

refuses to perform the funeral rites of his Church over the body of a deceased Roman Catholic soldier, the circumstances of the case should be fully reported by the military authorities for the consideration and orders of the Government.

NOTE.—Letter to the Government of Madras, No. 347, dated the 31st October, 1877.—(1) The expression “proper arrangements for the decent interment of the corpse” means that when both the Roman Catholic and Protestant chaplains refuse burial in a case of suicide by a Roman Catholic soldier whilst of unsound mind, the burial service should be read over the body by the officer commanding the deceased’s company.

Letter to the Government of Madras, No. 347, dated the 31st October, 1877.—(2) The intention of the passage “bound to bury the deceased according to the rites and ritual of the Church of England” is, that the service of the Church of England should be read over the body, if the Protestant chaplain is requested by the friends of the deceased to do so; but the rule does not in any way reimpose on Protestant chaplains the burden of reading the burial service over either soldiers or civilians to whom a Roman Catholic chaplain has refused burial. There is nothing to prevent a chaplain burying anyone if he chooses to do so, provided they are not unbaptised “even by lay baptism,” excommunicated by the major excommunication, or declared to be *felo de se*, only the Protestant chaplain is no longer bound to do so.

Letter to the Chief Commissioner of British Burma, No. 104, dated the 2nd June, 1879.—(3) The expression “unbaptised even by lay baptism” is equivalent to “unbaptised by either clerical or lay baptism.” The meaning intended to be conveyed is ~~that~~ baptism, either by lay or clerical, is sufficient to prevent a person from being regarded as “unbaptised” for the purposes of the rule.

APPENDIX C.

RULES REGULATING THE PROVISION OF ELECTRIC INSTALLATIONS FOR THE LIGHTING AND VENTILATION OF CHURCHES.

I. Towards the initial outlay of electric lights and fan installations Government will pay not more than—

- Rs. 300 per 100 sittings for lights,
- „ 540 per 100 sittings for fans,

subject to the following conditions :—

- (a) for sittings not reserved by Government, the Government contribution will be limited to half the actual cost, subject to the maximum of—

- Rs. 150 per 100 sittings for lights,
- „ 270 per 100 sittings for fans,

- (b) for sittings reserved by Government for military, railway, or other Government servants, the full proportionate cost will be paid by Government, subject to the maxima of Rs. 300 and Rs. 540 per 100 sittings for light and fans, respectively.

II. The cost of current will be paid by the Church authorities or congregations, except where sittings are reserved by Government for military, railway, or other Government servants, in which case Government will pay a proportionate share of the cost of current, subject to the following maxima :—

For lighting.—5 B.T. units per 100 reserved sittings per mensem.

For fans.—12 B.T. units per 100 reserved sittings per mensem during the recognised punkah season.

III. The installations will be maintained by Government who will bear all expenses in connection with repairs, maintenance and renewals (except the renewals of bulbs), but for such sittings as are not reserved by Government the Church authorities or congregations will pay yearly to Government a sum equal to 4 per cent. of the initial cost of the installation for those sittings.

These charges will be payable in the first month of each year.

IV. These rules apply only to cases where current is available from a public supply and not to self-contained installations.

V. The prior sanction of the Government of India must be obtained for all electric installations.

VI. Where Government at present makes a recurring allowance towards the cost of lighting such allowance will be continued.

VII. These rules apply primarily to churches which are the property of Government. But the Government of India have power to make contributions at rates not exceeding those prescribed in the foregoing rules to churches which are not the property of Government but to which Government make grants under the ecclesiastical rules or towards the cost of construction of which Government have made contributions.

APPENDIX D.

RESIDENCES FOR CHAPLAINS.

Education Department No 235, dated Simla, the 28th August, 1918

I am directed to state that the Secretary of State has approved the proposal made by the Government of India that local Governments should be empowered to sanction the construction of residences for Chaplains and additions to and alteration in such residences under the ordinary rules laid down in the Public Works Department

CHAPTER IX.

RESOLUTIONS OF THE EPISCOPAL SYNOD.

EPISCOPAL SYNOD OF 1877.

Consecration of Churches. I.—That the idea of consecration implying that the person or thing consecrated is thenceforth wholly and permanently given up and dedicated for ever to sacred purposes, no building can be, in the proper sense of the term, consecrated, unless the site and the building are, at the time of consecration, legally conveyed and given over to the Church for ever. The Bishop on the part of the Church receives the gift at the hands of the founder or founders and solemnly consecrates it for ever.

II.—That, such being the true idea of consecration, no Church, which is intended to be a permanent consecrated building, should be built upon a site, the title to which is in any way insecure or of temporary character, and every care should be taken for legally securing the site before the building of any Church is commenced.

III.—That, inasmuch as it is the law of the Church that buildings which, either through insecurity of title to the site or other circumstances, cannot be permanently dedicated and consecrated, should be licensed by the Bishop, no building should be used habitually, or, except under pressure of necessity, even occasionally, for the celebration of the Holy communion, without his licence or permission.

Ecclesiastical Courts. That it is to be desired, with a view to securing to the Clergy and Laity a right of appeal, which at present, in the case of revocation of licence, they have not, that in the case of any proceedings being taken against any Clergyman, the opportunity should be offered to him of submitting his case to an informal Court held by the Bishop, the Bishop undertaking, in that event, to recognize the right of appeal to a similarly informal Court held by the Metropolitan, whose decision shall be held to be final.

EPISCOPAL SYNOD OF 1883.

The Marriage Laws. I.—That the function of the Church in regard to all marriage legislation is to maintain in their integrity those principles which she has received from the revealed Word of God.

II.—That loyalty to the Church demands that no Minister of the Church shall perform any marriage which is prohibited by the laws or the authoritative interpretation of the laws, of the Church; that no application to any individual Bishop to relax the laws of the Church by sanctioning the performance of a Marriage so prohibited, ought to be entertained; and that we collectively disclaim any power to alter the law of the Church.

III.—That it cannot be insisted upon as the duty of any Minister of the Church to marry any divorced person, whether convicted of adultery or not, during the lifetime of the other party; while the marriage, during the lifetime of the injured party, of a person against whom adultery has been legally proved, constitutes an offence against the Church both in the parties contracting it and in the Minister performing it.

EPISCOPAL SYNOD OF 1893.

Ministrations of Strange Clergy. That the Clergy of the Province be reminded that they ought not to allow any person representing himself to be an ordained Priest or Deacon of another Province or Diocese to officiate, unless they are satisfied either by personal knowledge or adequate testimony that he is what he professes to be. In all such cases the Clergy ought to advise the Bishop of their having admitted the administration of a stranger; and to impress upon the visitor that, if he contemplates officiating further in the Diocese, it is his duty to obtain the authorization of the Bishop.

Discipline. I.—That the Clergy of the Province should be reminded that, in accordance with the explicit direction of the Book of Common Prayer, no person can be excluded by the Priest from the Holy Communion except pending reference to the Bishop, to whom the Priest repelling any person is bound within two weeks to report the case of exclusion and with whom from that time the responsibility rests.

EPISCOPAL SYNOD OF 1897.

Concerning the Publication of Banns and the Issuing of Marriage Licences. I.—In cases where there is nothing to prevent the due publication of banns, the fees for licences shall be maintained as they stand at present.

II.—In cases where the due publication of banns is impracticable * the parties must be required to obtain a licence, the fee for which shall be Rs. 16 to be divided between the Surrogate and the Registrar in such proportion as prevails or may be adopted in each Diocese.

EPISCOPAL SYNOD OF 1900.

Consecration of Churches. That, while admitting that cases arise in which buildings not consecrated should be licensed for Divine worship and while willing to open such buildings with solemn services, we cannot recognize anything but consecration as the normal procedure of the Church and as constituting the building in the full sense a Church.

Observance of Sundays. That in regard to the observance of Sunday, the Synod would urge the following rules upon all Christian people:—

(a) That attendance at a public worship on the Lord's Day is a duty not to be forgone unless in wholly exceptional circumstances.

(b) That public functions or entertainments or organized amusements should not take place on the Lord's Day.

(c) That obligatory labour on Railways or Public Works or in Government Offices and in houses of business on the Lord's Day should be reduced to a *minimum*.

Commendatory Letters. That the Synod strongly urges the adoption of the system of Commendatory Letters by the Clergy, when their parishioners move from place to place; and recommends the Form of Commendatory Letters already in use in the Diocese of Lahore.†

Relation to other Christian Bodies. **RECEPTION OF PERSONS FROM OTHER COMMUNIONS.** That the Synod approves for use in the case of persons who have expressed their wish to join the Communion of the Church of England, and who on enquiry are believed to be actuated by worthy motives, the following Form of procedure:—

* It lies within the competency of each Diocesan, not only to decide upon particular cases as they may be referred to him, but to frame rules according to the conditions prevailing in his Diocese, as to what shall be held to constitute the due publication of banns. **ED.**

† Books of these forms in triplicate can be obtained from the Book Depot, Lahore; and a special form for use when Regiments are transferred may be had from the Archdeacon of the Diocese. **ED.**

(a) Full proof having been furnished that the applicant has been validly baptized, the Bishop, or the Priest commissioned or authorized by the Bishop for the purpose, shall ask of him these questions following:—

1. "Do you desire to be admitted to the Holy Communion according to the rites of the Church of England?" or "Do you desire to be confirmed by the Bishop, and thereafter to be admitted to the Holy Communion according to the rites of the Church of England?" *Answer*—"I do."

2. "Do you accept, to the best of your knowledge, the teaching and discipline of the Church of England, as being in accordance with the Word of God and the Will of Jesus Christ our Lord?" *Answer*—"I do."

3. "Will you remain faithful to that teaching and submit yourself willingly to that discipline, seeking only the ministrations of the Anglican Churches in communion with her?" *Answer*—"I will."

(b) The applicant shall then set his hand to the above (the questions with his signature, together with the proofs of his Baptism, shall be forwarded to the Bishop).

(c) The Bishop or Priest shall then say the Collects following:—

Almighty and everlasting God, Heavenly Father, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace and faith in Thee; increase this knowledge and confirm this faith in us evermore; and grant that, being regenerate and made Thy children by adoption and grace, we may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. *Amen.*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; receive our supplications and prayers which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. *Amen.*

The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

EPISCOPAL SYNOD OF 1908.

Liturgical Elasticity. 1. The Synod, having considered the report of the Committee in regard to additional and modified forms of Service, are satisfied that the modifications at present in existence, whether for English or Indian congregations, in the various Dioceses, are generally such as are reasonable, moderate, and within the power of the Diocesan Authority.

2. While the appointment of Special Psalms and Lessons on particular occasions is within the discretion of each Diocese, any alternative Table of Psalms or Lessons adopted in any Diocese should be regarded for the present as local, tentative, or provincial; the final sanction of such a selection requires the authority of the Province.

3. It is desirable that a special prayer be provided, where no such prayer already exists, for use in the Native States on behalf of their non-Christian rulers.

4. It is not allowable to alter or add to the questions in the Baptismal Office.

5. In the opinion of the Synod the following changes may, for the present, be left to the discretion of the Diocesan authority, *viz.*—

(a) In the Communion Service the occasional substitution for the Ten Commandments of the New Testament summary, or the omission of the Prayer for the King or the shortening of the words of Administration;

(b) In the Burial Service the substitution of the Lesson in the Irish Prayer Book for that in the English Book of Common Prayer and the provision of a special form of service for the burial of baptized children.

(c) The addition to Morning or Evening Prayer of a Collect for absent friends:

(d) The construction of a form of service based wholly on the existing services for infants and for adult Baptism, for use in cases where adults and infants are baptized at the same time:

(e) The modification, where necessary, or even the omission of the Preface in the Confirmation Service, and such modification of the Question as is obviously needed in the case of persons baptized as adults:

Parade Service. That the following three forms of Parade Service recommended by a Committee of the Synod, with the Table of Psalms and Lessons appended, be adopted as the only alternative authorized by the Synod, to the use of Morning Prayer as prescribed in the Prayer Book.

1. FORM I. Introductory Sentence, followed either by the Exhortation in shortened form, or by the words, "Let us confess our sins unto Almighty God."

2. From the General Confession to the words "The Lord's Name be praised."

3. Psalm or Psalms for the Sunday or Holy Day, taken from an authorized Table of Selected Psalms prepared for the purpose.

4. Lesson from the Old Testament for the Sunday or Holy Day taken from an Authorized Table of Lessons prepared for the purpose.

5. To Deum or Benedicite.

6. Lesson from the New Testament for the Sunday or Holy Day, taken from the Table referred to above. (In the hot season, or when brevity is important, the First Lesson with the To Deum or Benedicite may be omitted.)

7. Benedictus or Jubilate.

8. From Apostles' Creed down to the words "Let us Pray."

9. The Versicles, beginning with "O Lord shew Thy mercy upon us," followed by the Collect for the day, the second and third Collect, and the Prayer for the King and Royal Family already authorized, to the end of Morning Prayer. A special Prayer for the Army * (for which a proposed form is appended) may be said after the Prayer for the Clergy and People. The General Thanksgiving shall be said before the Prayer of St. Chrysostom.

(A Hymn may be sung, if desired, after the third Collect.)

10. Hymn. 11. Sermon. 12. Hymn. 13. Benediction.

FORM II. Where there is a Celebration of the Holy Communion the Service may be in the following order:—

1. Litany. 2. Hymn. 3. The Service for the Communion to the end of the Creed. 4. Hymn 5 Sermon. 6. Offertory Sentence. 7. Hymn. 8. Prayer for the Church Militant. 9. Pause, during which Non-Communicants may leave. 10. The rest of the Communion Service.

The National Anthem may be sung when Form II is used at the conclusion of the Communion Service after the Benediction, but at no earlier part of the Service.

FORM III. (FOR OPEN-AIR SERVICES ONLY.) That already printed by the Government of India at the request of the Bishop of Lahore.

* *Prayer for the Army.*

Almighty and Everlasting God, by Whose grace Thy servants are enabled to fight the good fight of faith and ever prove victorious; We humbly beseech Thee to strengthen with Thy Holy Spirit the soldiers of our King, that they may yield their hearts to Thine obedience, and exercise their wills on Thy behalf. Help them to think wisely: to speak rightly; to resolve bravely; to act kindly; to live purely. Bless them both in body and soul, and make them a blessing to others. Whether at home or abroad, may they ever seek the extension of Thy Kingdom. Let the assurance of Thy Presence save them from sinning, strengthen them in life, and comfort them in death. O Lord our God, accept our prayer, for Jesus Christ's sake. *Amen.*

Discipline. 1. That as, with a view to promoting the corporate life of the Province, it is very important to secure such uniformity in dealing with large questions of discipline in the various Dioceses as is possible and desirable, the Bishop of Madras be appointed to take charge of this matter, and be asked more especially:—

(a) To ascertain in what way the principal questions and difficulties have been hitherto dealt with in various Dioceses.

(b) To classify such cases, so far as this may prove possible, and to communicate from time to time the result to all the Bishops of the Province.

(c) To take steps to obtain, continuously, information on the subject in the future.

(d) To report to the next Synod what progress he has made in classifying cases and securing information.

That in the case of a party whose husband or wife has been absent for more than the number of years which in law renders remarriage exempt from penalty, another marriage ought not to be solemnized by the Clergy on the sole ground of such absence without presumption of death beyond that which is created by the mere fact of absence itself. Where any such further presumption is found to exist, reference should be made to the Bishop of the Diocese. At the same time, if after the lapse of the said period such a party is married under civil sanction, he or she shall not be excluded on this ground from the Holy Communion.

That the Synod regard the Clergy as still bound by the law of the Church which forbids them to solemnize marriages with a deceased wife's sister.

At the same time, should such marriages be hereafter contracted under civil sanction, Holy Communion should not be refused to the parties on this ground alone, without previous reference to the Bishop.

Publication of Banns. 1. That the banns * must be called on three several, but not necessarily successive, Sundays: and that the banns shall remain in force for three months and fifteen days from the date of the first publication.

2. That a layman conducting Divine Service in the absence of a Clergyman may publish banns, provided that he acts on each occasion under the express authority of the Clergyman in Charge.

3. That, while it is desirable that banns should be published in the place or places where the parties actually reside, yet in cases of necessity they may be called anywhere within the Parish or Parishes, † and that the limits of a Parish for this purpose be such as are defined from time to time by the Bishop of the Diocese.

4. That, as to residence during the publication of banns, it shall suffice that the person whose banns are called be a *bona-fide* resident of that Parish.

5. That a certificate of banns duly called in the United Kingdom may be accepted in this Province.‡

6. That after publication of banns the marriage must take place in one of the Parishes in which banns have been published.

* A clergyman may require seven days' notice of the names and addresses of the parties before the first publication of banns (26 Geo. II c. 33).

† No person can claim to have his banns published in any particular Church, except so far as may be arranged by the Ecclesiastical authorities for the convenience of the residents in particular districts. Although a marriage solemnized in India without banns or licence is not invalid on that account, no person can claim to be married by a Clergyman of the Church of England without either a licence or the publication of banns; and, if a Clergyman abstains from solemnizing a marriage, unless one or other of these two conditions is fulfilled, no person can compel him to solemnize it. [Home Department to Government of Punjab, No. 175, dated 23rd May, 1887.]

‡ A certificate of banns called in India is not accepted in England.

Memorial from the Diocese of Bombay regarding the number of communicants required by the Rubric for a Celebration of the Holy Communion.

Resolved :—That the memorialists be informed that, inasmuch as the conditions presented in this country alike by the necessary methods of missionary enterprise and by the

Resolution 21. frequent isolation of Christians in a heathen land, are widely different from those which were in view when the rubric requiring three communicants was passed, the Bishops of the Province are in the habit of applying the rule with some degree of elasticity. On the other hand, any such abuse of the liberty, implied in what has been stated above, as would lead to the celebration without any person being present to communicate with the priest would be strongly condemned by the Synod.

EPISCOPAL SYNOD OF 1912-1913.

Synodical Government. **RESOLUTION 15.**—That, in view of the advice received from the Assessors, it is desirable to take steps at once for the introduction, throughout the Province, of full Synodical Government, alike Provincial and Diocesan, on the basis of consensual compact, where such Government does not already exist.

RESOLUTION 16.—(a) That, in the matter of the Provincial Synod, a *Committee of the Episcopal Synod be appointed to prepare a draft scheme for its constitution in accordance with the preceding Resolution, due regard being paid to the advice recently received on the subject from the Assessors: that such draft be circulated to all the Bishops for expression of opinion; and that, on receipt of such opinions, the Metropolitan shall decide whether it is desirable to summon another meeting of the Episcopal Synod for the consideration of the matter, or whether the draft—with such modifications as the Committee may introduce on the basis of the opinions then received—be referred to the Bishops for communication to their Dioceses with the request that at as early a date as possible Diocesan Synods or Conferences be summoned to consider it and to report to the Committee, who will then advise the Metropolitan as to the further steps to be taken in the matter.*

(b) That the following be the Committee above referred to: The Metropolitan, (Convener), and the Bishops of Madras and Bombay.

RESOLUTION 17.—That, in the matter of Diocesan Synods, the Synod recommends that each Bishop take steps as soon as possible for the formation of a Diocesan Synod.

RESOLUTION 18.—That, without claiming to dictate the form of constitution which a Diocesan Synod should have, the Episcopal Synod empowers the Committee appointed under Resolution 16 (b) (1912-1913) to act as a consultative Committee to which drafts of the constitutions of the Diocesan Synods may be referred for criticism and advice, and to circulate to the Bishops a provisional list of the headings of Chapters of the constitutions of Diocesan Synods as a guide to those who may be engaged on drafting such constitutions.

EPISCOPAL SYNOD OF 1915.

Synodical Government. **RESOLUTIONS 16 to 25.**—That the Report of the Committee appointed by Resolution 16 of the Synod of 1912-1913 be received.

17. That having regard to the legal opinions recently obtained the Synod resolves that the introduction throughout the Province of full Synodical Government alike Diocesan and Provincial contemplated by Resolution 15 of the Synod of 1912-1913 is at present impossible.

18. That it is desirable that a Provincial Council consisting of Bishops, representatives of the Clergy, and representatives of the Laity, should be established as soon as possible.

19. That if, and when, such a Provincial Council as mentioned in the last Resolution or a Provincial Synod of three Orders is established, the

Episcopal Synod as at present constituted shall continue to maintain its independent existence.

20. That the Draft Constitution for a Provincial Council, as amended by the Synod, be provisionally approved.

21. That the Bishop of Bombay be empowered to make any necessary amendments in the Draft Constitution for a Provincial Council consequential upon the amendments accepted by the Synod.

22. That the Draft Constitution for the Provincial Council as amended by the Synod and revised under the terms of the next preceding Resolution shall be sent to the Bishops of the several Dioceses, with a view to its being laid before some representative assembly in each Diocese for consideration, and that the opinions of the different Dioceses shall be communicated to the Episcopal Committee appointed by Resolution 16 (b) of the Synod of 1912-1913.

23. That after receiving the communications from the Diocesan Bishops, the Episcopal Committee be requested to collate these opinions and, if they think it desirable to revise the Draft Constitution, to do so and to circulate the Draft thus revised to the Bishops.

24. That, if in the opinion of the Metropolitan, there shall in 1916 appear to be sufficient agreement in the Province concerning the desirability of the institution of a Provincial Council, the Episcopal Synod requests the Metropolitan to convene a meeting of the Bishops and of Representative Clergy and Laity elected as proposed in the Draft Constitution of the Provincial Council, which then approves itself to the Episcopal Committee on this matter, and that this meeting should be summoned with the purpose of considering the institution of a Provincial Council, and, if it should determine in favour of the institution of such Council, should constitute itself into the first Provincial Council.

25. That the Bishop of Bombay be requested to revise the Tentative Constitution for a Diocesan Council, and that the Tentative Constitution so revised be circulated with the Provincial Council Draft, a note being affixed that this Diocesan Constitution has no authority from the Synod, but is only published for the assistance and information of those who may desire to have before them a Diocesan Constitution as a guide in framing their own Diocesan Constitution.

Marriage Questions. RESOLUTIONS 27-32.—(a) That the Report of the Committee on Marriage Law appointed by Resolution 27 of the Synod of 1912-1913 be received. (b) That the same Committee be re-appointed to continue to deal with the schedule of questions issued by the Committee to the Bishops in 1913.

28. That the Synod having received information that members of the Church of England in India have lately contracted under the sanction of the Civil authority marriages which are prohibited by the Law of the Church and that such cases are not confined to one only of the prohibited degrees, deems it expedient to remind the faithful that the Table of Kindred and Affinity, sanctioned by the Canons of the Church and usually bound up with the Book of Common Prayer, contains the Law of the Church in this matter, and the members of the Church are forbidden to marry within any of the degrees of relationship set out in that Table.

29. That the Synod regards the Clergy as forbidden by the law of the Church to solemnize marriages between persons related in any of the degrees set out in the Table of Kindred and Affinity.

30. That the Bishops of the Province agree that they will not Ordain, nor License to minister as an ordained Clergyman or as a Lay-Reader any person who has married within any of the degrees prohibited by the Law of the Church, and they further agree to use their influence to prevent the admission of such persons to any official position within the Church or their appointment to any spiritual work.

31. That should marriages between a man and his deceased wife's sister be hereafter contracted under civil sanction, the Holy Communion

should not be administered to the parties without previous reference to the Bishop.

32. That seeing that the four preceding Resolutions cover the ground dealt with by Resolution XIII 3 of 1908, the Synod hereby rescinds Resolution XIII 3 of 1908, at the same time declaring that this does not indicate any alteration of the principles according to which Bishops of the Province have hitherto dealt with marriages with a deceased wife's sister.

EPISCOPAL SYNOD OF 1918.

World Conference on Faith and Order.

Resolved:—That the time has come for Churchmen in this Province to take more active steps in preparing for the World Conference on Faith and Order, and that for this purpose the Synod recommends:—

(a) That each Bishop should institute in his Diocese a Committee of persons who should receive the literature of the World Conference Committee, and should be responsible for interesting the Church in the movement.

(b) That wherever there is any considerable number of thoughtful men and women, members of various Denominations, who could be interested in matters connected with the unity of Christendom the Synod suggests that Round Table groups should be formed for periodical conferences and discussions on the nature of the distinctive tenets of separated Churches and on the subject of unity.

(c) The Synod commends to the Bishops and the Committees which they may form, the value of services of common prayer in which those who have the cause of unity at heart may join, and adds the suggestion that they might be more profitable if they consisted mainly of silent prayer.

The Church and the Army Work of the Y.M.C.A.

Resolved:—(a) That the Synod recognizing the splendid work that the Y.M.C.A. is doing for the Army would encourage Churchmen, both Clergy and Laymen, to co-operate as much as possible with that Association.

EPISCOPAL SYNOD OF 1920.

World Conference on Faith and Order.

Resolved:—(a) That the Bishop of Bombay be appointed a member of the Commission on Faith and Order for the Province of India

(b) That the Bishop in Assam be Convener of the Commission in the Province of India of the World Conference on Faith and Order, and that he be asked to add other Representatives in correspondence with the Bishops of the Province.

Preliminary Meeting at Geneva on August 12th, 1920, of Representatives of Commissions of the World Conference on Faith and Order.

Resolved:—(a) That the Metropolitan be asked to appoint not more than three Delegates to represent the Church of this province, and that the Bishop of Bombay and the Rev. W. E. S. Holland be first invited to attend.

Reunion.

Resolved:—That the Synod, having heard with great interest of the action of the South Indian United Church in appointing a Committee to confer with the Anglican Church on the possibility of union on the basis of the Lambeth Quadrilateral,

- (a) welcomes the desire of the South India United Church to promote the reunion of Christendom and heartily reciprocates it.

EPISCOPAL SYNOD OF 1922.

World Conference on Faith and Order.

Resolved :—That the Commission appointed under Resolution 6 of the Resolution 12 Episcopal Synod of 1920 be re-appointed (with the substitution of the name of the Bishop of Dornakal for that of the Bishop of Madras).

EPISCOPAL SYNOD OF JANUARY, 1924.

World Conference on Faith and Order.

Resolved :—That the following be added to the Commission appointed under Resolution 12 of 1922 The Rev L. E. Browne, Bishop's College, Calcutta, the Rev G. E. Brown, St. George's, Hyderabad, Deccan, the Bishops of Tinnevely and Madras.

Union with the South India United Church.

The Bishop of Dornakal reported the results of the negotiations which had taken place since 1922. The Synod sitting with assessors—

Resolved :—That the Episcopal Synod has received with interest and gratitude the report of the Joint Committee on Union Resolution 10 with the S.I.U.C. and requests the Metropolitan to re-appoint the Committee to continue the negotiations

(2) That the Episcopal Synod is thankful to learn that the two Churches are drawing nearer together and rejoices in the great advance that has been made towards agreement on fundamental points, including the acceptance of the constitutional Episcopate

(3) That the Synod is satisfied that there are such prospects and prospects of union with the S.I.U.C. as would justify the Bishops in taking action in accordance with the Lambeth Resolution 12 A 1 of 1920.

EPISCOPAL SYNOD OF NOVEMBER, 1924.

Marriage Questions.

The Synod discussed the questions of—

- (1) marriage with a deceased wife's sister,
- (2) remarriage in case of desertion,
- (3) giving facilities for divorce

Resolved :—(a) That the Metropolitan be asked to enquire from the Bishops of the Province the facts as to the local customs and views in the Indian communities regarding the question of marriage with a deceased wife's sister or deceased husband's brother.

(b) That after he has received the report of these facts he be requested to enquire from the Archbishop of Canterbury whether in view of its present position the Indian Church is competent to modify the operation of the existing law of the Church with regard to marriage with a deceased wife's sister or deceased brother's wife in cases where special communities by ancient custom regard such marriages as not only legitimate but desirable or even necessary.

(c) That the Bishops be asked to consult their Diocesan Synods and communicate to the Episcopal Synod their views with regard to any modification in the law of the Church regarding marriage with a deceased wife's sister.

No resolutions were proposed on the other two subjects.

Bishop Cotton's Prayer.

It having been brought to the notice of the Synod that there is no record on its Minutes of the authorisation of Bishop Cotton's Prayer for the Conversion of the peoples of this Province :—

Resolved :—That Bishop Cotton's Prayer for the Province be authorised
 Resolution 9. for use in Morning and Evening Prayer and at the Holy
 Communion after the Collect for the Day or before the
 Benediction.

CHAPTER X.

MISCELLANEOUS:

ECCLESIASTICAL ORGANISATION IN INDIA.*

1. Church of England.—The Most Reverend the Metropolitan in India is the head of the Church in India, and is also the Bishop of Calcutta. Other Diocesan Bishops are those of Madras, Bombay, Colombo, Lahore, Rangoon, Travancore and Cochin, Chota Nagpur, Lucknow, Tinnevely, Ramnad and Madura, Nagpur, Dornakal, and Assam. The Bishops of Calcutta, Madras, Bombay, Lahore, Rangoon, Lucknow and Nagpur are Government servants, and as such are the Heads of the Ecclesiastical Department in their Dioceses. The administrative work of each Diocese is divided between the Bishop and the Archdeacon. The former orders appointments and transfers, recommends to the Local Government for leave and issues travelling orders, and the latter is concerned with questions of Pay and Allowances, the fabric, furniture and Establishment of Churches and Cemeteries, Parsonages, Registers, Accounts and Records, Stationery etc. The Chaplains are not Military Chaplains but belong to the Indian Ecclesiastical Establishment, and are subordinate to the Department of Commerce. They are Chaplains of Stations and not of Regiments, but wherever British Troops are stationed their spiritual wants have the first claim upon the time and attention of the Chaplain. The services of Chaplains however can be placed at the disposal of His Excellency the Commander in Chief for field service, and in this case they are subject to the Army Act for the time being.

In all Dioceses there are also other clergy, some of whom are entertained by the Diocese for English work, usually called Additional Clergy Society Chaplains or Diocesan Chaplains. The rest of the staff of each Diocese is supplied by the various Missionary Societies, of whom the best known are the Church Missionary Society and the Society of the Propagation of the Gospel.

2. Church of Scotland.—The Presidency Senior Chaplain, Calcutta, is the head of the Church in India, and is assisted by the Presidency Senior Chaplains, Madras and Bombay, with reference to their own Presidencies. The Chaplains are not Military Chaplains but belong to the Indian Ecclesiastical Establishment and are subordinate to the Department of Commerce. The services of Chaplains are however placed at the disposal of the Army Department for duty with Scottish Regiments, and in this case they are subject to the Army Act for the time being.

3. Church of Rome.—The Church is organised by Archdioceses —

- (i) Goa, in which are the dioceses of Damaun and San Thome of Mylapore;
- (ii) Agra, with dioceses of Ajmer and Allahabad
- (iii) Bombay, with dioceses of Mangalore, Trichinopoly and Poona
- (iv) Calcutta, with dioceses of Dacca, Krishnagar, Patna and Assam
- (v) Madras, with dioceses of Hyderabad, Nagpur and Vizagapatam
- (vi) Pondicherry, with dioceses of Coimbatore, Kumbakonam, Malacca and Mysore
- (vii) Simla, with the Diocese of Lahore and the Prefecture Apostolic of Kashmir and Kashmir.
- (viii) Verapoly, with the Diocese of Quilon; and

* Written by the Editor.

- (ix) in Burma there are three Vicars Apostolic, of Eastern, Northern and Southern Burma.

None of the Archbishops, Bishops or Priests are Government servants, but some Priests are employed as Chaplains in Military stations. They are of various nationalities, English, French, Italian, Belgian, Spanish, Goan etc. Their missions are the most extensive in India, and both in Education and other work are among the most successful.

4. Other Christian Denominations.—(i) Wesleyan. The Wesleyan Chaplains are not Government servants, but are employed as Chaplains in some Military stations: and as such are represented by the Superintending Wesleyan Chaplain in India, Simla.

(ii) United Board. These Chaplains, who are few in number, are on the same footing as the Wesleyan Chaplains, and are represented by the Superintending United Board Chaplain in India, Calcutta. Wherever there is not a Wesleyan Chaplain, they are also the acting Wesleyan Chaplain of the Station, and similarly the Wesleyan Chaplain of a station is also acting United Board Chaplain.

Books of reference.

- | | | |
|-------------------------|----|---|
| (i) Church of England | .. | The Indian Army List.
The Indian Church Directory
(<i>The Metropolitan's Chaplain, Calcutta.</i>) |
| (ii) Church of Scotland | .. | The Indian Army List. |
| (iii) Church of Rome | .. | The Catholic Directory of India, Burma
and Ceylon.
(<i>The Madras Catholic Supply Society Ltd.</i>) |
| (iv) Wesleyan | .. | The Indian Army List. |
| (v) Missions | .. | The Directory of Christian Missions.
(<i>The Scottish Mission Industries Co.,
Ajmer.</i>) |

APPOINTMENTS TO THE INDIAN ECCLESIASTICAL ESTABLISHMENT (Church of England).

1. Appointments of Chaplains on Probation are made from time to time as vacancies occur.

2. Candidates for these appointments must be Priests who are between the ages of 27 and 34 years, and have been for three years altogether in Holy Orders. The Secretary of State in Council may, however, waive the rule that candidates must be under 34 years of age if he thinks fit to do so.

3. Applications for nominations should be submitted to the Indian Chaplaincies Board of the Church of England. The candidate should fill in the form of application, which may be obtained from—

- The Secretary to the Board (General Sir Robert I. Scallon, G.C.B., K.C.I.E., D.S.O., The Church House, Worcester).
- The Chairman of the Board (The Reverend Canon B. K. Cunningham, M.A., O.B.E., Chaplain to His Majesty The King, Westcott House, Cambridge).
- Any one of the Commissaries of the Bishops of the Indian Province.
- The Secretary, Public and Judicial Department, India Office, Whitehall, S.W. 1

4. The form should be returned as soon as possible to the Secretary to the Board (see (a) above), together with the following, viz. :—

- Certificate of birth.
- A medical certificate from the candidate's medical adviser to the effect that he believes him to be fit for work in India.*

* This certificate will not exempt the candidate from the necessity of examination by the Medical Board of the India Office nor guarantee him against rejection by that Board. It merely furnishes a *prima facie* ground for proceeding with his application.

(c) A statement of war service (if any) with the Royal Navy, the Army, or the Royal Air Force.

5. If the Board are satisfied with the result of their enquiries, they will arrange for the candidate to appear before them at a date of which due notice will be given by the Secretary to the Board.*

6. On receiving from the India Office notice of a vacancy, the Board will recommend to the Secretary of State, for nomination, the candidate whom they consider most suitable, and will forward with their recommendation the testimonials and replies to references which they have received concerning the candidate.

7. Candidates who at the time of their application are working in India, should comply with the procedure indicated in paragraph 3 above, and in addition should forward a letter from the Bishop of the Diocese in which they are working, recommending them for appointment as Chaplain. They will not be required to appear before the Board.

8. †A Chaplain serves on probation for two years, at the end of which he is, if reported fit by a Medical Board in India, and considered qualified by the Bishop of his Diocese, confirmed as a Junior Chaplain. A Chaplain is required to serve in any Province of India or Burma as the Government of India may direct.

9. ‡A free passage for the Chaplain, but not for his wife and family, will be provided by the India Office, but if the Chaplain within three years, on grounds other than certified ill health, relinquishes his appointment, or is removed from it for misconduct, he is liable to be called upon to refund the cost of such passage. The Indian Local Governments, however, have power to waive the claim to a refund in cases not involving misconduct, when satisfied that the circumstances justify the concession. A Chaplain who, having completed the period of probation, is not confirmed in his appointment, is not liable to refund the cost of his passage to India.

10. As soon as arrangements have been made for his passage the Chaplain will receive a Certificate of Appointment.

11. Chaplains must, except as stated below, proceed to their destination at some date within Four Months from the date of their first nomination for appointment by the Secretary of State, and if they fail to do so, without leave obtained from the Secretary of State, their appointments will lapse. Chaplains will not, as a general rule, be allowed to time their departure so as to arrive in India, for the first time, during the hot weather, i.e., between the 1st April and the 1st October.

12. The payment of salary, and service counting for leave and pension, will not commence until the date on which the Chaplain reports his arrival.

* Third class return railway fares will be refunded by the Secretary to the Board to candidates residing outside the London area.

† A Priest resident in India at the time of his nomination as a probationer will be allowed to count in his probationary period any service rendered by him under an Additional Clergy Society or other service approved by the Government in India, with the exception that service rendered before the probationer had attained the age of 27 years, and before he had been in Holy Orders for three years will not be counted. Probationary service which is not passed under the Government counts towards pension but not for leave or gratuity. No extension of the limit of age for nomination as a probationer is allowed on account of such service. Probationary service which is passed under the Government counts in all cases towards leave, gratuity and pension.

‡ A newly-appointed Chaplain is entitled to travelling allowance in respect of his journey to his station from the port of disembarkation in India, but the cost of that journey must, in the first instance, be met by the Chaplain himself. On arrival at his destination, the Chaplain should submit a claim to the local Government for travelling allowance at the rate sanctioned by the travelling allowance rules applicable to his case.

either at the headquarters of the Diocese to which he is attached or at any other station to which he may be appointed and to which he may proceed direct.

12. A Chaplain will be required from the date of his appointment on probation to provide a pension for his family under the regulations of the Indian Military Widows' and Orphans' Fund, a copy of which can be obtained on application to the Government of India, or to the Director of Funds, India Office. This pension is in addition to any pensions or compassionate allowance granted under the Royal Pay Warrant for the time being in force.

14.—(i) The rates of pay are as follows :—

Year of Service.	Rupee Pay.	Sterling Overseas Pay	Year of Service.	Rupee Pay.	Sterling Overseas Pay.
	Rs. p m.	£ p m.		Rs. p m.	£ p m.
1st ..	600	—	11th ..	650	25
2nd ..	625	—	12th ..	700	30
3rd ..	650	—	13th ..	750	30
4th ..	675	—	14th ..	800	30
5th ..	550	15	15th ..	850	30
6th ..	575	15	16th ..	900	30
7th ..	550	25	17th ..	950	30
8th ..	575	25	18th ..	1,000	30
9th ..	600	25	19th and over	1,050	30
10th ..	600	25			

Payment of Sterling overseas pay will be made by the High Commissioner for India in London, to the name and address of the banker or agent authorised by the Chaplain to receive payment on his behalf.

In addition to the above rates of pay a Chaplain is granted passage pay and is entitled to passage benefits as explained in Appendix I below.

(u) No pay higher than Rs 600 (not including passage pay (see Appendix I) will be granted to any Chaplain appointed at an earlier age, until he has attained the age of 28 years. On attaining that age he will be entitled to draw pay at the rate of Rs 625 per mensem, if he has already put in 12 months' service, and from that point will advance by the ordinary annual increments.

(uu) A Chaplain who on appointment is over 30 years of age will start in the time-scale one year in advance of the minimum for each completed year, up to a maximum of five years, by which his age on appointment exceeds 30 years. A Chaplain entitled to the benefit of this concession and also to count war service for increase of pay under para. 2 of Appendix II below, shall be entitled to whichever concession is the greater, but not to both.

(iv) Time spent in India on service under an Additional Clergy Society or on other approved service, will count for increments of pay up to a maximum of two years.

(v) The concessions announced in sub-paras (uu) and (iv) above will not be cumulative.

15. Leave.—Chaplains appointed to the Indian Ecclesiastical Establishment on or after the 7th June, 1923 are granted leave and leave-salary according to the Special Leave Rules in sections I to V of Part IV of the Fundamental Rules made by the Secretary of State for India in Council under section 98b of the Government of India Act. These rules are subject to alteration, and any question on which doubt arises must be decided with reference to the authorised text of the Fundamental Rules for the time being. The following is a summary of the leave admissible to Chaplains under those rules :—

(a) Leave is calculated in terms of "leave on average pay," and the amount of "leave on average pay" with which an officer's leave account is credited is $\frac{1}{3}$ of the period spent on duty.

(b) Subject to certain maxima and minima, an officer may draw, at his

option, leave salary equal to the average pay of the last 12 months of completed duty or to half such average pay. All leave on average and half the period on half average pay is counted against the leave earned. An officer may take his leave on average pay, on half average pay, or on a combination of the two, provided that his continuous absence from duty does not exceed 28 months, and that the amount of leave taken on average pay does not exceed eight months at any one time. The maximum amount of leave admissible during an officer's career is the equivalent of leave on average pay for three years + $\frac{1}{11}$ th of the period spent on duty, of which not more than one year + $\frac{1}{11}$ th of the period spent on duty may actually consist of leave on average pay.

16. A Chaplain who is permitted to resign his appointment on completion of five years' service, *but not at any later period of his service*, will, provided he has given six months' notice of his wish to resign, and provided his service has been satisfactory, be granted a bonus of 400*l*. as well as a free return passage from India. In order to obtain the free return passage to England the Chaplain must prefer his claim to such passage within three months after the determination of his service and must leave India within such time as he may be directed by Government.

17. * The pension of Chaplains is regulated by the following scale:—

† *Pension on Medical Certificate.*

After 10 years' residence in India 160*l*. per annum.

" 11	"	"	190 <i>l</i> .	"
" 12	"	"	220 <i>l</i> .	"
" 13	"	"	250 <i>l</i> .	"
" 14	"	"	280 <i>l</i> .	"
" 15	"	"	310 <i>l</i> .	"
" 16	"	"	340 <i>l</i> .	"
" 17	"	"	370 <i>l</i> .	"
" 18	"	"	400 <i>l</i> .	"
" 19	"	"	430 <i>l</i> .	"

Retiring Pension.

After 20 years' residence and 23 years' service, 480*l*. per annum.

18. Chaplains retiring on medical certificate after less than 10 years' residence in India receive a gratuity of 80*l*. for each completed year of residence.

19. A Chaplain who, having completed the period of probation, is not confirmed in his appointment is eligible for the above-mentioned gratuity in respect of service passed subsequent to his nomination as a probationer (*vide* footnote on page 1), provided that his non-confirmation is not due to misconduct on his part. A similar gratuity may also be granted to a Chaplain who resigns his appointment *during his probation* with the full approval of the Local Government, provided that the Chaplain has completed at least one year's actual residence in India subsequent to his appointment as a probationer.

20. A Local Government in India may require a Chaplain to retire at

* Pensions paid in India will be issued in rupees and converted at the rate of exchange declared to exist on the date on which payment falls due.

† A Chaplain appointed at an age exceeding 30 years is entitled to add to the period of his residence and service for retiring pension, but not for invalid pension or gratuity, the period by which his age may have exceeded 30 years at the time of appointment, provided that five years shall be the maximum period which can be so added. (Article 599 C.S.R., Note 2.)

the age of 55 years, provided that he has rendered sufficient service to qualify for a retiring pension.

INDIA OFFICE,
16th March, 1925.

APPENDIX I.

PASSAGE PAY AND FREE RETURN PASSAGES TO ENGLAND (*see* para. 14.)

In addition to pay and leave-salary respectively, a Chaplain is granted passage pay at the rate of Rs. 50 per mensem, or at such different rate as the Governor-General of India in Council may declare to be sufficient for the purpose of providing passage benefits for himself, his wife and children, and this passage pay is credited to a General Passage Fund, administered by the Governor General in Council.

3 The maximum passage benefits to which Chaplains shall be entitled for themselves, their wives and their children, shall not exceed the cost of four return passages between Bombay and London for the officer and his wife, or three if the Chaplain was 31 years of age or over at date of appointment, and one single passage for each child, except that if a Chaplain dies while in service his wife and children will be entitled to receive from the General Passage Fund single passages by sea from Bombay to London.

Any balance remaining in the General Passage Fund at the credit of a Chaplain after he has ceased to be eligible for any of the benefits mentioned above, shall lapse to the Fund.

The full rules from which this summary has been compiled are the Superior Civil Services (Revision of Pay and Pension) Rules, 1924—Statutory Rules and Orders, 1924, No. 1395—published by His Majesty's Stationery Office, and obtainable either direct from that office or through any bookseller, price 7d. net. A copy can be seen on application in the Public and Judicial Department at the India Office.

INDIA OFFICE,
16th March, 1925

APPENDIX II

NOTE REGARDING THE TREATMENT OF MILITARY SERVICE DURING THE WAR

1. War service of any kind, prior to appointment to the Indian Ecclesiastical Establishment, shall not dispense with the administrative necessity for a period of probation before confirmation in the grade of Junior Chaplain, nor shall it count as service for leave, invalid gratuity, or short service gratuity.

2. War service in His Majesty's forces, whether as Chaplain or in a combatant capacity, may, up to a maximum of four years, count for increase of pay and for promotion to the grade of Senior Chaplain, provided that no service rendered before the age of 27 years—the minimum age limit for Chaplaincies—shall so count. Increase of pay under this rule is admissible to a Chaplain on probation before confirmation as a Junior Chaplain.

3. All service rendered as a Chaplain in the British Army during the war may count as both service and residence for retiring pension and as residence for invalid pension, the War Office having agreed to accept pensionary liability for such service.

4. Service of other kinds in His Majesty's forces, for which the War Office do not accept pensionary liability, may count as under 3 above up to a maximum of two years, provided that no such service rendered before the age of 27 years shall so count.

5. War service will not count for retiring pension in any case in which the Chaplain, having been appointed to the Indian Ecclesiastical Establishment at an age exceeding 30 years, is entitled to an equal or

greater concession under Article 590* (Note 2), Civil Service Regulations. In cases in which the concession admissible in respect of age on first appointment is less than that granted for war service, the latter concession only shall be granted.

6. In any case in which a Chaplain is eligible for concessions in respect of probationary service† not passed under Government, and also for similar concessions in respect of war service under 2, 3 and 4 above, he shall be entitled to whichever concession is the greater, but not to both.

JUDICIAL AND PUBLIC DEPARTMENT,
INDIA OFFICE,
September, 1920.

THE GOVERNMENT SERVANTS' CONDUCT RULES.

1. **Interpretation.**—In these rules,—

- (a) "Government servant" includes every person holding or exercising any civil office, other than a menial office, under the Government
- (b) "Native of India" means a person of unmixed Asiatic descent permanently resident in India

2. **Gifts.**—(1) Save as otherwise provided in this Rule, a Government servant shall not, except with the previous sanction of the Government of India—

- (a) accept directly or indirectly on his own behalf or on behalf of any other person, or
- (b) permit any member of his family so to accept,

any gift, gratuity, or reward or any offer of a gift, gratuity, or reward from an Indian

(2) The head of a Government or Administration or a Political Officer may accept a ceremonial gift from an Indian Prince or Chief if the gift is such that a return present will be made at the expense of Government. A gift so accepted shall be deposited in the Government Toshakhana

(3) Subject to the provisions of any general or special order of the local Government,‡ any Government servant may accept from any Indian a complimentary present of flowers or fruit or similar articles of trifling value, but all Government servants shall use their best endeavours to discourage the tender of such gifts

(4) Any Government servant may accept or permit any member of his family to accept, from an Indian who is his personal friend, a wedding present of a value which is reasonable in all the circumstances of the case, and which, in the case of a wedding present offered to a European Government servant or to a member of his family, does not exceed Rs 200. All Government servants shall use their best endeavours to discourage the tender of such presents, and such acceptance or permission shall be reported to the local Government, and, if the local Government so requires, the present shall be returned to the donor

(5) If a Government servant cannot, without giving undue offence, refuse a gift of substantial value from an Indian, he may accept the same, but shall, unless the Government of India by special order otherwise direct, deliver the gift to Government.

3. **Public demonstrations in honour of Government servants.**—A Government servant may not, without the previous sanction of the local Government, receive any complimentary or valedictory address, accept any testimonial presented to him or attend any public meeting or entertainment held in his honour; nor may he take part in any similar acknowledgment of the services of any other Government servant, or of any person who has recently quitted the service of Government.

* See second footnote to paragraph 17 above.

† See footnote to paragraph 8

‡ Prohibitory orders have been issued by the Governments of Bombay, the Punjab and Bihar and Orissa.—En.

The rule admits of the following exception :—

- (a) The Head of any Government or Administration may receive an address.
- (b) At the request of any public body a Government servant may sit for a portrait, bust or statue not intended for presentation to him.
- (c) A Government servant may take part in the raising of funds to be expended, in recognition of the services of another Government servant, on the foundation of a scholarship or other public or charitable object, or on the execution of any portrait, bust or statue not intended for presentation to such other Government servant. He may not, however, solicit subscriptions for the purpose.
- (d) A Government servant may take part in a private farewell entertainment, attended only by personal friends, as a mark of regard to himself when retiring from the service or quitting a district or station, or to another Government servant in similar circumstances.

9. Buying and selling houses and other valuable property.—When a Government servant, other than a Native of India, wishes to buy from or sell to any Native of India residing, possessing immoveable property, or carrying on business within the station, district or other local limits for which he is appointed, any house, elephant, horse, conveyance or other valuable thing, he must declare his intention, with a full statement of the circumstances and the price offered or demanded, as the case may be, to the Commissioner or to such other authority as the local Government may direct. When such a declaration has been made, the Commissioner, or other officer authorised by the local Government in this behalf, may pass such orders upon the proposal as he may think fit. These orders do not apply to any transaction conducted in good faith with a regular dealer.

A Government servant, who is about to quit the station, district or other local limits for which he has been appointed, may, without reference to any authority, dispose of his furniture, household goods, live stock and the like, either by circulating lists thereof among the community generally or by causing them to be sold by public auction.

NOTE.—It will be understood that the Commissioner or other officer authorised to dispose of such applications is at liberty to refer any application to Government for advice or orders if he considers such a course desirable. In cases where the Commissioner or other officer authorised in this behalf is himself interested in the proposed transaction, he should refer the matter to Government for orders.

13. Speculation.—A Government servant may not speculate in investments.

In applying this general rule, the purchase of a grant of land supposed to contain minerals with the object of disposing of it to Companies, and the habitual purchase and sale of securities of notoriously fluctuating value, will be treated as speculation in investments.

14. Promotion and management of Companies.—A gazetted officer, whether on leave or in active service, may not, without the special sanction of the Secretary of State, take part in the promotion, registration or management of any Bank or other Company.

15. Private trade or employment.—A Government servant may not, without the previous sanction of the local Government, engage in any trade or undertake any employment, other than his public duties.

A Government servant may undertake occasional work of a literary or artistic character, provided that his public duties do not suffer thereby; but the Government may, in its discretion, at any time forbid him to undertake or require him to abandon any employment which in its opinion is undesirable.

NOTE.—The Secretaryship of a club does not constitute employment in the sense of this rule, provided that it does not occupy so much of an officer's time as to interfere with his public duties and that it is an honor-

any office, that is to say, that it is not remunerated by any payment in cash, or any equivalent thereof other than the customary concessions of free quarters and personal exemption from messing charges only. Any officer proposing to become the Honorary Secretary of a club, should inform his immediate departmental superior who will decide, with reference to this rule and note, whether the matter should be reported for the orders of Government.

16. Insolvency and habitual indebtedness.—(1) When a Government servant is adjudged or declared an insolvent, or when one moiety of the salary of such Government servant is constantly being attached, has been continuously under attachment for a period exceeding two years, or is attached for a sum which, in ordinary circumstances, cannot be repaid within a period of two years, he will be considered liable to dismissal.

(2) When such Government servant is not liable to dismissal otherwise than by or with the sanction of the Secretary of State, the matter must, if he is declared insolvent, and may, if a moiety of his salary is attached, be reported to the Secretary of State, pending the receipt of whose orders he will be suspended from the service.

(3) In the case of any other Government servant, the matter should be reported to the local Government or to such authority subordinate to the Government as may, by general or special order, be directed.

(4) When a moiety of an officer's salary is attached, the report should show what is the proportion of the debts to the salary, how far they detract from the debtor's efficiency as a Government servant, whether the debtor's position is irretrievable, and whether, in the circumstances of the case, it is desirable to retain him in the post occupied by him when the matter was brought to notice, or in any post under the Government.

(5) In every case under this rule, the burden of proving that the insolvency or indebtedness is the result of circumstances which, with the exercise of ordinary diligence, the debtor could not have foreseen or over which he had no control, and has not proceeded from extravagant or dissipated habits will be upon the debtor.

17. Communication of official documents or information.—A Government servant may not, unless generally or specially empowered by the local Government in this behalf, communicate directly or indirectly to Government servants belonging to other Departments, or to non official persons, or to the Press, any document or information which has come into his possession in the course of his public duties, or has been prepared or collected by him in the course of those duties, whether from official sources or otherwise.

18. Connection with Press.—A Government servant may not, without the previous sanction of the local Government, become the proprietor in whole or in part, or conduct or participate in the editing or management of any newspaper or other periodical publication.

Such sanction will be given only in the case of a newspaper or publication mainly devoted to matters not of a political character, and may at any time, in the discretion of the local Government, be withdrawn.

19. Subject to the provisions of rule 17, a Government servant may contribute anonymously to the Press, but must confine himself within the limits of temperate and reasonable discussion; and, if his connection with the Press is contrary to the public interest, the local Government may withdraw his liberty to contribute. When there is room for doubt whether the connection of any Government servant with the Press is or is not contrary to the public interests, the matter should be referred to the Governor-General in Council for orders.

Nothing in this rule will limit or otherwise affect the operation of any Army Regulations for the time being in force relating to the same subject.

20. Criticism of Government and publication of information or opinion upon matters relating to foreign countries.—A Government servant may not publish in his own name:—

(a) any statement of fact or opinion which may embarrass the rela-

tions between Government and the people of India or any sections of the people:

- (b) any statement of fact or opinion concerning the policy or affairs of, or negotiations with, a foreign country which may embarrass the relations between such country and the British or Indian Government.

A Government servant who intends to publish a statement which may be considered to fall within this rule shall submit a proof thereof and shall obtain the permission of Government before publication.

21. Evidence before committees.—A Government servant may not give evidence before a public committee,

(1) in India, unless he has first obtained the permission of the Government under which he is serving or, if he is on leave, under which he was last serving;

(2) outside India unless he has first obtained the permission of the Secretary of State.

In giving such evidence he must not criticize the policy or decisions of the Secretary of State, or of any Government in British India.

This rule will not apply to evidence given before Statutory Committees with power to compel attendance and the giving of answers, nor to evidence given in judicial inquiries.

22. Political agitations and meetings.—A Government 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 misconstrued or to impair his public usefulness. When there is room for doubt whether any action which a Government servant proposes to take will contravene the provisions of this rule, he should refer the matter for orders to the local Government to which, or the Government servant to whom, he is immediately subordinate.

23. Voting at elections.—(a) A Government servant may not, by canvassing or otherwise, interfere or use his influence in any way, in an election to a legislative council, except that he may record a vote, if he is qualified to do so. In that case, he should, as far as possible, avoid giving any indication beforehand of the direction in which he intends to vote.

(b) Government servants are to the same extent prohibited from taking part in elections to municipal committees, district boards and local boards, unless they are themselves candidates who are legally eligible, and have obtained from proper authority such permission (if any) as is required to enable them to stand for election.

(c) This rule applies to whole-time Government servants only.

24. Vindication of acts and character of Government servant as such.—A Government servant may not, without the previous sanction of the local Government, have recourse to any Court or to the Press for the vindication of his public acts or character from defamatory attacks. In granting sanction to the recourse to a Court the local Government will in each case decide whether it will itself bear the costs of the proceedings, or whether the Government servant shall institute the proceedings at his own expense, and, if so, whether, in the event of a decision in his favour, the Government shall reimburse him to the extent of the whole or any part of the costs.

Nothing in this rule will limit or otherwise affect the right of any Government servant to vindicate his private acts or character.

THE WARRANT OF PRECEDENCE IN INDIA.*

1. George V., by the Grace of God, of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, Emperor of India.

* The Warrant is given in full in the Indian Army List, January issue.—
Ed

To all to whom these presents shall come :—

Whereas it hath been represented unto Us that it is advisable that the rank and precedence of persons holding appointments in India, as regulated by Our Royal Warrant dated the 10th day of December 1896, should be altered. We do therefore hereby declare that it is Our will and pleasure that in lieu of the table laid down in Our said recited Warrant the following table be henceforth observed with respect to the rank and precedence of persons hereinafter named, viz :—

3. Bishop of Calcutta, Metropolitan of India.
14. Bishops of Madras and Bombay.
25. Bishops of Lahore, Rangoon, Lucknow and Nagpur.
36. Bishops (not territorial) under license from the Crown.
37. Archdeacons of Calcutta, Madras and Bombay.
43. Archdeacons of Lahore, Lucknow, Rangoon and Nagpur.
57. Senior Chaplains other than those already specified.

RULES RELATING TO CHURCH COMMITTEES.

Government of India, Home Department (Eccles.), 8th August, 1888.

NORM.—These Rules do not apply to the Diocese of Madras nor to St. Paul's Cathedral and St. John's Church, Calcutta, St. Thomas' Cathedral, Bombay, or Christ Church, Byculla.

If in any station from its small size or other causes, it may seem hardly possible to carry out these Rules, the Chaplain or Minister shall make a representation on the subject to the Bishop.

1. In any station where there is a Government Chaplain of a Church, which is the property of Government, and in every other station (where there is a clergyman), there may be appointed not less than two, or more than four laymen, with the title of the Church Committee, to assist the Chaplain or Minister in the discharge of such duties as are not necessarily part of his spiritual office. If there be more than one Church, a separate Committee shall be nominated for each.

2. As a rule, members of the Church Committee shall be two in number; additional members shall only be appointed in exceptional circumstances and on the recommendation of the Bishop.

3. In every station the Chaplain or Minister shall nominate one member of the Church Committee.

4. The other member or members shall be appointed as follows :—

(a) In a purely military station, where there are European troops, the Commanding Officer of the station, if willing to act, otherwise the Military Officer next in rank, who may be so willing, shall nominate the second member.

(b) In a station where there are no European troops (or merely a detachment to garrison a fort, as at Lahore or Lucknow Civil Lines) the Chief Civil authority of the station, if willing to act, otherwise the Civil Officer next him in position, shall nominate the other member.

(c) In a mixed station where there are both European troops and a Civil community, the other members or member of the Church Committee shall be appointed by a Committee of Selection, consisting of the Chief Civil and Military authorities of the station, who may be willing to act on such Committee of Selection, and a third person to be nominated by the Chaplain or Minister from the non-official and unvovenanted community. The powers of this Committee shall be strictly limited to the selection of a member or members of the Church Committee.

5. A member of the Church Committee should be a member of the congregation of the Church, on the Committee of which he is nominated.

6. The Church Committee shall be appointed annually in Easter week, except in stations where that time of the year is unsuitable. At these stations the Bishop, on the representation of the Chaplain or Minister,

may fix another time of appointment. The members of the past or of the previous year's Church Committee shall be eligible for re-appointment.

7. The Chaplain or Minister and Church Committee together constitute the Vestry of the Church or Station. Moreover, any clergyman resident in a station, but not in spiritual charge of it, may be elected to serve upon the Vestry by the other Members. The Chaplain or Minister is Chairman of the Vestry, with a casting vote in addition to his own, unless the Bishop or Archdeacon is present.

8. The Vestry should meet not less than once a quarter.

9. The Vestry will have no legal status as a corporate body and no powers beyond those specified in these Rules.

10. The duties of a member of the Church Committee shall be :—

- (a) To take part with the Chaplain or Minister in the distribution of money gathered at the Offertory in accordance with the Rubric at the end of the Communion Service, due attention being paid to any particular recommendation made by the Bishop.
- (b) To take part also in the management and expenditure of any other Church funds, such as pew rents, where these exist.
- (c) To share with the Minister the duty and responsibility of assigning the seats in the Church, and reserving official seats for such persons and their families as may be indicated in any order of Government.
- (d) To make representation to the Bishop on matters connected with the Ecclesiastical affairs of the station, to meet him or the Archdeacon on visitation (with the Chaplain or Minister) for conference on such matters, and to answer such circulars and letters of enquiry as the Bishop or Archdeacon may address to them.
- (e) To consult with the Chaplain or Minister on all matters connected with the fabric of the Church and Parsonage, if the building be public property.
- (f) To assist in collecting the alms of the congregation, and in drawing up an Annual Report of their amount and distribution, to be published to the congregation, and sent to the Bishop.
- (g) If the Chaplain or Minister has left the station without making any arrangements for Divine Service, or is prevented from doing so, to make such arrangements.
- (h) During the temporary absence of the Chaplain or Minister or during a vacancy, to take charge of the Church plate, books, linen and all other property and deliver them up with an inventory to the new Chaplain or Minister.

11. Should the nominee of the Chaplain (or in a mixed station, the non-official member whose appointment is made by the Committee of Selection) vacate his office during a vacancy in the incumbency of the Station or Church, the other member or members shall nominate a colleague or non-official member of Committee to act provisionally till the new Chaplain or Minister arrives, who may or may not adopt the appointment.

12. When an interpretation of any doubtful point in these Rules is required, resort is to be had to the Bishop : and all the powers here vested in the Bishop may be exercised in his absence by the Archdeacon or Commissary. It is to be understood that the performance of the duties of the Church Committee is purely voluntary, nor is it incumbent on any person, whether a servant of Government or otherwise, to serve on any Church Committee or Committee of Selection.

THE LOAN OF CHURCHES.

Government of India, Education Department (Ecclesiastical). Nos. 218-236, 2nd June, 1911.

The Government of India have had for some time under their consideration the question of the arrangements to be made for Presbyterian

and Wesleyan services for troops in those military stations in India in which the only, or the principal Government Church has been consecrated for the celebration of Divine Service according to the rites and ceremonies of the Church of England.* The Metropolitan and other Bishops of the Church of England in India have from time to time permitted Churches so consecrated to be used for Presbyterian and Wesleyan services on certain conditions, but the arrangements made have not proved entirely satisfactory to all concerned. The authorities of the Church of England and the Church of Scotland have laid before the Secretary of State proposals for a final Settlement of the difficulties which have arisen in the past and the Government of India are now in a position to announce the arrangements which are explained below.

2. All military stations to which British troops are liable to be sent will in future be divided, for the purpose of questions affecting church accommodation for troops, into three classes, namely —

Class A Stations.—Stations having a garrison of two or more full battalions or of 2,000 men or more

Class B Stations.—Stations not included in Class A, where Scottish regiments are liable to be posted, which have a garrison of 750 men or more.

Class C Stations.—All other stations

3. The classification of stations will in all cases depend on the strength of the permanent garrisons allotted to them, and will be altered from time to time in accordance with changes in the distribution of British troops. Stations from which it is proposed to withdraw, or in which it is proposed to reduce the British garrison will, for the present, be dealt with as though the withdrawal or reduction had already been effected. Classified lists of stations will be supplied to the authorities of the Church of England, and of the Church of Scotland, and to the Superintending Wesleyan Chaplain, at an early date.

4. In Class A stations in which there is not already available an unconsecrated † church sufficient for the services of all denominations alike, the Government of India consider that the Church of Scotland should be regarded as entitled to separate churches large enough for the parade service of a full battalion, and the Wesleyans to grants in aid of separate churches large enough for the average number of Wesleyan troops ordinarily posted to the stations. In stations in this class they will arrange to construct, as early as possible, separate Presbyterian churches, where these do not already exist, and to enlarge those which are not in their opinion of sufficient size. They will consider applications for grants, in accordance with Rule 10 in Part V of the Rules published with the Home Department Notification, No 465, dated the 5th November, 1909, in aid of Wesleyan churches in Class A stations.

5. In Class B stations in which there is not already available an unconsecrated church sufficient for the services of all denominations alike, and in which there is not already a Presbyterian church, the Government of India, though they cannot undertake to provide for the Church of Scotland churches large enough for the parade service of a full battalion, will be prepared to provide separate churches large enough for all services other than parade service. These churches, although the Church of Scotland will have the primary claim to them, will also be available, in stations in which there are no separate Wesleyan churches, for Wesleyan services, when arrangements for these can be made. When their use is desired the Officer Commanding the station will consult with the Presidency Senior Chaplain concerned.

* With the exception of when a Church is lent with the consent of the Bishop under these Rules, Churches are only to be used for the authorised services of the Church of England.

† An "unconsecrated" church shall be understood to mean a church not consecrated according to the rites of the Church of England.

6. In Class C stations where there are no churches available for Presbyterian and Wesleyan services, arrangements will be made to provide church rooms, set apart entirely for religious purposes, and suitably furnished for the celebration of the Sacraments and other public ordinances of religion whenever arrangements can be made to conduct Presbyterian or Wesleyan services.

7. When churches in Class B stations and church rooms in Class C stations have to be used by both Presbyterians and Wesleyans, the Brigade Commanders will fix, after consultation with the Presbyterian and Wesleyan chaplains, the times at which they are to be at the disposal of the two denominations.

8. No applications to Bishops of the Church of England for the use of consecrated churches for Presbyterian or Wesleyan services for troops are to be made in future save in accordance with the following rules—

- (1) All applications are to be made by Brigade Commanders on receipt of a request from the Presidency Senior Chaplain of the Church of Scotland or from the Superintending Wesleyan chaplain as the case may be.
- (2) No applications are to be made in the case of churches in Class A stations after three years from the date of this resolution.
- (3) No applications are to be made in regard to stations in which Government have provided unconsecrated churches available to and sufficient for the services of all denominations.
- (4) In the case of Class A stations applications may be made, within the next three years, for the use of consecrated churches for all Presbyterian services when there is no Presbyterian church and for Wesleyan services when there is no Wesleyan church. Applications may also be made within the same period, for the use of consecrated churches for parade service only, in stations at which the Presbyterian churches are not large enough for the parade service of a full battalion, provided Scottish regiments are at the time quartered in those stations.
- (5) In the case of Class B and Class C stations applications may be made for the use of consecrated churches for *parade services* of Presbyterians and Wesleyans when either (i) there is no Presbyterian or Wesleyan church large enough for the parade service of Presbyterian or Wesleyan troops respectively in the station, or (ii) when, though there is such a church, the Brigade Commander informs the Bishop that it is situated at such a distance from barracks that its use for parade service would cause serious inconvenience or serious discomfort to the troops.
- (6) In Class B and Class C stations applications may be made for the use of consecrated churches for services other than parade service in stations in which there are no Presbyterian or Wesleyan churches, and in which the separate accommodation indicated above has not yet been provided.
- (7) In Class B and Class C stations applications may also be made in special circumstances for the celebration of the Communion and Baptismal services of the Church of Scotland, or of the Wesleyans, in a consecrated Church as part of the parade service, and for the use of consecrated churches for marriages when special circumstances render it desirable, provided that the marriages are such as would be permissible by English law.

9. The Metropolitan and the Bishops of the Church of England in India have consented to grant applications for the use of consecrated churches for Presbyterian and Wesleyan services which are made to them in accordance with the above rules.

10. The care and disposal of the church furniture, ornaments and instruments of Divine Worship and the expenditure and control of the church establishment, will remain exclusively in the hands of the chaplain or clergyman of the Church of England performing the duties of chaplain. When the use of a consecrated church is permitted, the Church of

England chaplain, or the clergyman of the Church of England performing the duties of chaplain, will, under the Bishop's instructions and in communication with the Officer Commanding the station, who will ascertain the wishes of the Officer Commanding the regiment, and of the Church of Scotland and Wesleyan chaplains concerned, fix the hours at which the church is to be made available to the Presbyterian or Wesleyan congregation for parade and other services.

Classified list of military stations in India to which British troops are liable to be sent, for the purpose of questions affecting church accommodation for troops, referred to in paragraph 3 of the Department of Education, Resolution Nos. 218-236, dated the 2nd June, 1911.

CLASS A STATIONS.—Rawalpindi, Quetta, Secunderabad, Lucknow, Jubbulpur, Chakrata-Kailana, Meerut, Peshawar, Bangalore and Poona.

CLASS B STATIONS.—Ahmednagar, Mhow, Ranikhet, Sialkot, Ambala, Karachi, Aden, Fort William, Bareilly, Cawnpore, Allahabad, Chaubattia, Dalhousie, Rangoon, Bombay, Belgaum, Gharial, Dagshai, Cherat, Maymyo, Lebong, Sabathu, Nowshera, Wellington, Agra, Jhansi, Fyzabad, Kuldana, Ferozepore, Kamptee, Nasirabad, Jullundur, Lahore and Multan.

CLASS C STATIONS.—Dinapore, Fort St. George, Kasauli, Benares, Landour, Jalapahar, Solon, Neemuch, Khandala, Nowgong, Mandalay, Kalabagh, Baragali, Khaira Gali, Deolali, Campbellpur, Taragarh, Jutogh, St. Thomas' Mount, Hyderabad (Sind), Roorkee, Delhi, Attock, Farandhar, Pachmarhi, Poonamallee, Malapuram, Barrackpore, Dum-Dum, Amritsar, Meiktila, Mount Abu and Indore

Accountant-General, Bengal, to Bishop's Chaplain, No. E. 714, dated 6th January, 1886.

Bishop's Visitation. A Chaplain may draw travelling allowance for any distance he is required to travel to attend the Bishop's Visitation, provided his bill is accompanied by the order of the Bishop authorizing him to make the journey

Rules for Surrogates. These may be obtained from the Registrar of the Diocese, whose name and address will be found in the Indian Church Directory.--Ed.

Kashmir Chaplaincy. A Chaplain is appointed to Kashmir for six months of each year counting joining time. Travelling allowances will be granted to Srinagar and back again to the station.

From 1918, the Bishop of Calcutta, Nagpur, Lahore and Lucknow, will appoint in rotation.

Finance Department, No. 2086, dated 21st July, 1886. Time spent by a Chaplain in Kashmir counts as time spent on duty.

G.I.F.D., No. 5081-P., 30-11-97. The Punjab Government may appoint a clergyman when necessary to perform the duties of Chaplain in Kashmir; but the allowance payable to such a clergyman requires the sanction of the Government of India.

Burials. Government of India, Home Department, Eccles., Letter No. 240, dated the 17th August, 1896.

The Government of India have ruled that in ordinary cases no special report to the local Magistrate or other officer is necessary when a burial has taken place without the production of a medical certificate showing the cause of death. In ordinary cases of this nature the officiating clergyman should insert the words "uncertified, said to be"....in the column of the Register headed "cause of death." *

* A Chaplain should not refuse to conduct the burial service on the ground that no medical certificate of the cause of death is produced; and the information which would be entered as to cause of death in connection with the words "said to be"....can be communicated by any person acquainted with the facts, other than a medical man.--Ed.

RULES FOR EXAM. IN ORIENTAL LANGUAGES. 187

Medical Attendance. Government of India, Home Department. Letter No. 1070, dated the 30th June, 1864.

Chaplains and their families are entitled to medical attendance without fees at any place where they may be residing in India, whether on duty or leave, from any Medical Officer paid by Government for staff, civil, or general duties.*

Government of India, Home Department (Medical). Letter No. 626, dated Simla, the 16th August, 1913.

I am directed to say that the Government of India have decided that, in the case of a Government servant, entitled to free medical relief, who is seriously ill, when the local medical officer in attendance is of opinion that a consultation is necessary, it should be open to him to move the Inspector-General of Civil Hospitals to depute another medical officer for the purpose of consultation, and if an officer is so deputed that Government should bear his travelling expenses. In selecting an officer the Inspector-General, Civil Hospitals, will no doubt pay due regard alike to considerations of propinquity and to the interests of the patient.

Government of India, Home Department (Medical). Letter No. 372, dated Simla, the 14th July, 1918.

If the Government Medical Officer attending the case of a chaplain or member of a Chaplain's family considers a consultation necessary, such consultation should be free of charge.

Letter No. 386, dated the 30th April, 1915, from the Deputy Secretary to the Government of India, Home Department, to the Hon'ble the Chief Commissioner of Assam.

I am to add that while the Government of India adhere to the general line of policy indicated in the Finance Department resolution No. 2067, dated the 28th July, 1877, it is open to a local Government or Administration, when a patient would be entitled to such consultative attendance by a Government Medical Officer at State expense and such an officer is not available, to sanction a fee for a competent private medical practitioner who has to be called in emergently in place of the Government Medical Officer.

Government of India, Home Department (Medical), Notification No. 565, dated Simla, the 25th June, 1920.

Paragraph 35 of a Military Despatch No. 32 dated the 13th May, 1920, from the Right Hon'ble the Secretary of State for India, is published for general information.

"Regarding the treatment of officers on leave in this country suffering from the effects of tropical diseases and their admission to the Hospital of the London School of Tropical Medicine for this purpose, it was not made clear to you that officers of the civil services in India, in addition to officers of the Indian Army, are eligible for this concession, and I request that an announcement to this effect may be published, if this has not already been done, for the information of all civil officers serving under Your Excellency's Government. All officers requiring such treatment should be instructed to apply in the first instance to this office."

The expense of the treatment will be borne by Indian revenues.

RULES FOR THE EXAMINATION IN ORIENTAL LANGUAGES.

Government of India, Department of Education, Notification No. 80, dated the 6th June, 1914.

1. These rules are applicable, subject to the modifications stated below, to:—

(vi) Chaplains.

* To the enquiry whether the attendance of Government Medical Officers could be claimed for the family of a Chaplain while separated from him in the Hills, the Government referred to the Order of 18th January, 1855, republished in para. 8 of Resolution of 25th September, 1857, "under which the families of Chaplains and Assistant Chaplains wherever they may be in India, are clearly entitled to be attended gratuitously by the Medical Officers of Government."—Ed.

Chaplains are only eligible for rewards for passing examinations in the vernacular languages of the province in which they are serving, and no rewards will be given to such officers for passing in Arabic, Sanskrit or Persian. The examination of Chaplains by the Higher Standard is regulated by the military rules, but in the case of Chaplains serving in the North-West Frontier Province or Baluchistan, who may, under these rules, appear in the examinations in Pushtu and Baluchi, respectively, the examination is governed by the rules published with the Foreign Department Notification No. 1476-G., dated the 25th June 1909. The scale of rewards admissible to these officers for passing by the Higher Standard is laid down in paragraph 376 of the Army Regulations, India, Volume 1, with the exception that no rewards will be given for Arabic, Sanskrit or Persian.

2. Candidates may present themselves for examination only in the languages recognised in the province, in which they are serving. The languages recognised in each province, the standards of examination and the donations to be given to successful candidates in the several provinces will be as follows:—

Standards.	Languages.	Donations.	Remarks.
	MADRAS.*	Rs.	
Proficiency	Urdu .. Tamil .. Telugu .. Malayalam .. Canarese .. Uriya ..	750	With certificate from the presiding examiner.
High Proficiency	Urdu .. Tamil .. Telugu .. Malayalam .. Canarese .. Uriya ..	1,500	With certificate from the presiding examiner.
Degree of Honour	Tamil .. Telugu .. Malayalam .. Canarese ..	3,000	With diploma from the Government of Madras.
	BOMBAY.		
Proficiency	Urdu† .. Marathi .. Gujarati .. Kanarese .. Sindhi ..	750	With certificate from the presiding examiner.
High Proficiency	Urdu† .. Marathi .. Gujarati .. Kanarese .. Sindhi ..	1,500	With certificate from the presiding examiner.

* Officers serving in Coorg may present themselves for examination in the languages recognised in the Madras Presidency.

† Before appearing in Bombay for an examination in Urdu above the Lower Standard candidates must pass the Proficiency test in one of the other vernaculars.

Standards.	Languages.	Donations.	Remarks.
		Rs.	
Degree of Honour {	Marathi .. Gujarati .. Kanarese ..	{ 3,000	With diploma from the Government of Bombay
	BENGAL.		
Proficiency .. {	Urdu .. Hindi .. Bengali ..	{ 750	With certificate from the presiding examiner.
High Proficiency .. {	Hindi .. Bengali ..	{ 1,500	With certificate from the presiding examiner.
Degree of Honour {	Hindi .. Bengali ..	{ 3,000	With diploma from the Government of Bengal.
	UNITED PROVINCES.		
Proficiency .. {	Urdu .. Hindi ..	{ 750	With certificate from the presiding examiner.
High Proficiency .. {	Urdu .. Hindi ..	{ 1,500	With certificate from the presiding examiner.
Degree of Honour {	Urdu .. Hindi ..	{ 3,000	With diploma from the Government of India.
	PUNJAB.		
Proficiency .. {	Urdu .. Punjabi ..	{ 750	With certificate from the presiding examiner.
High Proficiency ..	Urdu ..	1,500	With certificate from the presiding examiner.
Degree of Honour	Urdu ..	3,000	With diploma from the Government of India.
	BURMA.		
Proficiency .. {	Urdu .. Burmese ..	{ 750	With certificate from the presiding examiner.
High Proficiency .. {	Burmese .. Pali ..	{ 2,000	With certificate from the presiding examiner.

Standards.	Languages.	Donations.	Remarks.
		Rs.	
Degree of Honour {	Burmese	4,000	With diploma from the Government of India.
	Pali		
	BIHAR AND ORISSA.		
Proficiency .. {	Urdu	750	With certificate from the presiding examiner.
	Hindi		
	Uriya		
High Proficiency .. {	Urdu	1,500	With certificate from the presiding examiner.
	Hindi		
	Uriya		
Degree of Honour {	Urdu	3,000	With diploma from the Government of India.
	Hindi		
	CENTRAL PROVINCES.		
Proficiency .. {	Urdu	750	With certificate from the presiding examiner.
	Hindi		
	Marathi*		
High Proficiency .. {	Hindi	1,500	With certificate from the presiding examiner.
	Marathi*		
Degree of Honour {	Hindi	3,000	With diploma from the Government of India.
	Marathi*		
	ASSAM.		
Proficiency .. {	Urdu	750	With certificate from the presiding examiner.
	Bengali		
	Assamese		
High Proficiency .. {	Urdu	1,500	With certificate from the presiding examiner.
	Bengali		
	Assamese		
Degree of Honour {	Urdu	3,000	With diploma from the Government of India.
	Bengali		
	NORTH-WEST FRONTIER PROVINCE AND BALUCHISTAN.		
Proficiency .. {	Urdu	750	With certificate from the presiding examiner.

* Examinations in Marathi will be held under the rules in force in the Bombay Presidency.

Standards.	Languages.	Donations.	Remarks.
		Rs.	
High Proficiency ..	Urdu	1,500	With certificate from the presiding examiner.
Degree of Honour	Urdu	3,000	With diploma from the Government of India.

3.—No officer will be permitted to present himself for examination by two standards of the same language simultaneously, and there shall be an interval of at least one year between the Higher Standard and High Proficiency tests and also between the Proficiency and High Proficiency tests, and an interval of at least two years between the High Proficiency and Degree of Honour tests in the same language. A candidate may compete for the higher examinations in any language without first undergoing any inferior test, but if he passes in the higher test, he will not be permitted to go up afterwards and pass the lower test. He may, however, present himself for examination in more than one language on the same day, but in this case he will be required to perform the exercises within the time allotted for one.

An officer who has passed the Degree of Honour in any language may be allowed to appear again in the same test in that language under the conditions prescribed in rule 15.

4.—No officer will ordinarily be permitted to appear more than twice as a candidate at the same examination; but if a special recommendation be made by the examiners a candidate will be allowed to appear a third time.

5.—No officer will be permitted to earn a reward for passing an examination by the Higher Standard or the Proficiency standard after the expiration of ten years or the High Proficiency standard after the expiration of fifteen years, counted from the date of his first arrival in India, provided that in the presidencies of Madras and Bombay, where there are several vernaculars, and in Bihar and Orissa in the case of Uriya, the Local Governments may, in exceptional cases, extend the time limit in the case of the Proficiency and High Proficiency examinations in the vernaculars. In the case of an examination for the Degree of Honour standard there shall be no limit of time and an officer will be permitted to earn a reward by passing this examination at any time within the period of his service.

6.—Officers may be permitted to attend the examinations after the expiry of the periods specified in rule 5, but no reward will be granted to them if they pass; and their leave must be limited to such time as may be necessary to enable them to attend the examination, and no extra expense must, under any circumstances, be caused to the State. In such cases, it will be within the competence of Local Governments to refuse applications for permission to attend any particular examination, when compliance with such applications would involve inconvenience to the public service.

In the case of an officer of the Indian Educational Service or a Chaplain the period of time will be counted from the date of his first appointment to the Educational or Ecclesiastical Departments, respectively.

7.—Examinations will be held quarterly on the first Monday in January, April, July, and October of each year by the Board of Examiners at Calcutta.

In Madras, the examinations will be held half-yearly in January and

July by the Board of Examiners, with the exception that candidates for the examinations in Arabic will be examined at present either at Calcutta or at Bombay.

In Bombay, examinations by the Higher standard, Proficiency, High Proficiency, and Degree of Honour standard in all languages will be held quarterly by the Civil and Military Examination Committee, simultaneously with the examination of military officers, on the first Monday in January, April, July and October. The Committee will also hold special meetings whenever directed to do so, either by His Excellency the Governor or the Lieutenant-General Commanding the Forces, Bombay, for the examination of any candidate or candidates who cannot attend during the regular monthly or quarterly sittings.

Examinations in Burmese and Pali will be held yearly in November at Rangoon by the Central Examination Committee.

When the first Monday in a month or a quarter is a gazetted holiday, the examination will be held on the following Monday or, if that is also a gazetted holiday, on the next working day thereafter.

NOTE.—The term gazetted holiday should be held to mean :—

- (1) Holidays prescribed or notified under section 25 of the Negotiable Instruments Act, 1881.
- (2) Holidays on which, by Government Notification in the Gazette, any public office is ordered to be closed for the transaction of public business without reserve or qualification.

Examinations in Punjabi by the Proficiency standard will be held at Lahore twice a year in the last week of April and the first week of November under the orders of the Government of the Punjab.

In addition to the quarterly examinations held at Calcutta, the Secretary to the Board of Examiners, Calcutta, will conduct examinations, for candidates other than officers serving in the presidencies of Madras and Bombay, twice annually at Lucknow and Lahore in March and in September or October, as necessity may arise, as follows :—

Lucknow	{ Urdu—Proficiency, High Proficiency and Degree of Honour.
			{ Hindi—Proficiency and High Proficiency.
Lahore	{ Urdu—Proficiency, High Proficiency and Degree of Honour.
			{ Hindi—Proficiency and High Proficiency.

NOTE.—Without the special permission of the local Government or Administration concerned, a candidate from the United Provinces, the Punjab, the Central Provinces, and the North-West Frontier Province will not be allowed to present himself for examination at Calcutta in April or October in those languages and by those standards for which tour examinations are conducted at Lahore or Lucknow.

The exact dates of the examinations and the places at which they will be held will be notified to intending candidates on application to the Board of Examiners, Calcutta.

Officers desirous of attending examinations for which they are eligible must apply for leave to do so to the Commissioners of Divisions or Heads of the Departments in which they are serving at least three months before the date of examination. In the case of officers serving in Coorg, the application should be made to the Chief Commissioner. Officers attached immediately to the Government of India must apply to the Department of Education through the Department of the Government of India under which they are serving. The application must be accompanied by a certificate, from the Accounts Officer under whose audit control the applicant is serving, of his eligibility under rule 5 to appear at the examination, and should be forwarded in sufficient time to reach the Board of Examiners or the Examination Committee concerned in the case of High Proficiency and Degree of Honour at least six weeks, and in the case of other examinations at least one month, before the date of examination.

An officer who has been granted permission to appear for an examination but decides not to avail himself of it should intimate his decision to the Board of Examiners or the Examination Committee concerned at least ten days before the date of the examination.

10.—The following are the subjects for the Proficiency examination :—

- (a) Written translation from English into the vernacular.
- (b) Written translation from the vernacular into English of a previously unseen passage of moderate difficulty.
- (c) An essay paper in Grammar.
- (d) Reading and translating vernacular manuscripts of moderate difficulty.
- (e) Conversation with a native of the country including a paper of short idiomatic sentences in English to be translated into the vernacular orally at sight.
- (f) Translating *viva voce* with readiness and accuracy from the prescribed text-books and answering grammatical questions arising out of the passages in which the candidate is examined.

35 per cent in (a), (b), (c), (d) and (f), 60 per cent in (e), and 60 per cent in the aggregate are required to pass.

NOTE 1.—A knowledge of the distribution and characteristics of the main dialects included in the generic term "Hindi" according to the classification by Dr. Grierson in the Linguistic Survey of India will be required from candidates for examination in Hindi.

NOTE 2.—In the examination in the Punjabi language the Gurmukhi character must be used, e.g., in the written translation from English into the vernacular.

11.—The following are the subjects for the High Proficiency examination :—

- (a) Translating *viva voce* with readiness and accuracy from the prescribed text-books and answering questions arising out of the passages in which the candidate is examined.
- (b) Written translation into English of a previously unseen passage in narrative style selected from the current literature of the day.

NOTE.—This rule restricting the selection of passages from current literature does not apply to Sanskrit and Pāli.

- (c) Written translation, with accuracy of idiom and neatness of expression, into the language in which the examination is held, of an English paper in narrative style.
- (d) Written translation of a paper of idiomatic sentences in English into the language.
- (e) Conversation in the language (except in Sanskrit and Pāli) with a native of the country. In this portion of the test the candidate will be expected to converse freely and fluently on general subjects.
- (f) Reading and translating at sight manuscripts in the language.

NOTE.—This rule does not apply to Pāli.

- (g) *Viva voce* translation at sight into the language of a paper in English placed before the candidate. This translation as it is made will be written by a munshi as dictated by the candidate, who will be permitted to correct his translation when completed upon its being read out to him by the examiner. The time occupied in this exercise will be taken into account in awarding marks.

- (h) A paper of grammatical questions.

NOTE.—This rule does not apply to Pāli.

- (i) Grammar and Philology—a paper of questions based upon "The Hand Book of Pāli" (by Frankfurter), "Minayeff's Pāli Grammar" and "Serart's Kaccayana and the Practical Grammar of Pāli" will be set in these subjects.

NOTE.—This rule applies to Pāli only.

Candidates to be successful in any of the examinations by the High Proficiency standard are required to obtain not less than 60 per cent of

the marks in the aggregate and not less than 80 per cent in conversation and 35 per cent in each of the other subjects.

12. The following are the subjects for the Degree of Honour examination:—

- (a) A written examination in the prescribed books, the papers set in which will include questions in grammar (including philology) and prosody.
- (b) Written translation into English of difficult unseen passages in prose.

NOTE.—The passages will, in any languages, except Sanskrit and Pāli, be selected from the current literature of the day.

- (c) Written translation into English of difficult unseen passages in verse.
- (d) Translating into the language a difficult passage (or passages) in English with such accuracy, elegance, and idiomatic excellence as shall show eminent proficiency in the language.
- (e) Conversation with a native of the country. The candidate will be expected to speak fluently and accurately. There will be no examinations in conversation in Sanskrit or Pāli.
- (f) Reading and translating at sight difficult manuscripts in the language.

NOTE.—This rule does not apply to Pāli.

- (g) *Viva voce* translation at sight into the language of a paper in English placed before the candidate. This translation as it is made will be written by a munshi as dictated by the candidate who will be permitted to correct his translation when completed upon its being read out to him by the examiner. The time occupied in this exercise will be taken into account in awarding marks.
- (h) A short composition in the language in the form of a letter or an essay on one of three or four given subjects.
- (i) A paper on comparative philology, with special reference to Sanskrit, Pāli and Burmese.

NOTE.—This rule applies to Pāli only.

- (j) A paper on grammar and prosody.

NOTE.—This rule applies to Pāli only.

13. The Degree of Honour examination will be of a searching nature and the exercises, both oral and written, must be performed with such excellence as distinctly to establish a claim to eminent proficiency.

15. Successful candidates for the Degree of Honour will be arranged in two divisions according to the number of marks obtained. For the first division, 80 per cent of the marks must be obtained in the aggregate and not less than 60 per cent in any one paper; for the second division, 60 per cent must be obtained in all subjects, and not less than 45 per cent in any one paper. The full reward and diploma will be granted only to candidates passing in the first division and their names only will be published in the Gazettes of India, Madras, Bombay and Bengal, as the case may be. Candidates passing in the second division will be granted half the reward fixed for the first division.

A candidate, who has passed the Degree of Honour in any language in the first division may appear again in the same test in that language after an interval of five years and if he passes in the first division, receive half the reward prescribed for that division. A candidate who has passed in the second division may appear again in the same test in that language after an interval of two years and if he passes in the first division receive half the original reward prescribed for the first division as well as the diploma.

Part B of the Indian Regulations relating to the Study of Foreign and Indian Languages, 1922.

51. (a) These regulations are in supersession of A. 1. (1) 998 of 1919 and the language rules contained in A.R.I. Volumes I and II.

(b) No one will be permitted to appear for examination in the Interpreter's test until qualified in the Preliminary test. Similarly no one will be permitted to appear for the Degree of Honour test in Arabic, Hindi, Persian and Urdu until qualified as a 1st class Interpreter in the particular language.

52. The books recommended for study in the various languages are given in Appendix X. Except in the Degree of Honour examinations, there are no text books, and the passages set in the examinations will be selected at the discretion of the examiners.

53. The standard of qualification in Indian Vernaculars shall be the same as those laid down for other foreign languages, viz. Interpretership,* (1st and 2nd class) and the Preliminary † examination, with the addition of a Degree of Honour ‡ in Arabic, Hindi, Persian and Urdu.

N.B.—It will be permissible for those who have passed examinations in the old tests to qualify in the tests now prescribed and to draw the difference between the rewards already received and these now laid down in para. 69.

55. The Central Boards are :—The Board of Examiners, (Army Department), Delhi (for Arabic, Assamese, Bengali, Hindi, Persian, Pushtu, Turkish and Urdu); the Board of Examiners, Madras (for Malayalam, Tamil and Telegu); the Civil and Military Examination Committee, Bombay (for Canarese and Marathi). All correspondence should be addressed to the Secretaries of these bodies.

57. Whenever the Day or date laid down for an examination falls on a gazetted holiday, the examination will be held on the same day of the following week; if this day is also a gazetted holiday, the examination will be held on the next working day thereafter.

60. A list of qualified teachers is published in the *Gazette of India*, Part II, and also in Provincial Gazettes. Candidates having no opportunity of consulting Gazettes may apply to the Secretary, Board of Examiners, Delhi.

66. Rewards under Part B of these regulations are inadmissible to officers and other ranks whose age exceeds 40 years at the date of examination. . . . This rule does not apply to rewards for passing the Degree of Honour examinations.

68. Excluding the reward for passing the Degree of Honour examination, the total amount admissible for passing examinations in any one language under Part B is Rs. 1,500.

69. The following rewards are granted to those who qualify in the various languages under Part B. All rewards except for the Degree of Honour are minus any rewards previously drawn for the same language.

* Appendix VII.

† Appendix VIII

‡ Appendix IX.

Languages.	Preliminary.	INTERPRETER.		Degree of Honour.
		2nd Class.	1st Class.	
	Rs.	Rs.	Rs.	Rs.
Assamese, Assam Hill dialects, Baluchi, Brahmi, Burma Border languages, Canarese, Kurdish, Lehuda, Shan and Kashmir frontier dialects...	200			
Arabic and Persian	See Part A		5,000
Bengali, Burmese, Khaskura, Malayalam, Marathi, Punjabi, Pushtu, Tamil, Telugu and Tibetan ..	200	500	1,500	
Hindi and Urdu ..	200	500	1,500	3,000

NOTE 1. Chaplains are eligible for rewards, but the rewards will only be given in the case of languages which are of practical utility to them in their work, that is to say, the Vernacular languages of the Provinces in which they are employed. G. I. Home, No. 142, dated the 8th March 1901.

NOTE 2. Chaplains are not allowed leave for the purpose of studying the language. If they present themselves for examination, it must be, if not resident at the place of examination, during privilege or subsidiary leave. G. I. Home, No. 742, dated the 13th April 1861.

Liability to tax—Examiner's fees—Rewards for passing language examinations.

Accountant General, Central Revenues, letter No. T. M.-1506, dated the 8th January, 1925.

It has been decided by the Government of India, Central Board of Revenue, that rewards for passing language examinations are not taxable at all unless by the conditions of his employment the assessee is compelled to pass the examination. Where they are taxable, they are taxable as salaries and tax should be deducted at source. In regard to examiner's fees, if the conduct of the examination is part of the assessee's duties, the position is precisely the same as in regard to rewards for passing an examination. Even if it cannot be said that the assessee is under any obligation to do the work for which the fees are paid, the fees will be liable to tax if the work done can be regarded as incidental to the exercise of the assessee's profession, occupation or vocation, but in the latter case, they should be taxed as "Income from other sources."

Examinations in Oriental Languages.

Government of India, Department of Education, Health and Lands, letter No. 504, dated the 4th March 1925, addressed to the Hon'ble the Chief Commissioner and Agent to the Governor-General, North-West Frontier Province, the Hon'ble the Agent to the Governor-General and Chief Commissioner in Baluchistan, the Chief Commissioner, Coorg and the Chief Commissioner, Delhi.

The Board of Examiners (Army Department) have represented that they frequently receive requests from officers serving directly under the Government of India for an interpretation of the Rules for the encouragement of the study of Oriental Languages, published in the Department of Education Notification No. 80, dated the 8th June, 1914. As, however, it is not part of the duties of the Board of Examiners to interpret the Rules, especially as to whether a particular officer is entitled to sit for an

examination or to receive a reward for passing it, they have to refer these applications to the Government of India for a decision. This course naturally causes delay and throws an additional burden on the Board of Examiners.

2. In view of these circumstances I am directed to request you to be good enough to issue such instructions as may be considered necessary to ensure that all officers serving under you should submit to you, in the first instance, their applications for permission to appear at any examination in an Oriental Language or for an interpretation of the Rules for examinations in Oriental Languages. No such applications or references should be addressed direct to the Secretary, Board of Examiners (Army Department) or to the Government of India.

3. The applications for permission to appear at an examination, which fulfil all the conditions prescribed by the Rules, may be sanctioned by you, and then forwarded to the Secretary, Board of Examiners (Army Department), who will arrange for the examination of the applicant. Other applications, such as those, which are not covered by the Rules, or which involve questions relating to the interpretation of the Rules, or which require the sanction of the Government of India, should be submitted with your remarks to this Department.

4. The Board of Examiners are being instructed not to entertain any application, unless it is submitted through the proper channel in accordance with the procedure laid down in rule 8 of the Rules mentioned in paragraph 1 above.

Amount of leave counting for pension.—Government of India, Finance Department, Resolution, No. 1260-C.S.R., dated the 21st December, 1921.

The extent to which leave taken under the Fundamental Rules shall count for pension under the rules now in force for the calculation of pensions shall be determined in accordance with the following rules :—

1. Any period of leave on average pay not exceeding four months, the first four months of any period of leave on average pay in excess of four months, or any longer period to which Government servants may be entitled under the operation of the Note under Rule 81 (b) of the Fundamental Rules, shall count as privilege leave whether in the calculation of pensions, proportionate pensions or additional pensions.
2. Any other period of leave during which leave salary is drawn shall count as leave with allowances.

Advances for Passages.—Government of India, Finance Department No. 3378-A, dated the 27th March 1925. In view of the very material rise in the cost of passages, the Government of India sanctioned the introduction, in 1922, of a system for granting advances to Government servants of non-Asiatic domicile to enable them to purchase passages for themselves and their families. The scheme is outlined in the annexure to Finance Department Resolution No. 88-A., dated the 29th January, 1923. The introduction, however, of the passage pay scheme, prescribed in rule 12 of the Superior Civil Services (Revision of Pay and Pension) Rules, 1924, as a result of the recommendations of the Lee Commission, necessitated a change in the above scheme. The Government of India accordingly sanctioned the adoption of the modified scheme set forth in the annexure.

2. The form of the Agreement to be furnished by officers coming under the Passage Pay Regulations and receiving an advance under this scheme will be prescribed in due course.

ANNEXURE.

Rules regulating the grant of advances to pay for the passages overseas of certain Government servants of non-Asiatic domicile and their families.

1. In these rules "family" means a Government servant's wife, legitimate children and step children residing with and wholly dependent upon him.

2. These rules apply only to gazetted Government servants of non-Asiatic domicile holding substantively a permanent post in any of the Civil Departments or in the Military Accounts Department; and to Military Commissioned officers (including Military Assistant Surgeons with commissioned rank) of non-Asiatic domicile in civil employ.

Provided that, in the case of officers who are entitled to passage pay under Rule 42 of the Superior Civil Services (Revision of Pay and Pension) Rules, 1924, an advance will be admissible only when they have exhausted their benefits under the Passage Pay Regulations. Advances in these cases, if sanctioned after 31st March 1925, will bear interest at 5 per cent. per annum.

3. An advance may be made to a Government servant for the cost of passage by sea from a port in India to a port outside Asia of himself and members of his family and also for the cost of the return voyage. The advance for members of the family will be admissible even though they do not accompany the Government servant on the voyage.

4. The amount of each advance shall not exceed four months' pay of the Government servant or Rs. 8,000, whichever is less, subject to the further condition that it shall not exceed the amount actually required at the time for the purpose for which it is granted. It should be a sum expressed in whole rupees, being a multiple of thirty-six.

5. When an advance has previously been sanctioned, the amount of a further advance should be so regulated that the total amount outstanding will not exceed the limits mentioned in Rule 4. For the purpose of recoveries, each advance shall be treated separately.

6. The sanctioning authority will be the Department of the Government of India, or other subordinate authority to whom the power may be delegated with the consent of the Finance Department, or the local Government under whose administrative control the Government servant is serving.

7. An advance will not be admissible to a Government servant who does not intend returning to civil duty on the expiry of the leave, and the Government servant shall submit with his application for the advance a certificate that he intends to return to civil duty on the expiry of the leave. The applicant should at the same time state whether he has taken, or intends applying for, an advance for the same purpose under the rules regulating the General Provident Fund or any other similar provident fund rules.

8. (a) Advances will be recovered in thirty-six equal monthly instalments by compulsory deductions from pay, commencing from the first payment of a full month's pay after the advance is granted. Except as provided in clause (b) of this rule, no recovery will be made from a Government servant while he is on leave. A borrower may, however, make repayment in less than thirty-six instalments or may repay two or more instalments at the same time.

(b) If the Government servant retires, or applies for and receives permission to retire on the expiry of his leave, the outstanding balance of the advance will be recoverable at once, but where undue hardship is likely to result from compelling payment in one instalment, a Department of the Government of India or the High Commissioner for India may permit a relaxation of this rule to the extent of allowing monthly recoveries to be made from the pension or leave salary admissible to the Government servant at a rate not less than half the monthly amount of such pension or leave salary. In applying this rule consideration should be given to the amount which will be handed over to a provident fund subscriber on his retirement.

(c) The borrower will submit to the audit officer concerned or, if the advance is paid in England to the High Commissioner for India, within three weeks of the receipt of the advance, receipts showing the amount of

payments made for passages. Where, however, the money for passages has to be remitted from India to England (or *vice versa*), the time for submission may be extended by two months. In the event of failure to comply with this rule, the amount advanced shall be recoverable at once. If the receipts produced are for an amount less than that advanced, the balance shall be recoverable at once.

9. Subject to the conditions of these rules, the High Commissioner may sanction an advance to a Government servant on leave drawing his leave salary in London for the cost of return passages to India of the Government servant and his family, provided no advance for the same journey has been previously made.

10. A Government servant receiving an advance under these rules will, on receipt of the advance, sign and deposit with Government an undertaking in the form shown in the appendix to these rules and that referred to in para. 2 of the covering Resolution.*

Travelling Allowance on duty in Europe or America.—Government of India, Finance Department, No. F. 116-C.S.R./25, dated the 18th April 1925.

The Secretary of State for India in Council has decided that civilian officials ordered to attend at the India Office for examination by the India Office Medical Board shall be allowed a refund of railway fares for journeys within the United Kingdom according to the class to which they are entitled. Subsistence allowance will not be granted and no refund of hotel expenses will be allowed.

Official Residences.—Government of India, Finance Department, letter No. F. 233-C.S.R. dated the 30th July, 1925.

The Governor General in Council has decided under Fundamental Rule 8 that Fundamental Rule 45 applies only to residence leased, acquired or constructed at the expense of a Local Government (including the Central Government in that capacity) and supplied by it to an officer under its administrative control. It does not apply to residences belonging to one Government and supplied to an officer under the administrative control of another Government.

Passage Rules, 1925.—Government of India, Finance Department, Notification No. F-200-I-C.S.R./25, dated the 18th December, 1925.

1. These rules may be called the Passage Rules (1925).

3. A local Government may sanction for any officer deputed out of India free return passage from India to the country in which the officer is deputed.

4. A local Government may grant free passages, including travelling expenses by rail to the port of embarkation, in urgent cases where in their opinion it is desirable that an officer, or his dependents, should leave India, and where the pecuniary circumstances of the individuals concerned are such that they are unable to leave without such assistance.

5. A local Government may sanction a free passage for any officer entitled to a return passage on the termination of his agreement, whose services are retained in the public interest beyond the original period of his engagement.

No. 594.-G, Ecclesiastical, dated Fort William, 29th March 1898.

From Lieutenant Colonel E. Debrath, Deputy Secretary to the Government of India, Military Department, to the Quarter-Master General in India.

* The forms are obtainable from the Audit Officer in whose pay the officer is, ED.

In continuation of Military Department, letter No. 48-C, dated the 7th

One Camp table, staff pattern I to be used as an altar when required:—

Two mule trunks containing:—

- (a) One small communion set in case.
- (b) Ten Bibles.
- (c) Fifty combined prayer and hymn books.
- (d) * Surplices, altar linen, wine and such other articles as the chaplain may need.

Total weight not to exceed 160 lbs

* N.B.—To be provided by the Ecclesiastical authorities or the Chaplain himself.

Passages on Transports.—Government of India, Army Department, letter No 122 All, dated Simla, the 12th October, 1925

The Secretary of State has decided that a duty passage on a transport to which a chaplain of the Indian Ecclesiastical Establishment has been appointed will not be taken into account in the administration of the passage pay regulations under the Superior Civil Services (Revision of Pay and Pension) Rules 1924. In these circumstances the Government of India have decided that chaplains of the Indian Ecclesiastical Establishment appointed to duty passages on transports conveying British troops between India and the United Kingdom, shall, in return for their services, receive free passage and free messing on boardship for themselves. If so desired by the chaplain, his family may be granted a passage by the same transport and in that case the passage account of the individual members of the Chaplain's family which is maintained under the Superior Civil Services (Revision of Pay and Pension) Rules, 1924, will be debited with the cost of the family's passage at the transport rate, at present this is £ 45 for a single 1st class passage but is liable to fluctuate.

Travelling allowance is not admissible to chaplains appointed to duty passages on transports for the journey by rail to the port of embarkation

Free supply of tents and camp kit to chaplains on field service in or on the frontiers of India, including Burma.

Government of India, Army Department, Army Instruction, (India), No 817, dated the 30th July, 1918.

It has been decided that chaplains, detailed for field service in or on the frontiers of India, including Burma, shall, in addition to the field allowance admissible under rule, be supplied, free of charge with tents and camp kit on the scale laid down in the Appendix to this Instruction. The articles will be returned to store as soon as the necessity of their use ceases.

2. Indents for tents and camp kit will be put forward in the area from which the chaplain proceeds and the Chief Ordnance Officer will give instructions as to the arsenal or depot from which the articles are to be drawn.

Articles.

Per Chaplain.

Camp Kit	
Baths, camp, folding	1
Bedsteads, camp, portable with mosquito curtain rods	1
Buckets, water , C.S. Canvas	1
Chairs, camp, folding	2
Curtains, mosquito	1
Pillows	1
Sheets, waterproof (7' x 4'6")	1
Valises, camp kit	1
Washstands, camp, folding.	1
Tentage.	
Tents, I.P. Officers, 40lb. (complete)	1

Issue of S. and T. supplies on repayment to all Government Servants in military employment.

Government of India, Army Department, Army Instructions, (India)
* Nos. 525 of 1920 and 242 of 1923.

Appointment of Chaplains to duty on Transports conveying British Troops between the United Kingdom and India.

Government of India, Army Department, Army Instruction. (India)
No. 871, dated the 9th November, 1920.

1. With the approval of the Right Hon'ble the Secretary of State for India, the following procedure has been adopted for the appointment of chaplains to duty on transports conveying British Troops between the United Kingdom and India.

2. One Chaplain of the Church of England and one Roman Catholic Chaplain will be appointed to every such transport ; also one Chaplain of the Church of Scotland if the transport is conveying a Scottish Regiment.

3. Chaplains will be appointed to outward-bound transports by the War Office and to Homeward-bound transports by the Embarkation Commandant at the port of departure, that is, Bombay or Karachi. The chaplains conveyed will receive the necessary instructions regarding embarkation from the authorities appointing them.

4. Chaplains of the denominations mentioned will be appointed to homeward bound transports only as required, that is, when duty passages have not been assigned for the homeward voyage to chaplains who were appointed by the War Office for the round voyage to India and back.

5. For appointment to duty on transports chaplains of the Church of England and of the Church of Scotland will be chaplains of the Indian Ecclesiastical Establishment returning from or proceeding on leave so far as such chaplains are available. When such chaplains are not available chaplains of the Royal Army Chaplains Department may be detailed for duty on transports, or clergymen not belonging to either that Department or to the India Ecclesiastical Establishment may specially be appointed for this purpose.

6. The India Office will keep the War Office informed as to what chaplains of the Indian Ecclesiastical Establishment are available for outward-bound transports. Particulars of all appointments made by the War Office will be communicated by it to the India Office.

7. The appointment of chaplains in India to homeward-bound transports will be made by the Embarkation Commandant, Bombay and Karachi, from lists supplied to them by the following central authorities :—

Church of England.—The Metropolitan in India, Calcutta.

Church of Scotland.—The Presidency Senior Chaplain, Church of Scotland, Bengal, Calcutta.

Roman Catholic Church.—The Most Reverend Archbishop Kenealy, Simla or, in his absence, the Vicar General and Administrator.

These authorities will furnish lists of the nominated chaplains to the two Embarkation Commandants direct, care being taken that the same name does not appear on both lists ; and that the order in which the appointments should be made is clearly indicated therein. The Embarkation Commandants will then appoint chaplains of the respective denominations, as may be required, in accordance with the order indicated in the lists.

8. Chaplains of the Royal Army Chaplains' Department appointed to duty in transports will receive no remuneration for their services in addition to their ordinary pay. Chaplains of the Indian Ecclesiastical Establishment appointed to such duty will only receive in return for their services, free passages, and free messing on boardship for themselves, and indulgence passages for their families, if accompanied by them.

9. Clergymen not belonging to either the Royal Army Chaplains' Department or to the Indian Ecclesiastical Establishment who may be appointed specially to duty as chaplains on transports will, in addition to receiving free passage and free messing on boardship, be granted remuneration at the rate of 10s 6d. a day, from the date of embarkation (inclusive) to the date of disembarkation (exclusive).

10. The India Office will make a payment to the War Office at the rate of 10s 6d. a day for the period of the voyage in respect of any case in which a chaplain of the Royal Army Chaplains' Department is detailed for duty on a transport if it should be necessary for the War Office to employ a substitute during his absence

Detention and travelling allowances to chaplains or other clergymen in connection with duty on transports.

Government of India, Army Department, Army Instruction, (India), No 479, dated the 13th June, 1922

It is notified that, except as provided in Army Instruction (India), No. 109 of 1922, chaplains, or other clergymen, appointed to duty on transports conveying troops between the United Kingdom and India are not entitled to detention allowance or to travelling allowance in connection with such duty, but only to the concessions admissible under the provisions of Army Instruction (India) No 871 of 1920.

Increase of the rate of remuneration of officiating clergymen appointed to duty on transports.

Government of India, Army Department, Army Instruction, (India), No. 777, dated the 12th September, 1922

It has been decided by the Right Hon'ble the Secretary of State for India that the rate of remuneration for duty on transports authorised in the case of the clergymen referred to in paragraph 9 of Army Instruction (India) No 871 of 1920 shall be raised from 10s 6d to 15s per day with effect from the commencement of the next trooping season

Pay and Allowances of Chaplains on the Indian Ecclesiastical Establishment.

Government of India, Army Department, Army Instruction, (India), No 895, dated the 29th September, 1925.

It has been decided that the pay and allowances of the chaplains of the Church of England and Church of Scotland on the Indian Ecclesiastical Establishment, employed under the Army Department, shall be regulated under the civil rules

Passports.—Indian Army Order, No 70, dated the 31st January, 1922

Military officers and other ranks and their families, who proceed to the United Kingdom in a Government transport, and who are in possession of movements orders are not required to be in possession of passports.

1. The above instructions only apply to individuals who proceed to the United Kingdom direct by the all-sea route. Individuals who desire to break their journey at an intermediate port should be in possession of such passports as are required under the passport rules of the country in which the port is situated.

Conditions under which dogs may be shipped to Great Britain.—Indian Army Order*, No. 801, dated the 14th September, 1925

Trooping.—Indian Army Order, No 814, dated the 18th September, 1925.

Accommodation for families is admissible on the following scale :—

Adults and children over 6 years of age—1 berth.

Children between 1½ and 6 years of age—½ berth.

Children under 1½ years of age—No berth.

In the case of 2 children under $1\frac{1}{2}$ years of age, belonging to one family, one will be given a $\frac{1}{2}$ berth and the other will be accommodated in a "Hanging cot."

Children of different families will not be berthed together.

Religious Instruction in Army Children's Schools.*—Educational Training, 1923, (Provisional), Chapter IX, para. 15.

The O.C. the school will appoint one day in each week on which the school will be closed during the first or last hour of the forenoon session for specific religious instruction under the Chaplains and Ministers. The religious instruction of the children of the several persuasions should be given on the same days and at the same hours. It is desirable, as a general rule, that infants should be instructed in their own school and that all should attend; when, however, it is necessary that they should be assembled elsewhere, or taught simultaneously with elder children, Chaplains and Ministers may use their own discretion as to excusing infants. No secular instruction will be given in the same room simultaneously with religious instruction; and no religious instruction will be given in a school building by Chaplains and Ministers, except at the hours fixed by the O.C. the school.

* In 1924 the Chief of the General Staff, Army Headquarters, India, approved a Curriculum for Children's Schools in India, in which item IX was Religious Instruction, and at the same time he issued a Suggested Syllabus of Religious Instruction for British Army Children's Schools in India, a copy of which may be seen at any school. ED.

EXCHANGE TABLES

for reckoning the value in rupees of overseas pay at the prescribed rates of exchange.

Rate.	£ 15.	£ 25.	£ 30.	Rate.	£ 15.	£ 25.	£ 30.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
1s. 5d. ..	211	352	423	1s. 6d. ..	200	333	400
1s. 5 $\frac{1}{2}$ d. ..	211	352	422	1s. 6 $\frac{1}{8}$ d. ..	199	332	399
1s. 5 $\frac{3}{4}$ d. ..	210	351	421	1s. 6 $\frac{1}{4}$ d. ..	199	332	398
1s. 5 $\frac{1}{2}$ d. ..	210	351	421	1s. 6 $\frac{3}{8}$ d. ..	198	331	397
1s. 5 $\frac{1}{4}$ d. ..	210	350	420	1s. 6 $\frac{1}{2}$ d. ..	198	331	397
1s. 5 $\frac{1}{8}$ d. ..	209	349	419	1s. 6 $\frac{5}{8}$ d. ..	198	330	396
1s. 5 $\frac{1}{4}$ d. ..	209	349	418	1s. 6 $\frac{3}{4}$ d. ..	197	329	395
1s. 5 $\frac{1}{8}$ d. ..	209	348	418	1s. 6 $\frac{7}{8}$ d. ..	197	329	395
1s. 5 $\frac{1}{16}$ d. ..	208	347	417	1s. 6 $\frac{1}{2}$ d. ..	197	328	394
1s. 5 $\frac{1}{8}$ d. ..	208	347	416	1s. 6 $\frac{3}{4}$ d. ..	196	328	393
1s. 5 $\frac{1}{4}$ d. ..	207	346	415	1s. 6 $\frac{5}{8}$ d. ..	196	327	393
1s. 5 $\frac{1}{8}$ d. ..	207	345	415	1s. 6 $\frac{1}{2}$ d. ..	196	327	392
1s. 5 $\frac{1}{16}$ d. ..	207	345	414	1s. 6 $\frac{3}{4}$ d. ..	195	326	391
1s. 5 $\frac{1}{8}$ d. ..	206	344	413	1s. 6 $\frac{5}{8}$ d. ..	195	325	391
1s. 5 $\frac{1}{4}$ d. ..	206	344	412	1s. 6 $\frac{3}{4}$ d. ..	195	325	390
1s. 5 $\frac{1}{8}$ d. ..	206	343	412	1s. 6 $\frac{1}{2}$ d. ..	194	324	389
1s. 5 $\frac{1}{16}$ d. ..	205	342	411	1s. 6 $\frac{3}{4}$ d. ..	194	324	389
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Central Board of Revenue.—Notification, No. 326-I.T./25, dated the 9th June, 1925.

The Central Board of Revenue directs that the following further amendment shall be made in the Indian Income-tax Rules, 1922.

After Rule 11, the following Rule shall be inserted, namely:—

“11A. The prescribed rate of exchange for the calculation of the value in rupees of any income chargeable under the head “Salaries” which is payable to the assessee out of India by or on behalf of Government shall be the rate notified by the Controller of the Currency in respect of the recovery of contributions to the Indian Civil Service Fund for the month in which such income is payable.”

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