

it a force far greater than you can overcome?—Surely, it will!

Let me stop then. Although necessity—necessity for swelling the gold reserves of powerful states like America, England, France, etc, and of the sons of fortune like Henry Ford and others, calls for the working of women side by side with men, co-education,—love and humanity forbids. We should think a thousand times ere we decide upon a definite plan. The need for co-education cannot balance the need for opposing it—its evils. The dangers of co-education are many,—the benefits but few. Who would like to win a penny at the risk of losing a pound? If any, let him advocate co-education. We shrink back.

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### **A Servant of Humanity.**

In its ordinary use the term “servant” carries with it the idea of some reproach or indignity. But for man there is hardly any other title more glorious than that of “A servant of Humanity.” To serve humanity is to serve God Himself, and therefore it is that “A Servant of God” and “A Servant of Humanity” are terms almost synonymous. To serve Humanity is really to serve God or some noble Ideal of Perfection. Servants, as they are vulgarly understood, are in personal services to personal and temporal authorities; but a Servant of Humanity offers service not to this man or that, neither to this body of men or that. His service is strictly impersonal, universal in its operation, and eternal in its duration. It is offered not with a view to demand any return, no, not even in the form of reputation or influence; for generally it is seen that a Servant of Humanity is seldom appreciated in his own life-time, and is persecuted and condemned like Jesus Christ even by those for whom he works or like Mahatma Gandhi who has not been properly appreciated even by a large section of his own countrymen.

A true Servant of Humanity of any transcendental worth has always been treated by his contemporaries in this way, and there is good reason for it too. Every Servant of Humanity is more or less a reformer cherishing ideas of progress and welfare very far in advance of the understanding of even the greatest intellectual giant of his generation. Consequently, whether he talks parables, or profound logic, he is ever likely to be misunderstood. Then, again, his dynamic views of life and its mission stand in most cases opposed to the static inertia of customs and conventions to which men are slaves for a longer or shorter period. It is only because he happily gets the support of a handful of disciples who understand him much better that his ideas are kept alive for mankind to appreciate when the older superstitions and prejudices have been overcome. Truth, indeed, is stranger in this world than fiction.

There is room enough even in the humblest walks of life to offer disinterested service to our neighbours and to our fellow-beings. The title of "A Servant of Humanity" has an inexpressible grandeur in it which cannot belong to our humble attempts within limited spheres of activity. Still, the difference is one of degree alone, not of nature. A Servant of Humanity is in possession of a store of Divine Energy which is set in operation by Universal Love. His conduct is akin to the dispensation of All-Benevolent God, and hence we are often inclined to call him an Incarnation of the Divinity. The advent of such a transcendental being must be very rare, and the crying needs of Humanity determine his line of activity, social, moral, political, or religious, at any period of crisis in the history of mankind.

AMIYA BHUSHAN MUKHERJEE.

First year, science.

Section C.

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