

Parsiānā

Breach of Trust

S.R. Vakil

I came across an experience which was more unfortunate and bitter and I append hereto the relevant correspondence thereof which need not be published, as I do not wish the name of the School to be sullied in any manner. Briefly the School wanted to start a laboratory. The School is a cosmopolitan School in Bombay. Nearly 90 per cent of the children taking advantage of the School are non-Parsis. In other words the parents who patronise the School are mainly non-Parsis.

The School was in need of a laboratory. They had originally approached another Trust fund for a donation. Failing to get a response from them, the Principal approached me. I was willing to get a donation of Rs 50,000/-. However, the Trustees, who I am sorry to say, are Parsis, sought to impose the following conditions upon the donor: (a) That the donor must be a Parsi and (b) the name of the laboratory will be the name of a Parsi Zoroastrian.

Every year at the time of the Annual Gathering scores of advertisements are obtained from limited companies which are not Parsis (owned). I tried to argue in a futile manner that the Trustees or the Sir Dorab Tata Trust were not all Parsis. There are non-Parsi Trustees also. Limited companies give donations. These Limited Companies are

non-Parsis.

I also argued that if the name of the laboratory is given as 'Vivekananda Laboratory' or 'Jayaprakash Laboratory', what harm would befall the Institution? In spite of these quixotic conditions, I forwarded a donation which emanated from the members of my family of Rs 50,000/- with a covering letter in which the above contentions were set out.

Obviously because of these contentions the Trustees felt peeved and returned the cheque for Rs 50,000/- to me which amount, needless to say, I donated to another School at Grant Road for the same objective. I do not desire to blame any particular Trust or Trustees for this attitude.

To the best of my knowledge, information and belief the Trustees of the Parsi Punchayet Funds & Properties adopt the same attitude if a non-Parsi desires to give even an unconditional donation to any Trust. When I was a Trustee of the Parsi Punchayet, the Golvad Rural Home was in need of a television set and one of my non-Parsi friends desired to donate the same, but the then Chairman of the Parsi Punchayet advised that the Trust would not accept donations from non-Parsis. I have been unable to find any provisions in any trust Deed of the Trustees of the Parsi

Punchayet to this effect. It is, I am told a convention which is out-dated, outrageous and revolting and the earlier it is scrapped the better.

Whatever may have been the circumstances under which such conditions were incorporated by the Settlers or the Trustees, I am of view that such conditions are totally repugnant and out-dated and the Trustees would be well advised to ignore the same.

Let us for a moment assume that such a condition exists. There are two courses open to the Trustees namely, to approach the Charity Commissioner and obtain the necessary directions for rectifying this out-dated condition. The other alternative is that the Trustees should accept such a donation.

What is the effect? Do the Trustees commit a breach of trust? Who stands to gain - the Trustees or the Trust? What happens if such a condition is broken? Will the Heavens fall? Will anyone take action against the Trustees for having enriched the Trust?

As I stated above, if I were a Trustee of such a Trust and if even such a condition was there, I would certainly accept donations from non-Parsis. Let anyone content that I have committed an open, day-light flagrant breach of trust.

Ideas and Practices

A ONE DAY conference on "Religious ideas and practices of Ancient and Medieval Zoroastrianism" was held on 15 November, 1981, notes the ZAGNY newsletter of 14 December.

The newsletter's report notes: "The morning session on Yazashne ceremony and its theological background had three papers. The first by Ervad Adi Unwalla gave a detailed description of the rituals. He described the preliminary operation, the actual preparation of the Haoma juice, its sanctification and the recitation of the Yasna at the appropriate points in this most sacred of Zoroastrian ceremony.

"The next was a paper by Prof. Kaikhosrov D. Irani on the theology of the Gathas, Haoma and Mithra. He sought to place the theology of the life-giving power of Haoma in the history of Zoroastrian thought. The sanctity of the plant Haoma and its Indian analogue.

"Soma is pro-Zoroastrian. It is not noted in Gathas. It began connected strongly with the worship of Mithra (Meh) in Iran and with Indra in India. The problem of how the ethical vision of the prophet Zarathushtra as expounded in the Gathas became connected with the ritual of drinking of the sacred juice of this divine plant was explored theologically and historically.

"The third paper on 'Haoma-Soma' in the world of Ancient Greece by Prof. Joseph Wohlberg offered an original thesis of identifying this ancient Indo-Iranian divinity with the Greek God 'Subazios'. The original sacred juice was the extract of a mushroom which produced psychological effects. The historical connection was traced between the Indo-Iranian tribes in very ancient times - influencing other sister Indo-European tribes and even non-Indo-European groups such as Sinno-Ugrian. The linguistic relation of the Greek term in the mythology of Subazios shows connection with the Indo-Iranian religion and practice as well as semitic concepts from Anatolia.

"The afternoon session on Development in Medieval Zoroastrianism had two papers followed by a discussion.

"The first paper by Prof. Hooshang Rahnama of the Hom Yasht in the Pahlavi tradition examined this Yasht with its ancient Avestan content and the Pahlavi gloss and commentary. This

revealed how Hom Yazad, a very ancient Indo-Iranian divinity became a part of the highly structured theology of Zoroastrianism as it was organized in the Sassanian period.

"The second paper by Dr Lovji Cama on the Zoroastrian reformation in Sassanian Period - the Roots of Modern Zoroastrianism, discussed the major ideas of Zarathushtra, its central ethical vision as it became a theology. He then traced the history of the faith to the Sassanian period when the text, the liturgy and practices were consolidated and fixed. He showed the relation of contemporary prayer recitation and practices in the fire temple and elsewhere, to this period.

"Prof. Dale Bishop, present as a discussant at this conference raised several very significant questions on the papers presented. On theology, he focussed on the role of Mithra (Meh) in the Zoroastrian tradition, which led to a long and interesting discussion. He raised some questions on the evidence of linguistic links between the Avestan, Sanskrit and Greek in establishing connections in Mythology. He commented on the historical presentation and offered some perspective which complimented them."

Parsi Tours

A SERIES of 'Parsi tours' to South East Asia is being proposed by the Diners World Travel (DWT) agency in Bombay, notes the 6 February issue of Parvanda, the newsletter of the Zoroastrian Charity Funds of Hong Kong, Canton and Macao.

"They (DWT) are seeking co-operation of the various Anjumans throughout the region, and we hope to meet the first group in Hong Kong towards the end of this year," notes Parvanda Editor Jimmy Master, an executive with the Hong Kong Tourist Bureau.

Incidentally, 1982 is the Year of the Dog, according to the Chinese calendar, notes Parvanda. "Fortune tellers are advising strongly against any activity such as speculation, that depends on wide shifts or change for success.

"Children born this year will be very attractive, may be even strikingly beautiful if female. What's more, they'll be more easygoing than those born in other years of the Dog, and will be very adept at expressing themselves and convincing others." Lucky dogs.

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The Parsi Punchayet Case

Petit vs Jeejeebhoy V

"Bad Acts"

THE JUDGEMENT SO FAR

In 1903, R.D. Tata married according to Parsi rites, a French lady, after having her navjote performed. Tata claimed his wife "had become a Parsi professing the Zoroastrian religion and consequently she was entitled to participate in all the charitable and religious Funds and Institutions of the Parsis" including the right to enter fire temples and have her body consigned to the Towers of Silence.

Thus the scene was set for the historic court case of Petit vs Jeejeebhoy, also known as "The Parsi Punchayet Case."

The question before the two judges of the Bombay High Court, Justice Beaman and Justice Daver, was whether a person born in another faith but converted to Zoroastrianism was entitled to the benefits of certain community trusts.

The Plaintiffs (Sir Dinsha Manockji Petit, Tata and others) contended Zoroastrianism enjoins and practices conversion and that converts are entitled to all the benefits provided. The Defendants (Sir Jamsetji Jeejeebhoy and others) while admitting that Zoroastrianism permits conversion state that "ever since their (Parsis) advent into India (they) have not admitted a Juddin (person belonging to another religion) into their fold. They admit, however, that children born of a Zoroastrian father by an alien mother have been allowed to come into their fold by the performance of the Navjote ceremony."

Daver in his part of the judgement discredited the evidence of witnesses claiming to know of "concrete cases of conversion."

In the last instalment he also dismissed claims of historical conversion of non-Parsis, including that of Emperor Akbar.

Although the admission of illegitimate offspring of Parsis by Juddin mothers was allowed, it must not be supposed that such proceedings met with the approval of the Parsi community. Several Exhibits in the case show that there were frequent protests against such proceeding and that the leaders of the community deplored these occurrences and tried to prevent them. On the 8th June, 1836, Wadiaji Nowroji Jamsedji wrote a letter to his colleagues of the Parsi Punchayet tendering his resignation. On the letter of resignation going in the course of circulation to Framji Cowasji Banaji, he made a very lengthy minute on it on the 10th of June, 1836, also tendering his resignation.

It appears that in consequence of these two communications, a meeting of the whole Punchayet was held on the 23rd of June, 1836, and certain Resolutions were passed at that meeting. In his minute, Framji Cowasji Banaji complains as follows:

"When you gentlemen did not at all put a stop to such bad acts of adultery, and when you left those acts unpunished and when we *did not bring into force also the arrangements which we had made before at our meeting at Wadiaji Hormusji's house with regard to the children born by such bad (improper) acts*, then such bad acts went on increasing."

The arrangement here referred to appears from A64 to be a Resolution passed by the Punchayet in Samvat year 1886 (A.D. 1829-1830). It is recited in the Resolution passed on the 23rd of June, 1836, which runs as follows: "The new Regulation passed in Samvat year 1886 (A.D. 1829-1830), on the subject of *not taking into the religion the children by kept-women*, was read out before all the Sahebs, and it was resolved that whatever advice is deemed fit must be given to the priests who have at present invested the children by kept-women with the sacred shirt *without the permission of the Punchayet and without hold-*

ing the Burushnum and without using Nirangian."

The long minute of Framji Cowasji Banaji is a most indignant condemnation of the immorality prevailing in the community at this time. He says: "Those who have their wives desert them, and, keeping females of other castes as their mistresses, they pass their lives in their houses and they bring into our religion bad, i.e., illegitimate children, born of their womb, and thus bring your holy Zoroastrian religion into disgrace."

It will thus be seen that, although the admission of the offspring of alien mothers born out of wedlock were admitted into the religion, the Parsi community did not look upon such admissions with anything like approval. The utterance of Framji Cowasji Banaji must be taken to represent the voice of the community, for in those days the members of the Punchayet were the chosen heads and leaders of the community, and they voiced the sentiments and feelings of all members of the community, both young and old. In those old days, education had not advanced sufficiently to enable the younger members of the community to believe that they were wiser than their grandfathers, and were born with a mission to correct the errors of their elders.

It appears that the main reasons which actuated those who advocated the admission of these children born of Parsi fathers was that persons in whose veins Zoroastrian blood flowed should not be allowed to live and die without having the benefits of the religion of their fathers, and that a Zoroastrian's offspring should not be allowed to be buried or burnt after death as a Durvand (lower caste, non-Parsi). It was felt that this course appeared to lend countenance to immoral connections, but that was a lesser evil compared to the sin of allowing a Parsi's child to go through life without Sudra and Kusti and be burnt or buried after death.

Old men—who have spent their whole

All revealed religions must necessarily enjoin proselytisation,
for otherwise how is the religion to progress
beyond the prophet to whom it is revealed?

lives in Bombay, learned men, men most intimately acquainted with the history of the Parsi community of Bombay, the high priest of the Parsis, Dustoor Darab Sanjana—have all been examined in the case. Not one has ever heard of a single Juddin being admitted into the Parsi community of Bombay. From the earliest times of their settlement in Bombay up to the present day, there never was known a single instance of a Juddin being admitted into the Zoroastrian religion by the investiture of Sudra and Kusti. There has not been one authentic instance of such admission proved to have taken place even anywhere out of Bombay. Every Charitable Fund and Religious Charitable Institution in the possession of the Defendants came into existence sometime after the Parsis definitely settled in Bombay and made it their home. No person other than a Zoroastrian, born of Zoroastrian parents, and children born of Parsi fathers duly admitted in the religion, has ever had the benefit of any one of these Funds or Institutions. The Navjot ceremony of the French lady, the 6th Plaintiff's wife, was the first instance of such a ceremony being performed in connection with a Juddin.

When a Parsi uses the word Juddin, when designating a person professing a religion other than his own, he does it in no offensive sense. Some of the greatest admirers of the Zoroastrian religion have been Juddins. Some very learned men of Europe have studied Zoroastrian Scripture, as few Parsis have studied them. They have expounded the Scriptural writings of the Zoroastrians, translated them, and written most learned treatises on them. These are all Juddins, but they are Juddins whom the Parsis revere, whose friendships while living were most prized by the learned men of the Parsi community, and whose memories are reverently cherished by all Zoroastrians. The religion of Zoroaster teaches its followers to look upon all

religions which are based on a belief in God—a belief in future existence—and which inculcates purity of thought, purity of words, and purity of deeds—with veneration. Therefore, when I refer to these two ladies, the French wife of the 6th Plaintiff and the Rajput lady as Juddins, I mean not the slightest disrespect to them. The word merely signifies born in a religion other than the religion of Zoroaster.

It is said—and said with great show of reason—if the Zoroastrian religion permits—nay, enjoins—the conversion of those who are aliens to the religion, what is the objection to the admission of those aliens who desire to be converted to the Zoroastrian faith?

That is not the real question before us. The question before us is much narrower. It is merely this: *If a Juddin is admitted to the Zoroastrian religion, is he or she entitled to participate in the benefits of the Charitable Funds of the Parsi community and to be admitted to the benefits of the Religious and Charitable Institutions of the Parsis?*

When the controversy consequent on the Navjot ceremony of the French lady arose, there was intense excitement amongst the Parsi community. Meetings were held, Committees were appointed, and learned men from the community

Some of the greatest
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were selected as experts, to report on the various religious controversial questions that arose. The Committee of Experts made their report. On this report, the Plaintiffs, has placed great reliance. This report says that not only is there nothing in the sacred books to

prohibit persons professing other religions from being admitted into the Zoroastrian religion, but that the Zoroastrian religion enjoins such conversions. I have proceeded throughout this judgment on the assumption that this is correct, and I purpose to consider the questions before the Court on that basis.

The Zoroastrian religion is a revealed religion. It was revealed by the Supreme Being Ahura Mazd to Zarhost. Scholars differ as to the period when Zoroaster flourished, but they are agreed that he flourished in the time of Kai Vistasp, one of the Kings of the Kyanian Dynasty. The religion revealed to Zoroaster was by him communicated to King Vistasp, who promulgated it amongst his people. It seems to me that all revealed religions must necessarily enjoin proselytisation, for otherwise how is the religion to progress beyond the prophet to whom it is revealed? Whether in the ancient times Zoroastrians attempted to proselytise the non-Zoroastrian people of Persia is not known; but those professing this religion, except for a short time when it was State religion, did not have a very prosperous time in Persia. Religious persecutions became so intolerable in Persia that a large band of those professing the Zoroastrian religion left their homes and the country of their birth, and after various vicissitudes found at last a peaceful home in India. This was 1200 years ago. They spread over the principal cities of Gujerat as they increased in numbers, and some of them came and settled in Bombay somewhere about 250 years ago. It is with the descendants of the Zoroastrians who came to India that this Court is concerned, more especially with that part of the community which settled in Bombay. Did they attempt to proselytise the people of India? Let us see what the learned experts, on whose report the Plaintiffs rely, say:

“After the defeat of Yezdezerd, the

THE PRIESTLY PROBLEM

The Life of Dastur Dhalla XXII

Zoroastrians began to fly. They were not able to preserve their religion in their own native land with freedom. In Hindustan, they enjoyed the freedom of their religion under the rule of foreign kingdoms with difficulty. Under these circumstances, when it was difficult for themselves to preserve their own religion, how can they teach the said religion to others and how can they spread the same amongst others? Therefore, after their advent to Hindustan, their attempt to spread their own religion amongst others ceased, and it was to some extent natural."

Dustoor Darab Peshotan Sanjana, the high priest of the Parsis, and the head priest of one of their most ancient Atash Behrams in Bombay, whose father and ancestors have been high priests before him and who was a member of the Expert Committee and has signed the report, was examined before us and he said:

"With the exception of Mrs. Tata and the Rajput lady, I have heard or known of no conversions of entire aliens to Zoroastrianism in Bombay. I have heard or known of no instance of such conversion anywhere in India since the advent of the Parsis to India from Persia, except of these two ladies. There were no conversions, because at first there were difficulties in the way of the emigrants who found a safe refuge in India. Jadav Rana, of Gujerat, gave them refuge under certain conditions. Those conditions were not favourable to converting his subjects or anyone else in India to Zoroastrianism. During the first century of their settlement in India, the emigrants who settled in India had great difficulties in preserving their own people from going away from their own religion—they had great difficulty in preserving their religion and performing their religious rites and ceremonies, and safe-guarding their religious books.... It was felt besides that it would have been ingratitude towards the Rana who had given them refuge to try and convert his subjects."

Aek Atmakatha is the autobiography of the late Dr. Maneck Nusserwanji Dhalla, high priest of the Pakistan Parsis and a scholar of world repute. This is the 22nd edited and condensed extract from the book "Dastur Dhalla - The Saga of a soul" - an English translation by Gool and Behram Rustomji of the original Gujarati, published by the Dastur Dhalla Memorial Institute, Karachi.

THE STORY SO FAR

Born to a poor Dastur family in Surat on 27 August 1875, Dhalla moved with his family to Karachi three years later. He was married to five-year-old Cooverbai when he was eight years old. After failing his matriculation, Dhalla sought employment while educating himself in religious matters. With the assistance of the Karachi Parsis, Dhalla studied Iranian languages in Bombay and then proceeded to Columbia University in New York, where he was awarded a Ph.D. in 1908. On his return to India he was nominated head priest of Karachi in which capacity he tried to critically evaluate old religious beliefs and customs in the light of his broadened outlook.

This approach caused him to clash with the more orthodox section of the community and he became involved in several religious and social controversies.

But despite the opposition, Dhalla proceeded with his efforts to educate the community and resolve old conflicts.

One of Dhalla's prime concern was the intellectual, spiritual and financial condition of the priesthood. In the January issue of Parsiana Dhalla spoke of "the accident of birth creating our dastoor and our mobeds," and of the steps taken to create a more enlightened priesthood.

Later, Madressahs were opened at various places. In Bombay, the Mulla Pheroze Madressah and the Sir Jamshedji Jeejibhoy Madressah for the study of Persian languages and other necessary higher education were established in 1854 and in 1863. The athornan pupils of the learned layman, Khurshedji Rustomji Cama, and fresh athornans and qualified Ervads who had passed through the portals of this Institute came forth to serve and the community welcomed them heartily. In knowledge and character, these Ervads could adorn any priestly fold. The community had demanded mobeds who could stand side by side honourably with the most qualified Christian priests and they had

The accident of birth creates our dasturs and our mobeds.

received such mobeds in the first few weeks.

But, having received them, how were they to be maintained? Thinking minds of the community had not considered this question. Just as youths passing through schools and colleges found some sort of employment, without thinking or without taking into question the pros and cons of the problem, everyone imagined that these scholars who were proficient in seven important languages like English, Avesta, Pahlavi, Pazend, Persian, Sanskrit and Gujarati

would be automatically absorbed by the community. So cautious and calculating a community like the Parsis did not take into consideration the fact that the law of the balance of supply and demand applied equally to finding venues of employment as it did to trade and commerce. Soon it was realized that educated Ervads were available but means to employ them were inadequate.

Throughout India the dasturs and punthakies of all the existing Atashkadehs

Wherever there is hereditary priesthood, that religion becomes replete with rituals.

had become heads of their institutions by right of lineage. Hence it was not possible for these qualified Ervads to find a place there. Similarly, independent and lucrative businesses had been reserved permanently by groups of laity for their own particular 'panthaky'. Thus the doors of both the priests and the plebeians were closed to these newly-qualified Ervads. The well-wishers of the Mobeds, like Khurshedji Cama and others, verbally and in writing urged everyone to invite and honour these learned Athornans to any marriage, Navjote, jashan or fareshta ceremony that took place in their families. But that was not possible. Only after their own dasturs and punthakies had been provided for and satisfied, could these learned mobeds who seemingly had appeared to share in their profits, be countenanced as extras. Hence it was not possible to comply with that request, nor was it acceded to. So ultimately these Ervads joined some business concern or some trade and eked out their livelihood and in their leisure hours rendered laudable honorary service by enhancing the literature of the community.

When the Sir Jamshedji Jeejibhoy Zarthoshti Madressah was established in 1863 it was a full day teaching institution. It had been started with the purpose of preparing learned religious leaders for the community through the medium of English and Sanskrit, besides Iranian languages. With the passage of time, due to a dearth of athornan students, behdins were also admitted, and the Madressah, instead of a full-day's school, conducted two or three hourly classes daily.

Meanwhile, about the end of the last century, Bombay University introduced Avesta and Pahlavi as elective 'second languages' for students. Hence many of the mobed or behdin youths studying in colleges who, till then, had taken Persian, French, Sanskrit, Latin or Gujarati as their 'second language', now chose Avesta or Pahlavi. The main reason for many of the pupils opting for Iranian languages as their elective subject was that the Madressah offered monthly scholarships to all such students. Athornan youths received twice the amount given to behdin boys and sons of dasturs got twice as much as the athornans. As a result a large number of athornan and behdin students well-versed in Iranian languages graduated from colleges every year. They earned their livelihood through various trades or took to some clerical job. Those who were lovers of literature and eager to serve, delivered sermons and lectures during their spare hours.

In an indirect way, with the exception of a few learned dasturs, the community gained a readymade voluntary corps of lecturers comprised of athornans and behdins who served in government offices or business concerns or who joined the legal, medical or some other profes-

The educated young of the community were attracted to Christian priests because of the quality of their learning and of their character.

sion. The condition of the practising punthakies and of those performing incidental ceremonies maintained a 'status quo' — that is they remained void of higher education — hence the aim of supplying the educated Parsi community with learned religious leaders remained unfulfilled.

In order to meet this need of the community, fresh attempts have been made during the last two decades. Sons of mobeds have lived as boarders at the residential madressah founded under the auspices of the Athornan Mandal at Bombay and the larger institution at Andheri, established through the munificent gift of 25 lacs donated by Seth Meherwanji Mancherji Cama, the

ardent admirer of mobeds. They have been educated in the profession of priesthood under men of learning and integrity. During the period of study in these institutions, besides learning the prayers necessary for Navars and Maratabs, they study general subjects.

These new Madressahs are a great improvement upon the training centres of the townships of Gujarat run by mobeds and tutors in their own homes. Through cooperative living and strict supervision over their education, manners and movements, and the benefits of studying continuously for years under the influence of able teachers, the students who step out of these institutions are more qualified and better-equipped to fulfil their sacred mission than the youths who come from tutorial homes. A sense of team-spirit is developed, self-respect is enhanced and high ideals of living are born in them.

Eagerly, enthusiastically and hopefully they step forth in search of a livelihood. They have attained sound instruction, but they find no one willing to appreciate their worth. Mobeds have already established themselves as family 'punthakies' with Behdins and in Atashkadehs. There is no room for newcomers. Some find no work at all — others find a little. They realize that punthakies who are less educated than themselves earn two and three to five and seven hundred even, whereas they are destined to serve the punthakies night and day on a meagre salary of 30 or 40 have meals in their homes, and earn a gratuity of 12 or 15 rupees. Their high hopes are shattered: they get dejected and start complaining. One good person belonging to this group wrote to me in 1936: "What is it but sheer cruelty to have refined us and enhanced our self-respect and then to let us drift on the plank of destiny?"

In truth the community is not heartless. Nor is it in a position to heed the plea of these young applicants and to pacify them. Much is said and a great deal is written in reply to their pleadings. To a very large extent, the answers seem impracticable. It is the opinion of some that the community should establish large funds running into lacs of rupees for the maintenance of this class. But they lose sight of the fact that the community spends lacs of rupees yearly to maintain the ritualistic extravagant priestly class. However, these huge amounts are not expended in proportion to work and worth, but due to hereditary privileges, are distributed

unequally.

Others say that these young athornans should be employed on decent salaries to render social service and to do ameliorative work on the lines of the late patriot, Gokhale's "Servants of India Society". It is necessary to keep in mind the fact that the circumstances and conditions of every community differ and, therefore, an institution that is useful for one community may not be so for another. There is unlimited scope for service in the vast population of 28 crores of our Hindu brethren. To meet all kinds of demands of our small community, in every town and city, highly qualified and skilled volunteers — both

men and women — render laudable honorary service night and day through various organizations. Other zealous gentlemen proclaim that the condition of the whole community would change for the better if our athornan youths would venture forth to work like Christian missionaries.

The entire world is a pasture-land for thousands of Christian missionaries emerging from the theological seminaries of every country. They go from one end of the earth to another to spread their faith amongst civilized, semi-civilized and savage people. This kind of work is outside the pattern and set-up of our community. Missionaries cross the

oceans and go to the distant lands to assuage the pain of the world's sad and suffering millions who are steeped in sorrow and misery. They go as doctors to cure the diseased and as teachers to bring the light of knowledge to those groping in darkness and ignorance.

In our microscopic community, we are spending per head more than any other nation in the world, to bring solace to the sick and suffering and to widen the horizons of the mind. The charitable community has not left even this field open to the athornan youths of the Madressahs.

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