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THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION

EDITED BY
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VOL. XXIX }
No. 12 }

MADRAS :
DECEMBER 1933.

{ WHOLE
{ No. 337

CONTENTS.

	Page
MR. C. R. JAIN'S ACCOUNT OF HIS ACTIVITIES IN AMERICA	257
PYTHAGORAS by C. R. Jain	275
A POEM by Frank Illingworth	278
A LETTER TO MISCHKOWSKI	279
NOTES AND NEWS	279

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VOL. XXIX }
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MADRAS :
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Mr. C. R. Jain's account of his activities in America.

26—8—33, 2-25 P.M.

There was nothing to write about yesterday. In the morning I wrote some letters. One of them was to the Secretary of the Rishaba Jaina Library London, who had written herself. Her letter was very interesting, as it gave particulars of the progress of the work of the Library.

She sent me a letter written to her by Mr. Atkin of Sheffield who has been reading the Key of Knowledge and other books on Jainism for some time. It is a very highly satisfying and gratifying letter. I reproduce portions from it here :

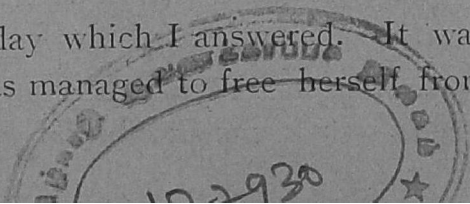
“.....I have never ceased to believe in the reality of Spirit in man (but not in any supernatural Being). Hence my interest in Indian Philosophy, which in its purest form seems to lead toward atheism of the kind I had adopted. Let me say here that in Jainism this teaching appears in its most logical clearest and simple form and seems to fit in with the position I had arrived at exactly, except that it is conceived

more fully, and carried to its logical end with more fullness and clarity than I in my feeble philosophising had ever been able to do. I am extremely grateful for the clarification of my views that the reading of the 'K of K' has achieved. It is a valuable book, and will provide me with much food for study for a long time to come.I think now it is fairly clear to me that my earlier tendency towards a kind of monism was mistaken..... I do not know whether I mentioned before my interest in comparative religion. This has always been a part of my search for truth and here again I am grateful to the assistance the 'K of K' has been to me. I have been in the position of an amateur blacksmith having a number of locks before him of different structure and appearance who has been searching for a Master-key he believed to exist that would fit all. I believe the 'K of K' will prove to be such a key.....

"I do not know whether you are familiar with the writings of the German philosopher Rudolph Eucken, but in several of his books he mentions a universal religion, which without any supernatural features of theology would represent the core, as it were, of all the religions of the world. Prof. Eucken believes that Christianity can be such a universal religion, but his Christianity is almost identical with the Christianity that Mr. Jain finds so akin to Jainism and it has often struck me whilst reading Mr. Jain's book, that Jainism with its scientific and logical treatment of religion is even more the 'universal religion' of Prof. Eucken's dreams....."

Mr. Atkins had also put some questions which the secretary is going to answer. Her own book on Soul-Culture and Yoga has been printed now. I believe it is the last word on the subject, though it is only a small pamphlet that has been written.

I had another letter yesterday which I answered. It was from Mrs. Kleinschmidt who has managed to free herself from



her work and will come to see me this afternoon. This morning I heard from Mr. Ronald Munroe (this is the correct name) to say that 4 p.m. this afternoon was "O. K." Mrs. Hoff also phoned in the morning to say that she would come this afternoon after 4 p.m. This will keep me busy this afternoon.

No reply has come from Mr. Weller to my letter concerning facilities they can offer for my classes. Yesterday Mr. Das-Gupta said that I would have to pay about 30 dollars for advertising which they could do by printing and distributing about 500 handbills. On my telling him that I need not incur that expense as at the end of my speech I could say that I would be holding my classes and invite all who care to learn more about Jainism. He then said that they would not allow this to be done. But when I told him that Mr. Weller had himself agreed to this he became unsympathetic. So I had to ask him to give me in writing what they would not allow to be done. I thought he was a bit upset at this. In the evening when I met him he was quite his usual self, and did not refer to the subject at all.

H. H. The Maharaja Gaekwar of Baroda was expected to arrive this morning here to read the opening address tomorrow at the Conference of Religions. Perhaps he has already come.

This morning's paper showed that there had been some misunderstanding among the members of the Chicago Committee; and some of them had resigned. The reason for the misunderstanding seems to be the assumption of these who have come to take part in the Conference of Religions that they have been asked on behalf of the Fair to speak. Some of the Christian members have resigned. Perhaps they did not like the idea of non-Christians coming to preach their religions to their countrymen. But what about the Christian missions they are sending out to other countries?

It was a very warm day yesterday; the night was warm too, and it has been warm all day to-day also. I paid my second visit to the Exhibition yesterday, and spent from 2 to 9

in the grounds of the Fair ; but it was very—uncomfortably—warm. I envied Mr. Jwala Prasad who goes out with his umbrella. I am still too much a slave to convention to use it.

27—8—33, 4-41 P.M.

Mrs. Hoff, Mrs. Kleinschmidt and Mr. Munroe came soon after 4 p.m. one by one and stayed till after 8 p.m. Mrs. K. seems to be eager to know. She will come again on Tuesday afternoon. The other two also say that they want to find out ; but I am still far from appreciating their enthusiasm. I gave away a copy of each of the Jaina conceptions and Right Solution to all the three of my visitors yesterday. To Mrs. K. I have also lent a copy each of the “ Householder’s Dharma ” and “ What is Jainism ? ” (the bigger one).

After their departure I took some little repast and retired to my room where I soon went to sleep. This morning I had a long walk in the Washington Park which is about 3 or 4 furlongs from here. During the walk I sat down several times and read from the Gems of Islam Part II which I had taken out with me.

After lunch I read some more of it. Thereafter revised my address on Ahimsa which is to be delivered on the 30th instt. I finished its revision at 4-40 p.m. The Gaekwar has arrived, I shall see him this evening in the assembly where he will read his address.

28—8—33, 8-20 P.M.

The opening meeting is over. Much of it at first was a big *tamasha*. Many photographs were taken, and prayers of eleven religions read by the whole assembly. There was a two minutes silence also that was enforced. Many people appeared in their national dresses which must have excited the curiosity of the residents of Chicago. By the bye, my *choga*, too, is said to have reached London by this time. The secretary of the London Jain Library also tells me that she has forwarded it to me at Chicago, but I have not seen it

yet. She had to pay 6/9 in English money for postage on it. What a comment this is on the Indian's sense of urgency! I required the *choga*, wrote for it in April; in June it was decided to send it, and to-day is the 28th of August and I am still expecting it!

The address of welcome was read by the Mayor of Chicago. Afterwards H. H. the Gaekawar of Baroda read his opening address which consisted in a curious mixture of religious thought and that which is anything but religion. The newspapers apparently admired his speech. I am enclosing a cutting from this morning's Chicago Tribune which also gives some extracts from His Highness's speech.

A resolution was also passed that August 27th be observed in future as a Universal Peace Day in remembrance of the signing of the Kellog Peace Pact.

The representatives of various religions were then requested to read their response to the Mayor's address. My number came a little before the end of the list. Only five minutes were allowed on this occasion to each speaker, which was proper. A song was sung at the end.

The meeting lasted up to half past ten. It was ten minutes to twelve when I got home.

This morning Mr. Jwala Prasad and I went together to the meeting of the Fellowship of Faiths. The meeting began its work at ten o'clock. There were two speakers only, the Italian Ambassador and Mrs. Rukmani Arundle, who is a Brahmin girl but who has married a European. She spoke well for her age. There was some discussion at the end, as there was plenty of time left. One of the speakers did not come; but his son read a few lines from him, so that there was a saving of about 25 minutes which were spent in a debate on Mrs. Arundle's speech which was on India. I also took part in the debate, and spoke on the four ideals of the Aryan life, and the *ashramas*.

On getting back to the International House I took my luncheon and then sat down to type some new matter which I intend adding to my speech which is to be delivered day after to-morrow. Afterwards I went down in the tea enclosure to take a cup of tea and to wait for Mrs. Hoff and Mr. Munroe. The latter did not turn up at all. Apparently he is not impressed by the two books that I gave him on the occasion of his last visit to me. Mrs. Hoff came and we had a long talk together. She purchased a copy of the Householder's Dharma. She took enormous pains over the two books that were given to her, and made an analysis of the doctrine; but I am not quite sure how far she is impressed with it. I am to see her on Saturday next at 4 p.m. unless she phones to the contrary, as she may not be free to come that day.

It is now 8-44 p.m., and I have nothing more to write about. So I shall stop now.

29—8—33, 7-53 P.M.

There is very little to write to-day. I had to make some purchases (fruits, butter, etc.) for myself, and I have not gone to the Fellowship of Faiths meetings to-day. In the afternoon Mrs. Kleinschmidt came to see me at 4-25; and we had a long talk together. She left after 6-30 p.m. I am inclined to think that she is really impressed very favourably with Jainism. She has bought a copy of the Householder's Dharma at my suggestion; but she is very interested in the bigger book "What is Jainism?"

I have had my dinner now. To-morrow morning I have to give my lecture on "Ahimsa as the Key to World Peace," at 10 a.m. I finally revised it this afternoon; it is now quite satisfactory. I have nothing more to write to-day.

30—8—33, 5-55 P.M.

The important event of to-day has been my lecture. I virtually spoke for nearly an hour and a quarter, although the time allowed to me originally was only half an hour. The rest

The Statement of Income and Expenditure of the Estate of Saharanpur from

of the late Rai Bahadur J. L. Jaini, M.A., M.R.A.S., Bar-at-law,
1-1-1932 to 31-12-1932.

INCOME.	Rs. A. P.			Rs. A. P.		
Fixed Capital				73,500	0	0
Reserve Fund (previous years' savings)				2,678	6	5
From Mr. Phool Chand of Saharanpur (last year)	300	0	0			
Do do (during this year)	94	12	0	394	12	0
<i>Interest received from Mills and Banks on fixed deposits.</i>						
The Kalyanmills, Ltd., Indore on Rs. 7,500 @ 6% from 29-4-31 to 29-4-32 for 12 months	450	0	0			
The Hukamchand Mills, Ltd., Indore on Rs. 3,500 @ 6% from 1-5-31 to 1-5-32 for 12 months	210	0	0			
The Bank of Indore, Ltd., Indore on Rs. 11,000 @ 6% from 1-5-31 to 1-5-32 for 12 months and 1 day	661	13	0			
The Hukamchand Mills, Ltd., Indore on Rs. 9,500 @ 6% from 31-7-31 to 31-7-32 for 12 months	570	0	0			
The Hukamchand Mills, Ltd., Indore on Rs. 2,500 @ 6% from 28-10-31 to 28-10-32 for 12 months	150	0	0			
The I.M.U. Mills, Ltd., Indore on Rs. 10,000 @ 5½% from 28-10-31 to 28-10-32 for 12 months	550	0	0			
The Kalyanmills, Ltd., Indore on Rs. 7,500 @ 6% from 28-10-31 to 28-10-32 for 12 months	450	0	0			
The Indore Co-operative Bank, Indore on Rs. 5,500 @ 6% from 31-10-31 to 30-4-32 for 6 months	165	0	0			
The Hukamchand Mills, Ltd., Indore on Rs. 5,000 @ 6% from 20-12-31 to 20-12-32 for 12 months	300	0	0			
The Bank of Indore, Ltd., Indore on Rs. 2,000 @ 6½% from 28-12-31 to 1-5-32 for 4 months and 3 days	42	11	0			
The I.M.U. Mills, Ltd., Indore on Rs. 10,000 @ 6% from 28-12-31 to 28-12-32 for 12 months	600	0	0			
The Indore Co-operative Bank, Indore on Rs. 5,500 @ 6% from 30-4-32 to 30-10-32 for 6 months	165	0	0			
The Indore Co-operative Bank, Indore, on Savings Bank account for 1931-32	32	1	0			
Imperial Bank of India Savings Bank account	7	3	2	4,353	12	2
From sale of books through Central Jain Publishing House, Lucknow	404	11	0			
From sale of old articles of Rai Bahadur J. L. Jaini	57	6	0			
From postage received in Rishabha Jain Lending Library, London 10d.	0	8	4	462	9	4
Reserve Fund deposited in London in the names of Messrs. Warren and Thomas £ 557-0-1				7,426	12	0
Total Rs.				88,816	3	11

EXPENDITURE.	Rs. A. P.			Rs. A. P.		
Donations to Jain Gazette English, Madras	50	0	0			
Donations to "Vir" Bijpur	25	0	0			
Indore office expenses House rent	12	0	0	75	0	0
Do do allowance to clerk and peon	43	10	0			
Do do postage	12	4	0			
Do do miscellaneous	13	3	6			
To Mrs. J. L. Jaini, allowance for 9 months at Rs. 30 per mensem				270	0	0
Xmas gift to Miss Thorner £ 4 only				13	12	0
Printing and Publishing expenses through Mr. Ajit Prasadji, Lucknow				1,205	14	9
For Propagation of Jainism through Mr. Warren in London				1,185	14	5
<i>Fixed Deposits in Mills and Banks.</i>						
The Kalyanmills, Ltd., Indore	28,000	0	0			
The Hukamchand Mills, Ltd., Indore	23,000	0	0			
The Bank of Indore, Ltd., Indore	25,000	0	0			
				76,000	0	0
<i>Savings Bank Accounts.</i>						
The Indore Co-operative Central Bank, Ltd., Indore	505	4	0			
The Imperial Bank of India Savings Bank Accounts	248	13	11			
Do do Current do	37	1	5			
				791	3	4
<i>Sundry Debtors.</i>						
The Central Jain Publishing House, Lucknow	432	7	3			
B. Bimal Prasadji, Vakil, Saharanpur	4	0	0			
Messrs. Mastram Govindram, Indore	100	0	0			
Mr. H. Warren, London £ 24-8-2½	324	5	1			
				860	12	4
The Jain Literature Society, London £ 557-0-1				7,426	12	0
Cash in hand				904	13	7
Total Rs.				88,816	3	11

Seen the accounts, which may be published.

(Sd.) B. SITAL PRASAD.
(Sd.) LALCHAND SETHI.
(Sd.) BIMAL PRASADA.

Auditor's Remarks.
The accounts examined and found correct.

(Sd.) GOOLAB CHAND TONGIYA.

was through answering questions, some of which were really interesting. But most people ask only about untouchability.

My lecture was very much appreciated this morning. The audience was poor. There were only about 50 persons ; but they listened with interest. My subject was "Ahimsa as the Key to World Peace." I give here a synopsis of what I said :

There are several agencies that one can look to for stopping wars. These are :

1. Modern education or culture
2. Treaties of nations,
3. Religions generally, and
4. Jainism, the religion of ahimsa.

Of these the first one only teaches that nature is red in tooth and claw, and is characterised with the struggle for existence and the survival of the fittest. World Peace is not in its programme or scope any where.

Treaties of nations have no value, as was evident during the last great war.

Ordinary religions have themselves fostered strife and wars. They have their gods and their gods have their enemies for the extermination of whom men have tried with their might and main, as is evident from the histories of religious persecutions.

Jainism alone preaches ahimsa, that is hurt not any one, not even an insect, without justification.

There are four causes for which wars are waged, namely,

1. excessive greed,
2. „ pride,
3. „ lust, and
4. religious fanaticism.

Can any of the prevailing religions, apart from Jainism, say that it has succeeded in eradicating them from the hearts of its followers ? No, not one. Why ? Because their teaching

did not carry sufficient conviction in the truth of their doctrine to be able to produce deep-seated emotions of love and to transform those of hatred into the nobler instincts.

All talk of peace is idle and dishonest unless the people who are sitting tight over the property and lands of others restore what they hold in the first instance. This will only be possible for him who practices renunciation of a higher type. The *ahimsa dharma* is the only religion that can produce the man who will be prepared to give his cloak also when his coat alone is claimed at law. For the ideals the religion of the Jinas holds out are far too precious to be equalled by anything that the world can offer. There is nothing more certain than death, and sickness and calamity in the world; its joys are transient. On the other hand, there is nothing more certain than immortality, omniscience and Bliss and infinite power on the path of Dharma, in Jainism.

Jainism is the only religion therefore that can control the emotions of men in the proper way, and transform savage nature into one that is peace-loving.

Some books were also sold, but I have only small pamphlets with me, and not any of the bigger books.

I shall this evening start revising my next lecture, which comes off day after tomorrow.

There is nothing more to write about at this time, so I shall stop now and go out for a stroll with Mr. Jwala Prasad.

2—9—33, 1—40 P.M.

Day before yesterday I intended writing these notes in the evening, but I got no time from some visitors for doing so. My first visitor was a Newspaper reporter, Mr. Sinclair, who wanted to know what Jainism was. I was explaining it to him, when the second visitor who was no other than Miss Rajmati Shah of Sholapur arrived. She is studying botany here, and is now due to return to India in a couple of months. She had heard that I was in Chicago, and called on me when

she got an opportunity to visit Chicago. The reporter left me about half past five; but Shrimati Rajoji who had two other lady friends with her stayed till after nine p.m. One of these ladies was a student in the university of Detroit, and appeared to be much interested in Jainism. She discussed many problems of Religion with me. In the end they stayed to dine with me, as it had become late. After their departure I retired to my room, and revised my lecture on the "Need for ideals for a new world order."

The lecture was delivered yesterday at 10-45 a.m. The audience was poor but they became interested in what I said, and would have continued to hear me if I had not to stop for the want of time. They had no other lecturer after me, for the man who was to speak after me had gone away. One lady asked me to hold a class, and on my telling her that I would do so at 2 p.m. she promptly announced the event and we did hold the class at 2 p.m. yesterday, in the same room which she obtained from the hotel people for nothing. About ten persons attended the class. I had to go away at 3 p.m. because I had an appointment with Mrs. Kleinschmidt; otherwise the class could be continued for another hour. Some people at first showed a disagreement with my views in the class; but in the end they quieted down and even purchased some of my books which I had with me. A certain judge who had interrupted me at my lecture in the Y. M. C. A. very nobly came up to me yesterday and said that he wished to apologise for the disturbance. He also bought a book from me and is going to be my guest this afternoon at tea, at 4 p.m.

I had altogether a very busy day yesterday. When I got back to my quarters I was just in time to greet Mrs. Kleinschmidt who came in almost at the same moment. I felt glad that I was not late.

Mrs. Kleinschmidt I feel sure is a bhavya, and is going to obtain salvation soon. She is so keenly interested in our philosophy, and understands difficult problems so readily that

I am astonished at her intelligence. She appears to be very highly educated, and has, no doubt, brought a great deal of accumulated merit with her from her past life. Her husband, she tells me, is equally interested in the Truth. She has a son who is reading in one of the colleges here. She sat questioning and reading till 7-20 p.m. After her departure I took a short walk, then went in to the Cafeteria and took some milk and ice cream; and on going to my room I ate a few grapes and a bit of melon which was in danger of going bad. Mr. Jwala Prasad came to see me a little later but I was too tired to talk to him, and so went to sleep. Mrs. Kleinschmidt told me yesterday that she has not eaten meat for a whole week.

This morning after breakfast I did a little shopping, and bought bread and fruit and butter. To-morrow will be Sunday and day after to-morrow a holiday on account of what is called the Labour day. Shops will now reopen on Tuesday next.

The Indian mail arrived yesterday via London. The *choga* also arrived a day or two back. I got a notice from Thomas Cook's Office to say that the Post Office had received a packet for me from India and that I should pay the custom's due on it, and take delivery of the packet. The Post Office told me that the Customs Duty was some thing like forty rupees. So I declined to take delivery of the packet on being assured by the postal authorities that it would be returned to India. I do not think I could have used it even if I had taken delivery of the *choga*, as it would have looked funny at this stage to masquerade in oriental robes when from the beginning of the session I have donned only the European garb. Through a little oversight I paid 13 cents all the same over the parcel of the *choga* in of the postal departments, before discovering that the duty demanded was so high. 13 cents in India money is about 6 annas. I understand that I need not have paid this at all, since I was not taking delivery of the *choga*.

I shall now write some letters, and afterwards go down into the hall to meet Mrs. Hoff and the gentleman who is coming to tea.

5—9—33, 9—55 P.M.

The two visitors whom I expected on Saturday to tea came at the appointed time. We had some talk. The judge whose name is Grablschoff (?) believes that he is visited in his dreams by a visitor from some distant planet. He was full of praises for my work and the method of writing; but when I said that the visitor who came to him in his dreams was only a part of the dream he felt greatly disappointed and seemed to lose all interest in my talk. When getting up he did say that he would be pleased if I would lunch or dine with him; but he did not fix the day and the hour, and left without my knowing even his name correctly. He had no card of his name with him, and did not give me his address.

Mrs. Hoff talked with me for over two hours; she is going to analyse the Doctrine of the Householder's Dharma. I am to see her next Saturday.

Yesterday I spent in adding some new ideas to my lecture which I am to deliver on the 15th inst. In the evening I went to see the Fire Works in the Fair grounds; but a thunderstorm swept over the town before the fire works were started and no display could take place in consequence. It will now take place to-morrow when I shall try to see it. On Sunday also I wrote four additional sheets for my lecture on the 13th instant.

Mr. Kleinschmidt came to see me this afternoon; she is as full of enthusiasm as before, and I think she is genuinely impressed with Jainism. She is very clever, and has a logical turn of mind, without a doubt. If she is led to accept Jainism it will be a great thing. She wants to teach the Doctrine to others here. She has also sold off a tea shop which she kept. I think she is likely to become a vegetarian soon. This is one

of the reasons why she did not desire to continue with the tea shop.

This afternoon I revised the matter that I had written on Sunday and also yesterday. I shall have to revise it once more before I am satisfied with it.

There is nothing more to add to this sheet now.

CHICAGO, 7—9—33, 3-10 P.M.

There was nothing worth writing about yesterday. In the evening I went to the Exhibition Fair, and saw the Fire Works there, which were very fine indeed.

This morning I had some business at one of the Banks, which I could not do yesterday as the Bank had closed before I reached there. I returned home at 12-20 p.m., took my luncheon, then slept for an hour (as the heat is very trying and I had a disturbed sleep last night); and on getting up I wrote two letters and now I am writing this diary.

Mrs. Kleinschmidt will be here at 6 to-day to talk over the points that might arise in her mind in the course of her study of Jainism.

Next lecture will take place on Wednesday the 13th inst. at 3 p.m., and not at 10 a.m., as originally announced. I shall now look it up again.

8—9—33, 9-30 P.M.

There is not much to write about to-day.

Mrs. Kleinschmidt came ten minutes earlier than the appointed time, yesterday, and we talked together for a long time. She had read some portions of the "Practical Dharma," and was eager to know more. Her mother has also become interested in religion through her, and she is going to bring her boy also next week to see me. I think she is really pleased that she has now found a religion that she can wholeheartedly admire and adore. She bought nearly all of my remaining books yesterday; and I gave her one or two as a present. I am going to see her now on Monday next when

she is going to take me to hear a speaker at the Fellowship of Faiths meeting whom she wants me to hear. Probably she wants to know what I think of him.

This morning I met a Mr. Parikh who will deliver a lecture on *Ahimsa* on Monday next at the place of the Fellowship of Faiths. He belongs to a Jaina family; but says that his own views constitute something like a synthesis of Hinduism and Christianity. I shall try to hear his lecture if it will not interfere with my appointment with Mrs. Kleinschmidt that day. The last two days have been very hot here. The weather here now a days is something like the trying heat of the Indian *barsat* (rainy season).

Day before yesterday when I was coming home in the the afternoon from the City I met Mr. Creutz who was my fellow passenger on board the S. S. Europa, and to whom I had sent a copy of the "Glimpses" to read. He has asked me to be his guest, as he and his wife will like to hear from me what religion is. I have accepted the invitation, and shall let him know when I am in New York, so that he can chose his own time and ask me at his place.

10—9—33, 9-44 P.M.

Yesterday Mrs. Hoff came to see me at 4-30 p.m. and stayed talking till near 7 p.m. I have taught her the *namokar mantra*.

This afternoon I was invited to lunch by Mr. Dr. Thornton whom I had met on one of the days in the railway train. I spent close upon 3 hours with him and a Dr. Stone who was also one of the guests. I had sent Dr. Thornton a copy of my Right Solution, and to-day he bought a copy of "Jainism, Christianity and Science" from me. Our talk was mostly concerned with Jainism and Christianity. I found both these gentlemen exceedingly courteous and patient. They too seemed pleased to meet me. Anyway they said so. Dr. Thornton wants to ask me at his place next Sunday too if he

can arrange to invite some other people to meet me. But I shall no doubt hear again from him if he is unable to arrange for it. I returned to my quarters at 4-30 p.m.

It has been rather nice and cool to-day ; and we had a little rain also towards the evening. Mr. Jwala Prasad and I have spent the evening together, and have fixed up the dates for our departure from Chicago. As it is now getting late I am going to sleep. There is nothing more to write to-day.

I forgot to mention that yesterday I received a letter from Mrs. Kleinschmidt from which I quote the following sentences :

“ I want to tell you in this way that I am satisfied, for the first time in my life, that I have the Truth.....It has all been very wonderful in a way.....I realize, of course, that my task has only begun, and yet finding a beginning and being willing to go on, is not only the first requisite but one is well on the way.....“ Is that not so ? For a person really interested, as you must know I am, cannot stop there when once a glimpse of the ultimate is gained.

“ I know so well that the only way I can show my gratitude to you is to tread the path which you have so ably pointed out, and it shall be my desire to do you credit.”

Mrs. Kleinschmidt has sent me some of her poems also which I shall send to the Jaina Gazette for publication later on as they are in English.

12—9—33, 12-50 P.M.

I spent a very busy day yesterday. After lunch I accompanied Mr. Jwala Prasad Jain to the Railway booking office, where I had to leave him as it became very late for the lecture of Mr. Parekh. I reached the Lecture Hall ten minutes late, and found Mr. Parekh on foot, addressing the audience (about 100 people). He said that the ancient religion of India was Vedicism, and paid very high tribute to the rishi-authors of the Upanishads. Then he mentioned Mahavira and Buddha, and said that Mahavira founded Jainism 2500 years ago. The

credit of preaching the doctrine of friendliness for all beings he gave to Buddha. As it is not good taste to contradict or challenge a speaker I did not say anything, but came away after Mr. Parekh had stopped. In the Lecture Hall, I met Mr. Kuhn who had read one of my books (the Jaina Conceptions) and who said that he liked to talk to me. I invited him to my quarters, and we had tea together on getting home. Then we discussed the Jaina View of things for over an hour. I think Mr. Kuhn, who is, by the way, 72 years of age, has found in his heart of hearts the Jaina Doctrine a satisfying creed; but he is still too much involved in the western speculative flights of thought to be expected to settle down to sober philosophy. But very likely he will one day find himself in full agreement with Jainism. At six p.m. Mr. Kleinschmidt came with her son, and I introduced Mr. Kuhn to her. He was very pleased to know that she intended to carry on my work in America, and has promised to join her classes. After Mr. Kuhn's departure Mrs. Kleinschmidt her son Bernie (Bernard), who is a very fine youth of 20, and I had something to eat, and half an hour later we all went to the Morrison Hotel where a Mr. Fillmore was to address the gathering in the evening. Bernie drove us in his car. I sat in the Lecture Hall till the end. Mr. Fillmore is very old; but he is very popular. There were about 3000 persons, who, it is said, had come to hear him. I found very little food for thought in what he said. Mrs. Kleinschmidt herself did not speak very enthusiastically about his lecture when we met after it was over. There were 2 other speakers.

This morning I had to add a little bit to my lecture for Friday and I spent 2 hours before lunch in typing out the new matter.

13—9—33, 7-26 P.M.

My lecture on "How can man conquer Fear?" was delivered this afternoon. There were 3 speakers in all. I was the first. Half an hour was allowed to each. There were

about 100 persons present. Mrs. Kleinschmidt was there. Judge Grablachoff (ग्रब्लाशौफ) too was there, and after the lecture came up to me to express his pleasure at seeing me. Mrs. Hoff was there. The second speaker was a man who had lived in China, and as America is politically interested in China, a short-hand reporter took notes of what he said. The third lecturer was a lady who spoke on spiritualism, she said that she had met V. R. Gandhi who represented Jainism at the Congress of World's Religions in this city in 1893. Mr. Parekh, who was present throughout the afternoon, was much touched by her theories, and spoke to her. After the lectures were over I came back to my quarters. The day has been wet to-day. It also rained a bit yesterday.

My next and last lecture will be delivered day after to-morrow after 8 p.m.

There is nothing more to add this time, except that Mr. Jwala Prasad Jain was also present at my lecture.

14—9—33, 4-45 P.M.

It has been a nasty day. It was showering in the morning; and dull since the luncheon time. I had a short walk after breakfast. Then went into my room and read a couple of chapters from the Gems of Islam which were very rousing.

After lunch I strolled into the smoking room. Some students were playing a game of chess. I joined them. After a time one of them asked me to have a game with him. We played for over an hour; and I won every game. Afterwards we had a discussion on religion in which 2 other persons joined. Mr. Post (with whom I had been playing the game of chess) finally bought a copy of "Jainism, Christianity and Science" from me. He seemed to like its arrangement when he opened it.

There is nothing more to write to-day. I shall now have a walk.

17—9—33, 8-22 P.M.

I have not been able to write this diary for the last 3 days.

In the evening of the 14th Inst Mr. Post met me in the Hall of this house, and asked me to help him in understanding the book he had bought. We spent an hour and a half together in the course of which he went through the various chapters of the book with me and tried to understand its arrangement. I found him very clever. He was able to understand my ideas without difficulty. At the end he bought a copy of the Householder's Dharma also. I have seen him once or twice since, but he has had no time to read much; and has not been able to keep the points always clearly fixed in his mind; but further talk has led me to think that he is one of those intelligent persons who can be easily led to grasp and appreciate the Truth. He has expressed his willingness to be put in touch with Mrs. Kleinschmidt, and I have accordingly informed her of his wish.

My last lecture was on the 15th Instant, that is day before yesterday. There was a large gathering of about 500 persons. They seemed to like what I said; and several persons told me afterwards that they had liked it very much. Mrs. Kleinschmidt also told me that she was thrilled.

Yesterday I received a visit from Mrs. Hoff in the morning. She had written to me in her letter dated 12-9-33:—

“This is just to let you know how much I appreciate Jainism, and the instructions you have so kindly given me..... Perhaps after all you have done greater good here than you know of. The benefit has been mine. May the great truths permeate all our consciousness in time until the peace that passeth understanding prevails.”

In the afternoon I accompanied Mr. Jwala Prasad to the Exhibition, and returned from there after 7 p.m. I met Mr. Post in the Cafeteria, and had a chat with him. On getting in my room I sat down to write short note for a speech

for the closing sessions of the World Fellowship of Faiths to-day. After this I went to sleep at ten p.m.

This morning I left early for Dr. Thornton's place. He had invited several men of distinction to meet me. We all dined together, and they asked me to explain my religion to them. They heard me with the extreme degree of geniality and eagerness. I had seldom seen such goodwill and affectionate esteem shown to me even among the Jainas. No doubt, Dr. T. is one of the most charming of men, and the same is true of Dr. Stone and the other gentlemen whom I met there at his place. Dr. Thornton has bought nearly all of my books too, and is going to read them. His friends are also going to read them after him.

From Dr. T.'s place I went to Hotel Morrison to attend the meeting of the Fellowship of Faiths; but I am compelled to record that the cordiality that I experienced at the former's place was very different from that at the latter. They were not restricting their lecturers to any time limit till they came to me. Some of the lecturers took as much as fifteen minutes! Perhaps it was because there was no time left; but if so, they should have taken steps to avoid the difficulty earlier. However, I did not exceed the time limit allotted to me; but this made me disinclined to attend the evening session of the Fellowship of Faiths which I had intended to do.

On leaving Hotel Morrison Mrs. Kleinschmidt and I dined together in the Harmony Cafeteria, and had a long talk together. I then left her and came back to my quarters.

Day after to-morrow I shall be leaving Chicago for New York.

I find that my own funds have been amply sufficient for the expenses of this trip. I shall therefore refund the sum of Rs. 1000 which was sent to me by Mr. Warren at the request of Mr. Joharilal Mital. This I shall do as soon as I get directions as to its payment from Mr. Mital, as I do not know

whether I should pay it back to Mr. Warren or should send it to Mr. Mital.

18—9—33, 9-10 P.M.

There is nothing to record this day. Mrs. Kleinschmidt came this morning at 11-15 a.m. and spent the rest of the day with me.

Mr. Murari Lal Poplai of Delhi came here yesterday and is also staying in this house.

Mr. Jwala Prasad Jain is leaving to-night and I shall be leaving to-morrow morning for New York.

Pythagoras

In the course of her article on Pythagoras and Vegetarianism in the July issue of the *Jaina Gazette* Miss Charlotte Krause raises an interesting question about the source of his vegetarianism and concludes with the remarkable statement that 'perhaps the question will never be decided.' But I think it is tolerably certain that Pythagoras took this principle from the Jains. If Dr. Krause insists on direct actual testimony of a witness to prove this, I must admit that at present no such witness is forthcoming; but historical questions are not necessarily decided on direct testimony. Circumstantial evidence plays a very important part in the determination of truth, and both historical and judicial matters are determined frequently by the circumstantial evidence. Indeed, in the opinion of experienced jurists circumstantial evidence is to be preferred of the two, as it can not lie, while the testimony of witnesses is often found impaired by carelessness of observation or recollection and the manipulation from various motives.

Now so far as Pythagoras is concerned, there are several circumstances which will be found helpful in the determination of the source of his vegetarianism. First of all comes the fact that Pythagoras had come to India in search of the truth,

and that, therefore, he was not going to be turned away from the best and most profound Teachers then living in India. Now, the best Teachers of the day were the Tirthamkara Mahavira who was OMNISCIENT, and the other omniscient Jaina SAINTS. In addition to Them there were many other clairvoyant Saints among the Jainas at the time. There were no such Teachers among any other community. Buddha, indeed, did claim, or seems to have claimed, that he too was omniscient, but the claim was rejected as is evident from the interview between King Malinda and a Buddhist Monk. Clement of Alexandria, too, has a snub to administer to any one who would advance a claim for intermittent omniscience (see my "Jainism Christianity and Science"). Outside Buddhism the claim was never acknowledged by any one. No doubt the modern mind is apt to shy at the statement that Mahavira was Omniscient, but I cannot undertake to enter into a discussion with him now. I have established this point in my books, and at present I am writing only with reference to the article of Dr. Krause who is not expected to dispute Mahavira's omniscience, as she accepted Him as a Teacher (in the Jaina sense) some years ago.

Now it seems to me unthinkable that Pythagoras would think of returning to his native land without seeing an Omniscient or Clairvoyant Teacher, after having come all the way from Greece, and that he would not be impressed with such a Teacher's teaching.

Two circumstances tend to confirm this conclusion. Firstly, Pythagoras adopted rigid vegetarianism such as is not practised by the Buddhists and was not practised even by Buddha himself at the time. The Hindus, too, do not regard the use of flesh as a disqualification, a flesh-eating devotee being as good a one as the one who is a vegetarian. Hinduism of the time of Mahavira was characterised by animal sacrifices principally, notwithstanding the existence in book of a few of

the nobler texts that taught vegetarianism and ahimsa. In its purest form vegetarianism has only existed in the Jaina community. If Pythagoras had the felicity of seeing an Omniscient teacher he must be deemed to have imbibed the truth of ahimsa at His feet.

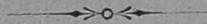
For I cannot possibly entertain the idea that Pythagoras would see an Omniscient Teacher, and yet remain unimpressed and go and get his doubts removed by one who was not omniscient.

The second point which seems to be equally or even more forcible is the avoidance of the use of beans by Pythagoras. The Jainas do not eat beans with milk and curd ; but the Hindus and the Buddhists do not observe such a practice. Pythagoras who did not eat beans would seem to have adopted the Jaina rule even in this regard.

The reference to the shield of Euphorbus is also like the Jaina narration of the previous lives of a person, and I regard it as more likely that Pythagoras was told his previous lives by an Omniscient clairvoyant Jaina Saint than that he realized it himself.

On the whole it has seemed to me that the above circumstantial evidence is very cogent, and fixes the source of Pythagoras' observance and doctrine. It points unmistakably, to the Jaina Teachers as such source.

C. R. JAIN.



A Poem

DEDICATED TO MR. C. R. JAIN.

"The body dies, but the soul lives on for ever!"

Could we but with one mighty blow
Destroy the past completely,
All our sins and actions low
Committed indiscretely

Through ignorance, through greed and pride,
Some prompted by a wild desire,
And lies, some other lies to hide
Thus sinking deeper in the mire.

And yet, there is a spark of light
Ready to guide us to salvation
Path of contentment, bliss, delight
The way of inner concentration.

Awake, oh, dormant souls, awake !
Don't cast away this sacrade chance,
The layman's sinful chains to break
And on, to sadness, advance !

Quo vadis ? Pilgrim in the night ?
In search of heaven free from sin ;
To find eternal life and light ?
Behold ! —the Heaven is within !

In Memory of helping me to find the "Truth" from
your thankful pupil, Frank Illingworth.



A Letter to Mischkowski

SCOTLAND,
16th August 1933.

DEAR MISS MISCHKOWSKI,

I return herewith "The Key of Knowledge," together with the appropriate postage.

The book has interested me very much, and I cannot but marvel at the wide study and the unselfish labour which have gone to its compilation.

I am going off on holiday in September, I shall not ask you to send me another book. Since also I have by this time a fairly clear idea of what Jainism stands for I do not think I shall trouble you for further information.

It only remains for me to thank the Jaina Library, and yourself, for the courteous attention and religious help which you have given me.

Believe me to remain,

Yours very sincerely,

(Sd.) JOHN K. BROWNING.

Notes and News

OURSELVES.

This issue brings the twenty-ninth volume of the Jaina Gazette to a close. From January 1934 onwards the Jaina Gazette will be published by Mr. Chaitandas Jain, B.A., General Secretary, All India Jain Association, and issued from Malhipur, Saharanpur District. Messrs. Ajit Prasadji and C. S. Mallinath, will continue as Editors. All articles and translations for publication and books to be reviewed in the Gazette may be sent to Mr. Chaitandas Jain, at the above address. We take this opportunity to thank all our subscribers and contributors for their help in the past and we hope they will continue to patronise the Gazette in all possible ways in the future also.

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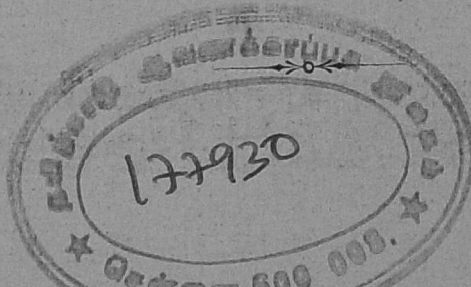
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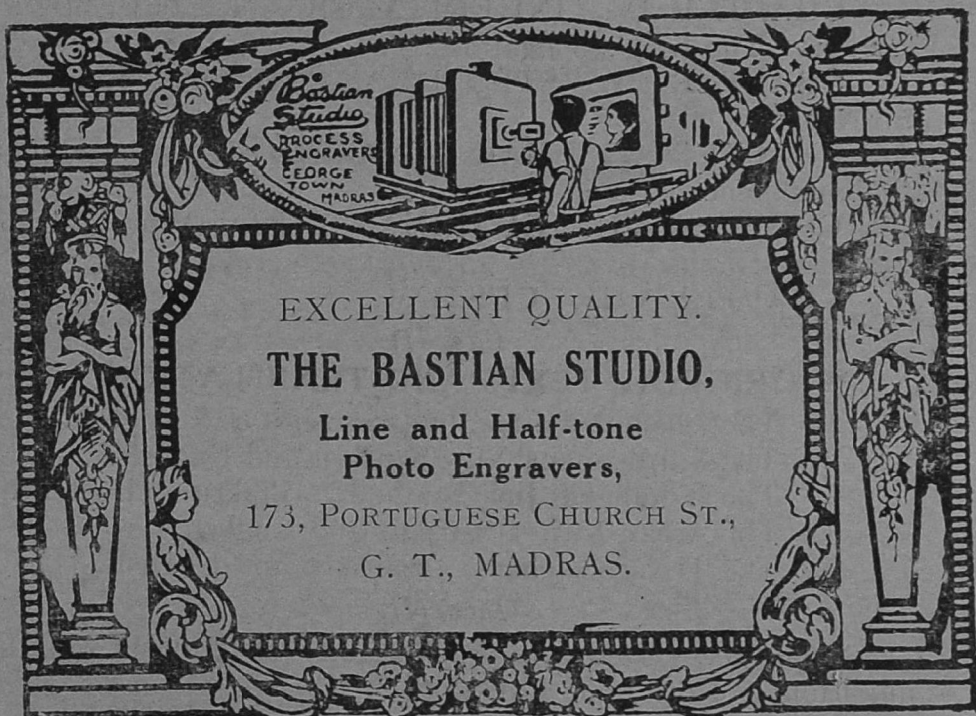
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