversion, his right to the custody and education of his Christian children, which he would have had, had he remained Hindu." The Paramount Power by passing the well-known Act of 1850 granted the privilege of unrestricted enjoyment of religious liberty and immunity from all civil disabilities, and therefore such a fortunate section of the Indian Christian Community regards with the deepest concern the unhappy lot of their co-religionists that are subjects to the States feudatory to the Paramount Power,

By another decision of the Mysore court "a person baptized has no rights to a share in the ancestral property. An elder son baptized, was regarded unfit to inherit, while a younger son in jail serving a life sentence for murder was considered fit."

On the Legislative Council of the Mysore State no Indian Christian is allowed a seat.

Such is the pitiable state of our religionists in India in a State, which is regarded as the most enlightened in all India. I understand that representation to the Viceroy on their behalf proved fruitless. Even questions in Parliament have failed to mend matters. But we cannot despair. Justice will be justified of her children. I don't relish the term agitation but I do feel justified in urging that persistent endeavours in the direction of loyal representation to the Maharajah of Mysore, and if need be to the Paramount Power at proper times will in due time bear fruit and in the amelioration of the abject condition of our fellow religionists in the enlightened protected States.

H. DAVID.

The Industrial and Economic Situation of the Indian Christian Community.

(ABRIDGED.)

India is a poor country. Of the Indian Christians, ninety per cent come from the depressed classes. Hence the bulk of the Indian Christian community belong to the poorest of the poor. It has been calculated that the income "per capita" of the Indian population is Rupees two and a half per month. If this is the average for all classes in India, how appalling must be the poverty of the average Indian Christian.

The economic and social elevation of its members is therefore one of the fundamental duties of the Indian Christian Church. The material resources of the community are by no means adequate for any directly philanthropic measures of any extensive character. Nor has any such scheme for administering general relief much to recommend it. While ameliorating the economic condition of our brethren in need, we should take heed not to destroy or injure their potential Christian personalities. The economic plans that we frame, and the economic opportunities that we secure for them should be such as would also facilitate the evolution of their inner man. The economic help that we render

should by no means favour the body at the expense of the mind and soul. While improving the economic condition of the Indian Christian community, our economic schemes should also contribute to the building up of a strong and beautiful christian character, should inspire even the least of them with the ennobling sentiments of true self-respect and true self-regard, and should develop in each of them the manly spirit of independence and enterprise.

Fully recognising therefore that ethical and spiritual interests should have a paramount influence in determining the particular economic schemes we adopt, we should be careful also to formulate lines of action that will be quite feasible and will enlist the sympathy and co-operation of all friends and well wishers of the community. Hence our general policy should in the main be one of self-help and self-development in the midst of the social, industrial and economic environment in which we find ourselves placed. These are some very valuable elements in our economic situation and surroundings which we shall do well to make the most of. Our plans if they are to be successful must take into account our present industrial conditions and environment and then the possibilities that are latent in them. Our economic efforts must then be based upon a careful survey of our present economic assets and their potential value. These assets are partly material and partly immaterial.

1. With regard to land, one of the first requisites of production, we do not have as much as we should desire. But we have some and we may try to get more by Government assignment of waste lands or by grants from private landlords on more or less favourable terms of permanent tenure. At the same time we may assure ourselves the land now in our possession has not by any means reached its maximum productiveness. Intensive cultivation is not generally known in India and much less adopted even by educated landlords.

2. With regard to our capital, one is naturally tempted to exclaim: "There are just five loaves and two fishes, and what are they among so many?" We cannot now dream of launching out any great capitalistic enterprise. Nevertheless, promising enterprises organized under proper and reliable conditions cannot fail to attract capital from one quarter or other.

3. In spite of all the disadvantages that labour as a marketable commodity suffers from, labour, in modern life is coming more and more to its own, and is destined to obtain full recognition of the part it plays in production. Of this economic agent, we may well claim to have a large supply and that of a character which may well challenge comparison with many other

local communities with whom we have to compete. The Indian Christian community as a whole is at least fifteen per cent literate as compared with one per cent for the whole of India, while there are Protestant Churches in India whose members are almost cent per cent literate. In female education the Indian Christians take the lead. There are about 120 Protestant Missions carrying on evangelistic work in this country and each one of these provides educational facilities for the members of its churches. Moreover several of the missions have made many efforts to lift up the economic condition of their churches. About fifty missions have some form of industrial training. They have established about two hundred industrial institutions in which about sixty different industries are employed. Some Indian Christians avail themselves of the Government Technical Institutes and scholarships in the various centres of each province. Owing to the operation of all these various agencies, the Indian Christian community has certainly within itself a considerable amount of industrial skill as well as technical efficiency. Further, to the extent Christianity has taken a real hold on the mind of the Indian Christian, his labour must prove quite sincere and earnest and his workmanship thoroughly sound and reliable.

Further the Indian Christian community, owing largely to the great educational facilities it has been blessed with, represents some of the best culture and highest talent of the land and some of its members are occupying very honourable and influential positions in the state and other learned professions.

4. With regard to our environment, in addition to the economic opportunities that we enjoy in common with all other Indians, the numerous Foreign Missions that work in this country are an invaluable asset to the Indian Christian community. These missions place in the forefront of their programme the building up of the church of God in spiritual growth and material prosperity.

5. Lastly, we have a very important asset in the organization of the Indian Christian community and this gives it a very decided advantage over many of its rivals. From the earliest times one of the most remarkable characteristics of the Christian Church has been its organization. It was this feature of its life that partly provoked the hostility of the early Roman Emperors and it was this that enabled the Church to come off victorious in its struggle with the Holy Roman Empire. This unique feature of the Christian Church ought to give it an easy superiority over all its competitors in any field of activity or enterprise. When an organism becomes conscious of its needs, it begins to adapt itself to its circumstances. So that the Indian Christian community

may secure for itself vigorous and prosperous economic life, it can easily organise itself for the purpose. From the All India Christian Conference down to the smallest village church committees, each body may add an economic department to its present activities and entrust it with the consideration and carrying out of economic plans for the moral and material welfare of their brethren in the faith. Very probably, many an Indian Church has already a benevolent society to care for the needs of the poor and the helpless among its members, and such societies must find the economic departments of their churches to be of very valuable service to them.

Having made a general survey of our present economic position and its possible developments, our attention must next be turned to the ways and means by which we can make them yield their maximum value. But it is not possible to enter here into details. Mr. Glyn Barlow observes in his *Industrial India*: "India is a land of immense resources. There is little that is worth having which India could not produce. Every climate and every soil is included within India's vast extent." We see that great possibilities are before us if we do not fail to seize our opportunities. In order to put forth a general and systematic economic effort, we must first bring about the necessary organizations for the purpose. As has already been indicated, this conference must recognize the importance of the economic problem and organize an Economic Board. The central economic board for all India having been formed, it would set in motion the Provincial Indian Christian Associations and these in turn the District Associations which will approach the various churches within their area and thereby complete the organization of the Indian Christian community for industrial and economic purposes.

The functions of these various Economic Boards may now be briefly outlined. As the Central Board will have largely to supply the motor power for the whole of our economic machinery, the various lines on which it will have to carry on its operations may just be mentioned.

The functions of the Central Board would be :—

(1) To call for a general industrial census of the Indian Christian community. Such a census will give information, among other things, of:—

I. The various kinds of goods in demand among Indian Christians and the markets to which they cater.

II. The various kinds of goods in demand among Indian Christians and the markets where they are obtained.

III. The various grades of labour and technical skill that are unemployed or are in need of suitable employment.

IV. Opportunities for employment of any grade of labour or any kind of skill.

(2) To study markets with reference to Indian Christian industries as well as their demands, and place any valuable information so secured at the disposal of the parties concerned and in the same manner to enable Indian Christian labour to find the best market available for it.

To study the industries pursued by Indian Christians at present and wherever possible, suggest and help the introduction of improvements in methods, materials, and tools, and also to study local conditions with a view to the introduction of new and suitable industries. It is rather an unfortunate circumstance that the Indian system of Education has not much direct relation to the needs and circumstances of Indian Economic life. Certainly something may be done to stimulate Indian Christian talent to scientific researches of practical value.

(4) To suggest and help the introduction of domestic industries suitable for Indian Christian women and industries that may form by-employments to men at times when they are not regularly employed. Cultivators are not occupied all the year round. Many Indian Christian women would be only too glad to add to the family income by employing some of their spare hours each day in lace-making, embroidery, needle work or some other suitable occupation.

(5) To organize Indian Christian industrial exhibitions at provincial and district centres when the local associations have their annual conference.—This would stimulate our industries to aim at excellence in their products while introducing them to larger markets than before.

(6) To arrange for the establishment of Indian Christian stores at suitable provincial centres, so that the results of the exhibitions may be conserved and maintained for the best interests of the community. Such stores should be organized largely, if not mainly, on a self-supporting basis.

(7) To arrange for the advertisement of such products of Christian industry as deserve a larger publicity than can be secured by means of exhibitions and stores and use all other means possible for a wider circulation of Indian Christian goods and a longer recognition of their merits. This effort should also be so conducted as to cost as little as possible to the general community.

(8) To suggest and devise ways and means for enabling Indian Christians to make the greatest possible use of the oppor-

tunities afforded by Government and mission and other institutions and scholarships for general and technical education.—

(9) To keep track of local and foreign emigration so far as Indian Christians are concerned, to investigate their terms of service and conditions of life in their new homes, to minimise the profit of middlemen with a view to secure for the emigrants themselves the largest returns for their enterprise and to provide for them whatever help their fellow Christians can give, in their travels to and fro.

(10) To provide for the supply of suitable industrial and economic literature for the benefit of the Indian Christian community and further the dissemination and useful knowledge by means of lectures, reading rooms, object lessons, and other suitable measures.

(11) To enable the Indian Christian community to realise the benefits of coöperation, as far as possible, in all their economic affairs. Let by all means possible coöperative production and co-öperative distribution be encouraged for all local areas and let all such local societies be united together, as is done in England, by provincial Associations of Indian Christian co-öperative societies. The greatest help that we can now render to the poorer classes is to enable them to realize the blessings of self-help and self-support.

Hence the formation of co-öperative credit societies for the poorer classes should be undertaken only with extreme caution and in the presence of conditions that will justify the scheme; for the difficulties to be encountered are many and varied. If we want to cure the poverty of the poor, we should also cure their tendencies and dispositions to poverty. The problem of the poor is therefore to a large extent also an ethical problem and so the poor Christians become special objects of care for the Church and the Christian community. We have seen how many of our Indian Christian brethren live in a state of chronic starvation. We have seen what possibilities are in our economic situation, how our industries may be developed, how home and foreign markets may be opened up for our goods and for our services and what efforts for the economic elevation of the whole community. It has been possible to indicate here only in broad outlines the general policy that we can now follow. The economic salvation of the Indian Christian community depends mainly on its powers of organization and co-öperation. By co-öperation is not meant the narrow and more or less spurious form of co-öperation which is now so much in vogue. By co-öperation is meant the united effort of all Indian Christians, the rich and the poor, the high and the low, the learned and the unlearned for the material and moral progress and

advancement of the whole and especially of the poorer members of the community. Professor Marshall well points out in his classical work on the principles of economics: "The dignity of man was proclaimed by the Christian religion, it has been asserted with increasing vehemence during the last hundred years; but it is only through the spread of education during quite recent times that we are beginning at last to feel the full import of the phrase. Now at last we are setting ourselves seriously to enquire whether it is necessary that there should be any so-called lower classes at all. The hope that poverty and ignorance may gradually be extinguished deserves indeed much support from the steady progress of the working classes during the present century.....This progress has done more than anything else to give practical interest to the question whether it is really impossible that all should start in the world with a fair chance of leading a cultured life, free from the pains of poverty and the stagnating influence of excessive mechanical toil; and this question is being pressed to the front by the growing earnestness of the age."

J. V. THOMAS.



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NOTES.

59

(Home (Misc) Dept.)

Govt. Servants Conduct Rule

(C. 2452)

From the President, Indian Christian Association 9-6-7

Under rule 21 of the Govt. Servants' Conduct Rules, "a Govt. servant may not take part in or subscribe in aid of any political movement in India or relating to Indian affairs. Nor may he attend any political meeting his presence at which is likely to be misinterpreted or to impair his public usefulness."

In view of this rule, it does not appear that Govt. servants may be permitted to take part in the meeting proposed to be held under the auspices of the Indian Christian Association, Madras, to express the opposition of the community to "Home Rule". It is contended that the association is not a political association, and that Govt. servants who are members and office bearers do not speak or take part in matters strictly political when they attend the general or business meetings of the Association. It will, however, appear that the ~~the object of~~ the association ~~may~~ ^{is} be political in character, the association of Govt. servants with it will become

pp 2-3 CF

c. b. the object of the Association on pp 36-37 of the Annual Report of the Association, 1915.

objectionable whenever it takes part in political meetings. Reference is solicited to Home Dept. letter No. 1822 of the 6th Oct. 14, recorded in G.O. No. 1373 Pub. of 26.10.14, containing the expression of the views of the Gov. of India on the question as to whether Gov. servants may become members of the Anglo-Indian Empire League. They then observed as follows: "The question is entirely one of interpretation as to the nature of the League. If these constitute a political movement the rule (Rule 21 of the Gov. Servants Conduct Rules) will be applicable; otherwise not. As long as the activities of the League are confined to the social or material advancement of the domiciled European or Anglo-Indian Community the Gov. of India doubt if there is any harm in a Gov. servant who is a member of the Community belonging to the League.... If, however, the League embarks on political agitation, e.g. for the electors' representation in the Legislative Councils, or for or against measures

(Y)

A

61
"Advanced by Govt. or by members
"of other communities, then the
"association of Govt. servants with the
"League would at once become objectionable
Submitted that the question of
membership in the Anglo Indian
Empire League is analogous to
the case now under consideration.
Reference is also solicited to the
undermaintained orders relating
to the prohibition of Govt. servants
from attending political meetings
Go. No. 500 Pub-8 26-6-07.

K
H
F

" 1065 " 8 22-8-13. a
" 372 Home (Res.) 8 10-4-17.

In the circumstances, it is for
consideration whether the permission
applied for may be ^{refused} ~~declined~~.

Draft order is submitted.

Draft may be approved.



16.7.17
Pdel
17.7.17

17.7.17

Home (Res.) No 24527

Public (u.o)

6.2.17
2927
Reg. 19.7.17.

18/7/17

Public (war) Dept.

Attention is solicited to portion A on pages 2-3 ante., and the latter portion of para: 4 of the G. of J. Home Department (Political) letter No. 616 & S. 3.17 [Printed in No. 372 Home (Mis) dated 10.4.17]. It would seem that the intention of the Govt. of India is that Govt. servants should not take part in, or identify themselves with, any political movement - whether the movement be for expressing approval of ~~the~~ measures advanced by Govt. or for criticising those measures. Orders are solicited whether the draft order may be accepted.

com. The draft, though it possibly 20.7.17 meets the object of the Enquiry made, does not specifically deal with the request for permission to hold a meeting: that of course is a matter for the discretion of the Assocⁿ, but I think it would be better explicitly to say so. H.M. Public & H.E. the Secy. should see.

20.7.17

Sub: G.O. 2927 W-1

23.4.17

Notes in CR

23.7.17

Read 20/7



NOTES.

63 Page 5

Home (rise) Dept.

Please see the remarks of the chief Secretary on page 4 ante. It is for consideration whether the draft may be revised as indicated in pencil

~~Not~~

24.7.17

P. H. H.
25.7.17

S.

This dept. Draft did not deal with the question of holding a meeting as the Home dept. is not concerned with the subject but only with the question of the interpretation of the Govt. servants' conduct rules. As the Pres^t of the I. C. A. does enquire whether the meeting may be held, the draft may be modified in the lines of C. S. S. note.

E. H. H.
25.7.17

Hm (ms)

Hm (Pub)

142 the former

May 25/7/17

26.7.17

The letter does not ask for per Govt servants to attend the m

NOTES.

64

not see any need to refuse a permission which is not asked for.

~~The Home Dep't is not to be used to cause the matter to go on.~~

I will leave out the last 4 lines of the draft. All that is asked is for permission to hold a meeting & that request is sufficiently disposed of by the first 4 lines of the draft. Moreover I don't see that attendance at the meeting contemplated w^d fall within Rule 21 of the Conduct Rules & there seems no need to discourage those who wish to support the Gov^t. The words of the G.O.P. in Home Dep't d. 6.10.14 are not in the rule & need not be imported into cases & they did not relate.

slf
30/11

C.F. 18-1-17.

It is true, as Sir Alexander Cardew points out, that permission--for the attendance of Government servants at this meeting--is not explicitly requested.

On the other hand the letter states that the meeting is to be held for a special purpose in essence political, and clearly warns us that Government servants are likely to attend this meeting, commonly observing certain limitations upon their conduct thereat.

There may be doubts as to the application of the Conduct Rule in question; in any case, the attendance of Government servants will not strengthen materially with outside opinion the influence of the meeting.

It would seem to me to be desirable, now that the point has been placed before us, to decline to sanction the attendance of Government servants at this meeting.

P.
1.8.17.



Please see the note of the Honble Sir Alexander Cardew on pages 5-6 and His Excellency's note above. It is for orders whether with reference to the last sentence of His Excellency's note, the draft order may now be

Not
2-8-17
Pled

S. Ed.
3-8-17

M.B.
2/8

NOTES.

Submitted to Am I. The
draft may issue
Aug 3/8/17

Am (mis)
Am (Pub)

W.S.
4.8.17

Seen

AG/

4.8.17



Issue
Aug 6/8/17



Box 44
Aug 3/8/17
22.12.17

Govt. Servants' Conduct Rules

II.10 (b) — 1-17

Home (His) DEPARTMENT.

11-10 (b) - 1-17.

Informing the President of the Indian Christian Association that the Govt. are unable to permit the attendance of Govt. servants at the meeting, proposed to be held under the auspices of the Association to express their opposition to the "Home Rule" movement.

62

READ AGAIN G.O. No., dated 191

READ AGAIN C.C. FOLIO 191

READ ALSO:—

READ ALSO:-
C. No. 2452 From the President, Indian, No., dated 6. 7. 1917
Christian Association, Madras

ORDER.

No. 770, dated 6.8. 19

This

The President of the Iowan
Christian Association is informed
that it is open ^{to} the Association
to hold a meeting as proposed but

the Govt. regret that under
the rule governing the
conduct of Govt. servants
nothing is done on the subject, they are unable
to permit the attendance
of Govt. servants at the
proposed meeting.

MOK
16-7-17
Pder
17-7-17

9.4.17
18.7.17

May
25/7/17

To
The President,
Indian Christian Association
Stone House, Harris Rd, Madras.
(Eno)

68

19

...19

No. 2452, From the President, Indian Xian Association, Madras, No. . . . , dated 6 - 7 - 1917.

19

...19

No. 970, dated 6th August 1917.

The President of the Indian Christian Association is informed that it is open to the Association to hold a meeting as proposed but that the Govt are unable to permit the attendance of Government servants at the meeting.

P.deR.
17-7-17.

E.A.H.
18-7-17.

R.R.R.
25-7-17.

The President,

Indian Christian Association
Stonehouse, Harris Road,

MADRAS.

(Q & O.)

Open for copying

copied

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ned

191

AIN G.O. No.

DATED

No.

No.

ORDER OF GOVERNMENT

ORDER OF GOVERNMENT.

STATEMENT WITH DITTO.

PAPERS NOT FILED UP, BEING MEANT FOR DESPATCH
IN ORIGINAL.

N.B.—

- A = Copy in full.
- B = Not to be copied.
- P = Copy abstract only.
- Q = Copy heading only.

A A A A A A A