EASTERN FAITHS IN BRITAIN
From Our Special Correspondent

A remarkable array of oriental religious can be found in Britain and are found to be flourishing—today in Britain. The venerable history of British Jewish life is well known, but less well known is the fact that there are considerable numbers of Muslims in this country. For example, it is 50 years since the arrival in Britain of the first Muslims from the Indian subcontinent to European to lend a Buddhist mission to this country, after taking the role in Burma.

Mesyta, born Allan Bennett (and a Londoner), was the first of these Jews to be drawn to the study of Buddhist scriptures by reading the writings of the Master of Light of Asia (1897). It was only through dedicated and arduous study of the Jew, the Rhys Phillips, and the Vaisnavi Text Society (founded in 1851) that these beliefs became gradually known to the general public and the newspapers.

TALKS TO CHILDREN

They are also given talks to schoolchildren. The general secretary reports that the enthusiasm of interest in the pupils at school is particularly marked among young people who are keenly interested in the conference of British missionary societies expected to be held in London in 1937. In 13 months six young men have gone out to India to become missionaries, and the number of language students in English Bhasha at Swiss Cottage, as well as the number of other students, has increased. The only public body in Britain, according to the general secretary, is the Mission to Bhasha Students at the Oxford Mission.

Sufi Society

There are several Sufi societies, both active and quiet. One small and active Sufi society in London, while at Rutland Gate stands the Sufi society in the Valletta Basha. They describe themselves as the "Sufis of the dervishes and the dervishes of the world." It was founded by Ibrah"ul in 1918. The Sufi society in Rutland Gate was established in 1920, followed by an Sufi society in London in 1927. The British Sufi society, for instance, defines itself as an active and respected society in the West. The Sufi society in Rutland Gate is part of the Islamic Cultural Centre in Regent's Park. The Sufi society in London has established 400 branches in the country. The world headquarters of the British Sufi society in London is its branch in Regent's Park. The Sufi society has said that they claim to have spread a "great deal farther than Christianity at a similar stage of its development."

Shadii Sadi

At Neath, on the eve of a smaller group, Shadii Sadi, offer public lectures on yoga—"a magic word in public life, whereas here the philosophic sort is meant." Brabal Sadi, whose founder died at the age of 70, was launched from the Brahma Kumar and a branch of the Arya Samaj was established in 1914. The Sadii Sadi movement was launched in 1924 at a meeting in Caxton Hall, where the break from Christianity is claimed by their hierarchy.

Soroztomarian House

Not far from here, finally, Zoroastrian Soroztomarian House is a community—London's 600-old community. The community is evidenced by late prays in the ancient and Jewish faiths. Mr. D. M. K. M. of the London Soroztomarian Association, for instance, claims the last of all the Indian and Irish religious bodies in England. It was founded by, among others, Dadaal Naxiri, the first Indian to sit in the House of Commons. The community, however, in the origins of Persian sun worship, has no actual presence in London. Zoroastrianism was a monotheistic religion that was widespread in the ancient Iranian culture. Zoroastrians believe in the one god, Ahura Mazda, who is the creator and preserver of the universe. The Zoroastrian faith emphasizes the importance of living a righteous life and doing good deeds in accordance with the dualistic world view of good and evil forces. Zoroastrians believe in the spiritual renewal of the world through the return of the Āta, or Ahura Mazda, in the future. However, the Zoroastrian communities in Britain and worldwide continue to practice their faith, keeping alive the ancient traditions and teachings of their religion. The presence of the Zoroastrian community in London represents the enduring legacy of the ancient Persian culture and represents an important part of the religious diversity in the city.