

ADDENDA

From the Anagarika H. Dharmapala¹

Chicago, Ill. 20 June. ²⁴⁴⁷1903

Dear Mr Washington, I am in receipt of your letter and learn therefrom that you will be at Tuskegee till the 4th July.

I start for Tuskegee tomorrow afternoon by the Chicago & East. Ill. and hope to reach Tuskegee in due time.² I shall stay two days with you studying the methods and on the 25th I shall start for Washington. I have also a desire to see the Fiske University.

India has an illiterate population of 250 millions: 100 millions are in a state of starvation; and over 50 millions of children have no schools of any kind. The terrible poverty that is to be found in India is not found elsewhere. I love children and for their welfare I am working. The missionaries that go to teach Christianity preach a post mortem salvation; but neglect the greater opportunity of making man happy in this world where he is to live, at any rate expected to live at least for a generation.

I am going to have my first experience with your people. I hope it will be pleasant. I see Prof Du Bois in his *Souls of the Black People* takes a different view from yours. On the whole it is healthy that two parties are at work on two different lines; and there is no energy lost. The moral, political and industrial development are the three sides of a triangle.

Hoping to meet you at the Ry Depot. I am Yours affectionately

The Anagarika H. Dharmapala

ALS BTW Papers ATT. Written on stationery of the American Maha-Bodhi Society, of which the Anagarika H. Dharmapala was "general secretary Maha-Bodhi Society of India and official representative of the Buddhists of Asia."

¹The Anagarika H. Dharmapala (1864-1933), born David Hewartivarne, played three important roles: as a Sinhalese patriot and modernizer, as a revivalist and modernizer of Buddhism in Sri Lanka and in its original homeland, India, and as a propagandist for Buddhism, as the only flawless religion, not only in the West but throughout Asia. The son of a furniture manufacturer in Colombo, he attended Catholic and Anglican schools and took a civil service position, but through the Theosophical Society he found his way back to Buddhism and Sinhalese patriotism. He became the leader in Ceylon of a pristine Buddhism free of the astrology and demonology that folk religion still clung to. He sought to make this reformed religion an effective counterforce to the Christian missionary movements and Western