

Charles Freer Andrews (12 February - 5 April) was a Church of England priest. A Christian missionary, educator and social reformer in India, he became a close friend of Mahatma Gandhi and identified with the cause of India's independence.

The family had suffered financial misfortune because of the duplicity of a friend, and had to work hard to make ends meet. Indian Independence Movement Andrews had been involved in the Christian Social Union since university, and was interested in exploring the relationship between a commitment to the Gospel and a commitment to justice, through which he was attracted to struggles for justice throughout the British Empire , especially in India. In he joined the Cambridge Mission to Delhi and arrived there to teach philosophy at St. Increasingly dismayed by the racist behaviour and treatment of Indians by some British officials and civilians, he supported Indian political aspirations, and wrote a letter in the Civil and Military Gazette in voicing these sentiments. With Gandhi in South Africa[edit] Known for his persuasiveness, intellect and moral rectitude, he was asked by senior Indian political leader Gopal Krishna Gokhale to visit South Africa and help the Indian community there to resolve their political disputes with the Government. He met a young Gujarati lawyer, Mohandas Gandhi , who was attempting to organise the Natal Indian Congress and the Indian community to protest against the racial discrimination and police legislation that infringed their civil liberties. Andrews developed a dialogue between Christians and Hindus. He spent a lot of time at Santiniketan in conversation with the poet and philosopher Rabindranath Tagore. In he joined the famous Vaikom Satyagraha , and in assisted B. Ambedkar in formulating the demands of the Dalits. Then he wrote to Romain Rolland ; that I have seen our Christ walking on the shore of arabian sea in the attire of a hindu sanyasin. Burton , Hannah Dudley , and R. Pearson to make inquiries. The two visited numerous plantations and interviewed indentured labourers, overseers and Government officials and on their return to India also interviewed returned labourers. In their "Report on Indentured Labour in Fiji" Andrews and Pearson highlighted the ills of the indenture system; which led to the end of further transportation of Indian labour to the British colonies. In Andrews made a second visit to Fiji, and although he reported some improvements, was still appalled at the moral degradation of indentured labourers. He called for an immediate end to indenture; and the system of Indian indentured labour was formally abolished in In , while on a visit to Australia and New Zealand , Andrews was invited to and visited Fiji again. The ex-indentured labourers and their descendants wanted him to help them overcome a new type of slavery , by which they were bound to the Colonial Sugar Refining Company , which controlled all aspects of their lives. Andrews, however, was delighted with the improvements in conditions since his last visit, and asked Fiji Indians to "remember that Fiji belonged to the Fijians and they were there as guests. The Dinabandhu Andrews College was constituted with an aim of disseminating higher education to a huge number of children of the displaced persons from erstwhile East Pakistan , presently Bangladesh. He is honored with a feast day in the liturgical calendar of the Episcopal Church in the United States of America on 12 February. In , India issued a commemorative postage stamp to mark the birth centenary of Andrews. Archived from the original on

Chapter 2 : Andrews, Charles Freer () | History of Missiology

CF ("Charlie") Andrews was given the short shrift in the movie based on Gandhi's life. He was the only one to call Gandhi by the nickname, "Mohan," and was considered by Gandhi himself to be the highest representative of Christianity.

This old colleague had claimed he was caned at school in the East End of London in the s for arriving late after lunch. His excuse was that he had been stopped on a street corner by Charlie Chaplin and Mahatma Gandhi. Gandhi came to London once in the s in to be precise. This was the only time he left India between and his assassination in , though he had taken a law degree in London as a young man. These were times of huge and seemingly intractable problems over the future of India. Gandhi had demanded dominion status for India within a year, threatening a campaign of non-violent civil disobedience for complete independence. With Ramsay MacDonald coming to power in Britain, there seemed to be a slight change of mood about the long-term future of India. Lord Irwin, who later became Lord Halifax, made a truce with Gandhi, the civil disobedience was called off and Gandhi agreed to come to London for what was the Second Round Table Conference - Gandhi had been in jail during the first Conference. Gandhi arrived in Britain in September Whatever the success of the conference, Gandhi made important contacts in Britain and made a big impression on certain sections of the British public. Kingsley Hall is still there in Powis Road, running as a community centre and as a base for the Gandhi Foundation. Gandhi must have cut an imposing figure: There he slept on a mat on the floor or even outside on the balcony. He always left the door open and visitors froze. The room is kept as it was when he stayed there for 12 weeks in He felt at one with the London poor and spoke about his bond with them at the conference. Charlie Chaplin was also in London at the time. After becoming a silent movie star in Hollywood, Chaplin returned to London, first briefly in and then again ten years later in He was in London primarily for the British premiere of City Lights. Wells and Churchill, and he wanted to meet Gandhi. The only opportunity was while Gandhi was visiting a doctor friend not far from Kingsley Hall in the East End. Crowds had gathered to follow Gandhi and more crowds were there to see Chaplin. It was only a brief meeting - but they made the front pages of the newspapers.

Chapter 3 : Charles Andrews - Wikipedia

Back then Gandhi had fans all over the world, but Gandhi-ji had no clue who Charlie Chaplin was. During India's struggle for freedom, Gandhi was revered not just in India, he had fans all over the world, including political leaders, authors, poets, educators, actors and actresses.

He was ordained an Anglican deacon in and priest in In , after three years of urban mission work in London and four years of teaching in Cambridge, he began a decade of teaching at St. In these years he was moderately high church in theology and passionately anticapitalist in economic politics. For a short time he joined S. Stokes and Sundar Singh in a quasi-Franciscan missionary fellowship, but the experiment did not last. In Andrews met the Bengali poet Rabindranath Tagore in London, and two years later he resigned his teaching post and joined Tagore in his ashram. In he also began an association with Mohandas K. Gandhi which was to last for the remainder of his life. He was always a ready and lucid writer, and his books include an autobiography, *What I Owe to Christ* , several volumes on Indian social and religious topics, and studies of Gandhi and Sundar Singh. In a period when Europeans and Indians often found personal relationships difficult, Andrews made many Indian friends. Early in his career he had been one of those who succeeded in having S. Rudra appointed principal of St. His friendships with Gandhi and Tagore were close and mutual. Gandhi, in particular, often cited Andrews as a model Christian missionary who never proselytized but was always prepared to serve the people of India. In he resumed his Anglican ministry. He died in Calcutta. Macmillan Reference USA, , Bibliography Digital Primary Andrews, C. Pioneer of Missionary Education. Student Christian Movement, Documents Relating to the Indian Question. *The Renaissance in India: The Rise and Growth of Congress in India*, *What I Owe to Christ. The Story of a Friendship: Secondary Chaturvedi, Bernarsidas and Marjorie Sykes. The Testimony of C. Gospel, Raj, and Swaraj: The Missionary Years of C. The Ordeal of Love: Oxford University Press*, The additional article below is provided with permission from the International Bulletin of Missionary Research.

Chapter 4 : Mahatma Gandhi and Charlie Chaplin together in one frame (old picture) | Bollywood Presents

Daily Metta, a service of the Metta Center for Nonviolence, is a daily reflection on the strategic and spiritual insights of Mahatma Gandhi in thought, word and deed. As Gandhi called his life an "experiment in truth," we have included an experiment in nonviolence to accompany each Daily Metta.

Sep 29, , At the end of this meeting Gandhi explained to Chaplin the true meaning of supreme independence. It was to shed oneself of unnecessary things. What Gandhi told Chaplin that day, on September 22, echoes the Jain principle of aparigraha. Gandhi was deeply influenced by the principle of Jainism. Simply put, aparigraha means non-possession or non-acquisition. It is sacrificing the superfluous consumption of a "one more". However, the dialectical history of the human mind has proved to be more complex and intractable than it appears to be. In the context of globalisation, the applied theory of aparigraha could be a good interventionist tool besides being a crucial ecological arm to help retain the essential balance between man and nature to make a sustainable future possible. Gandhi knew its value, both strategically and spiritually. He was a practising environmentalist, long before environmental protection became fashionable. Gandhi provided us a vikalp, an alternative model of development. Its main thrust is on a balanced society with balanced individuals. This secular principle does not allow greed to dominate our thoughts and actions, and can help us overcome the tendency to accumulate. Practical wisdom tells us that anything in excess is bad. Over-consumption, over-possession, over-acquisition all affect our social environment just as environmental degradation affects our physical survival. Aparigraha can be practised by preserving nature, conserving energy and living austerely. It is all about creating well-being through moderation and balance. Inequity in the world today is alarming. Jainism believes that the more worldly wealth a person possesses, the more he is likely to commit sin and he may be more unhappy. Worldly wealth creates attachments and greed, jealousy, selfishness, ego, hatred and violence. Right knowledge, right faith and right conduct are the three basic essentials for attaining liberation. To acquire these, Jainism prescribes observation of the five great vows: Happiness is about freedom from pain and this is possible only by leading a life of simplicity and non-attachment. In short, simple living and high thinking, as the Mahatma would have put it.

Chapter 5 : Mahatma Gandhi with Charlie Chaplin Stock Photo: - Alamy

Gandhi, Mahatma, Charles Freer Andrews, and David Mcl Gracie. Gandhi and Charlie: The Story of a Friendship: As Told Through the Letters and Writings of Mohandas K. Gandhi and Rev'd Charles Freer Andrews.

Chapter 6 : Gandhi () - IMDb

Andrews was involved, with Gandhi, in the civil rights campaigns in South Africa and in India. Andrews' correspondence and the articles he wrote for the Manchester Guardian frequently relate, both politically and personally, to Gandhi and his work.

Chapter 7 : Charles Freer Andrews - Wikipedia

Full title reads: "London. 'Charlie' meets Gandhi. East-enders, in thousands turn out to greet the two famous little men, with cries of 'good old Charlie' an.

Chapter 8 : Mohandas Gandhi: The Art of Nonviolence

A meeting of Charlie Chaplin with Mahatma Gandhi in a humble little house in the slum district off the East India Dock Road in London was brief but significant. At the end of this meeting Gandhi.

Chapter 9 : BBC - Radio 4 Making History - Gandhi and Chaplin

Full title reads: "London. 'Charlie' meets Gandhi. East-enders, in thousands turn out to greet the two famous little men, with cries of 'good old Charlie' and 'Good old Gandhi!'".