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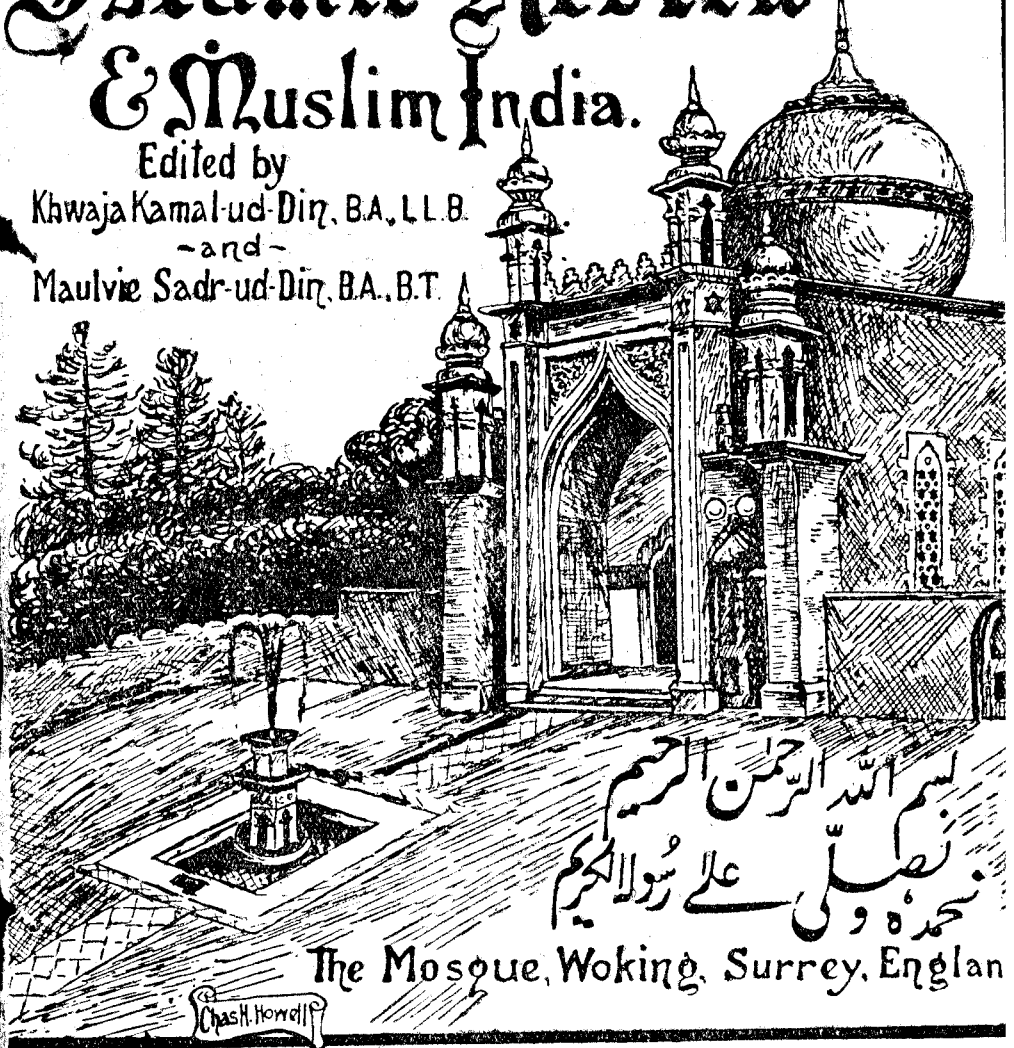
Islamic Review & Muslim India.

Edited by

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-and-

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُصَلِّ عَلَى رَسُولِهِ الْكَرِيمِ

The Mosque, Woking, Surrey, England

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مُحَمَّدٌ وَآلِهِ عَلَى رُؤُوسِهِمُ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. III]

JUNE 1915

[No. 6

تَرْجُومَةُ

"TRUST"

If life is dark, and I can see no light
 And hardly know which way is wrong or right,
 I still shall keep on up the weary height.
 Allāh is near.

Why should I worry o'er what may befall,
 Or that my life with loneliness doth pall;
 Perchance is turned to wormwood and to gall?
 Allāh is near.

What if I agonize in long suspense,
 Or if my future looms so darkly dense,
 Things seem to happen without cause or sense.
 Allāh is near.

When all is gone and nothing more is left,
 If of our loved ones we are sore bereft,
 E'en when our sense of God away is cleft.
 Allāh is near.

The night is *always* followed by the day,
 Sharp winter's cold brings in its wake the May:
 From fiercest storm evolves the sun's bright ray.
 Allāh is near.

My inmost being knows all will come right,
 We're always ever in His loving sight,
 And know our good is His supreme delight.
 Allāh is near.

MUSHTARI.

HINDHEAD, April 22, 1915.

ISLAMIC REVIEW

"IN THE IMAGE OF GOD CREATED HE HIM "

(An answer to Miss Serjeant's Letter)

By LORD HEADLEY

THERE is a sense in which we are all Sons of God, since God made us in His own Image. Our Blessed Lord, the Holy Prophet of Nazareth, was a man who, like ourselves, had to eat and drink in order to support life. His mother, the Blessed Virgin Mary, was also subject to the wants and necessities of human life—just as were Abraham, Moses, and Muhammad and the other divinely inspired Prophets whom God in His infinite wisdom has from time to time selected for the purpose of giving instruction to mankind. Why should we require anything beyond a firm belief and trust in God and obedience to those instructions which He has given us through the especially chosen human beings at different periods of the world's history?

When we believe this, we have a very beautiful and simple faith which will guide us through life without the necessity of having to accept any very glaring improbabilities. To the thoughtful everything in life is amazing—the pleasures and beauties, the incongruities, the appalling cruelties and suffering permitted by God to be inflicted on innocent and helpless brutes as well as on innocent human beings, are all most wonderful and most inexplicable. Why, then, add to our perplexities by seeking to establish fantastic and dogmatic creeds which can only lead to bitter controversy?

If a child were brought up from earliest infancy to believe that all happiness in this world and the next depends upon a belief that the moon is really God, and that he must look to the moon for salvation, this might easily be his religion in after-life, and he would find comfort, as do all religionists, in looking to something above and beyond him—something mysterious, wonderful, all-powerful and awful. It seems to me that the early fathers of the Church may have concocted or built up a religion, some three hundred years after Christ's time, and arranged matters in such a way that the Church should exercise a great deal of power and temporal authority. The terrors of the unknown were then used with great effect

on the ignorant and superstitious, and a religion—not necessarily in strict accordance with Christ's teachings—was presented to the world. A blind following of what we were taught in our youth is not right or advisable if we feel convinced—in the light of more mature consideration and observation—that the teaching itself was faulty and extravagant. As I have often said before, the bickerings and dogmatic tenets of the various Christian sects are most wearying, and it is a relief to experience the restful and simple force of Islamic teaching, which, being reasonable and full of charity, is easy to accept and free from most of that jealousy and resentment we notice elsewhere.

The Christian faith has told me that I am "born in sin" and that I am a "child of wrath," and that being born of most excellent parents I am nevertheless born to a damnation from which nothing but the crucifixion of God's Son can save me. I suppose I am correct in saying that all true Christians believe that God Almighty our Father in heaven is before all and above all, mighty beyond all comprehension, and that as He had no beginning He can have no ending, and that His throne reaches over the heavens and the earth and that the upholding of both is no burden to Him—perfect in power, in love, and purity. Surely it is fantastic, to say the least of it, to speak of the bare possibility of such a Being falling into temptation? If Christ were God then, his resistance to the Devil's suggestions in the wilderness could have presented no difficulties to him and there could have been no "temptation"—for it is surely blasphemous to even think that God Almighty could be touched by temptation or suffering. If, on the other hand, he resisted as a divinely inspired human being, how heroic and magnificent were his replies to the Evil One! "Man shall not live by bread alone, but by every word of God"; "Thou shalt worship the Lord thy God, and Him only shalt thou serve"; "Thou shalt not tempt the Lord thy God." These replies *from a human being should carry blessed encouragement to others for all time*, but they cannot have the same weight if they are attributed to God Himself, because in His case only one result could possibly be expected. Yet there is that other sense in which a divinely inspired person represents the Deity, and in this case of temptation in the wilderness he stood forth as the exemplar of patience, long-suffering, and faith, and the Spirit of God—which is with us now—moved him and rendered his

victory over the Devil possible. This seems a *reasonable* idea—at any rate, in believing it we are not called upon to believe anything so improbable as that God made us all to be born in sin and children of wrath in order that He might save us by the death of His Son. I have myself heard the following question asked by a very good man who was most earnest and who was never irreverent: “Is it not difficult to believe that the Great Creator of the universe placed mankind on this earth, knowing all our weaknesses and remembering ‘that we are dust,’ and that, being dissatisfied with the result, He puts His Son to a cruel death *in order to propitiate Himself?*” In my own opinion it should not be possible to ask such a question about any religion. In Islam there are no such startling improbabilities as could bring forth such a query.

In answering Miss Serjeant’s very able and sincerely expressed letter, I am faced with the difficulty that we don’t argue from the same premises: I can only admit that there is One God, who is so infinitely great and above our comprehension that it seems like blasphemy to associate any other name with His. However, I will try to indicate a few of my arguments. With respect to the historical records, we must always be at some disadvantage in deciding what to accept as gospel truth, and what to reject. We know that many of the early clerks or clerics were able and shrewd men who detected great opportunities in a specially constituted form of religion, of which they were themselves to have the control. Once they could make men believe that the keys of heaven and hell were in their possession their temporal power was assured. “Pious frauds” is the name given to this juggling with the sacred writings, and I suppose it will never be known to what extent the sayings of Jesus were tampered with.

The idea of intercession is a very pretty one, and full of possibilities. The priest could say to the sinner: “I will intercede with the Saints and secure for you the intercession of the Virgin Mary, and the Mother of God will then intercede with her Son, and then Christ will intercede with his Father, and ultimately—*through my help*—you may be pardoned. Of course, all this means a certain expenditure on your part, and if you do not do as I tell you the consequences in another direction may be serious.”

This applied to the earliest forms of Christianity: in the

Protestant and reformed churches Christ is looked upon as the only Mediator or Advocate with the Father. As I have hinted, there is something very attractive and comforting in the idea of being helped by some one who knows God better than you do yourself. The picture of a poor lost world and a Saviour coming down from Heaven and sacrificing himself in order to propitiate himself or his Father is one calculated to attract, and in the beauty of the story much of its improbability is lost sight of.

Taking the last portion of Miss Serjeant's letter: to my understanding God is so Great and All-Powerful that, having made the poor lost world, it would not give Him the slightest difficulty to visit it, and that, since He is God, the words "self-sacrifice," "shame," and "infamy" do not seem to apply or carry any meaning. This idea of "sacrifice" in order to "propitiate" is as old as the world itself, and some of the most ancient sacrificial orgies with human victims whose hearts were torn from their living bodies by the priests were indeed most ghastly. The idea of a sacrifice as a sort of bribe or "sop to Cerberus" to secure the good graces of a higher authority has nothing particularly to do with Judaism or Christianity, any more than polygamy in the East has anything special to do with Muhammadanism.

It is both sordid and blasphemous to say that God needs gifts from His creatures in order that He may be induced to continue His care over them. With a real appreciation of what God is, it should not be possible for us to credit Him with petty cruelties and injustices unworthy even of a worldly tyrant.

Jesus is said to have used the words, "I am the Way and the Truth and the Life; no man cometh unto the Father but by me," and they might mean, "Through me and by following my teachings you may learn the truth and find the way to life everlasting, and no one can enter into the full enjoyments of the next world without carrying out the instructions with which my Heavenly Father has inspired me for your sakes." There is certainly ambiguity in the reply Christ gave to the rich young man who said, "Good Master," etc., but I am inclined to believe that my reading is the correct one and that our Lord intended to disclaim his divinity.

The statements "Before Abraham was, I am," "I and my Father are one," "I am the Son of God," bear the impress of

a claim to divinity ; but, on the other hand, we have the verses : "I can of mine own self do nothing : as I hear I judge : and my judgment is just ; because I seek not mine own will but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true." And this reads as though Christ regarded himself not as God, but as the channel through which God's messages were conveyed to mankind. He also speaks of the "Father which sent him," thereby showing that he did not regard himself as God.

Then there is the difficulty of reconciling the statements, "Ye have neither heard his voice at any time, nor seen his shape" (John v. 37). "Not that any man hath seen the Father, save he which is of God, he hath seen the Father" (John vi. 46). No man hath seen God at any time, and yet this appears to be corrected by Jesus when he said to the Woman of Samaria, "I that speak to thee am He." There appear to be so many contradictory statements that one becomes confused, and, whilst anxious to give every consideration to explanations, one seems forced to the conclusion that if Christ is credited with certain statements tending to show that he claimed divinity, there are a great many more which go to prove that he looked upon himself as a divinely inspired Messenger of the Almighty. I may be quite wrong—all of us are so ignorant—even the greatest divines and scholars *know* very little ; the great Sir Isaac Newton said he felt like a youth picking up pebbles on the shore of the great ocean Truth. Be sure of this, however : there are some of us who are, like the blessed Prophet Muhammad, ignorant and illiterate who have been so instructed by Divine inspiration and revelation that we know more of things spiritual than many of those whose minds are veritable storehouses of learning.

My remarks in this article may seem very unconventional, unorthodox, and even wicked to ears untrained to plain speaking, but I think it is only honest to say out freely what I feel now and have felt for a great many years past. I may be a lost soul in the opinion of many, but I won't go to the next world pretending to believe that which does not appeal to my intelligence or to my heart. If I believed that God could be capable of the injustices attributed to Him by the majority of Christians, I should no longer believe in Him at all. For over forty years I have had the most perfect and unswerving faith in His goodness and power, and, though often falling into the pits

prepared by the Devil, I have never once missed His Presence and His power to save. Doubts have sometimes arisen—especially over certain tales of heartless deception and gross wickedness in the Old Testament—they need not be mentioned, for they will at once occur to the readers of these lines—as well as over the cruelties and deceptions allowed to flourish in the world at the present day. These anomalies or, as I had almost said, "eccentricities" in the scheme of creation seem quite inexplicable, but as I have no doubt whatever as to the existence of personal and real devils—whether in the shape of Beelzebub the Prince of Darkness or his Satanic Majesty—so I have absolute faith in the personal God who is ever ready to succour those in distress and listen to the prayers of all true believers in Him. Allah o Akbar.

I do not wish to *attack* any religious belief of Christianity, since the teachings of Christ, as we read them, form part of our Faith. I am pointing out the danger of implicit confidence in certain weird and fantastic devices which seem to have been collected round Christ's teachings apparently with the view of obscuring our view and giving undue influence and power to certain sections of the community. The religion of Christ—or perhaps I should more correctly say the religion I believe firmly that he did teach—reminds me of a beautiful building the very outlines of which are concealed by scaffold-poles and tarpaulins.

I know very well why so many men of the present day keep away from church. It is not because they are irreligious; it is because they don't like sitting still and having their patience tried and their intelligence outraged. Better, they say, be outside playing tennis or golf and breathing the pure air than sitting in a pew a prey to silence, irritation, and exasperation.

The pity of it all! There should be nothing fantastic or easily ridiculed in religion—it should all be serious and real and should be *always* influencing us for good. I can almost hear the remark, "But look what Christianity has done for the world—look at the hospitals, look at the British Empire, look at our high civilization." Yes, but any religion possessed of the Ten Commandments and the Lord's Prayer and a proper loathing of the Devil and all his works would have done just as well. Our present enemies don't seem to have benefited much from their Christianity—cold-blooded murder, rapine,

lust, and lies thick as dust and heartless barbarity, seem but a poor return for all the efforts of the great Reformer Luther. How can we account for these anomalies? How is it that God-fearing Lutherans have forgotten their teaching? Is it possible that they have been driven out of the Church by piled-up inconsistencies, or is it due to some other cause? One fact has been established beyond much doubt. Culture without God is a complete failure, for it has dragged down a mighty people to the lowest depths of degradation to which it is possible to sink.

TWO LESSONS FROM THE WAR

WHEN one thinks of the multifarious aspects of this terrible cataclysm which is devastating human lives in Europe, the same way as man cuts the ripe crop, many a question comes to the mind.

How was it started and why? Where will it lead to? How and when will it end? Will the end be really a lasting peace or only a temporary lull presaging a still more terrible catastrophe? Besides these, other questions also rise into the thinking mind, as, for example, who is to blame for this armageddon, and for the terrible way in which it is being waged; what will its effect be on the politics and map of the world, on the society, morality, economy, and even intellectuality of the people and nations of to-day and of the future? What are those lessons that can be drawn from this terrible decimation and conflict?

Different people look at this war from different angles, so also different lessons are being drawn by different people. One party blames the other, not only for starting the war, but also for all the cruelty and inhumanity with which it is being waged. But all are agreed that there is no record in history of such a terrible war as the present, although this is by no means the first time that man has fought man. In fact, in this wide world there has hardly passed a period of ten consecutive years without seeing wars between some people somewhere. The last few centuries have seen European sword and fire carried even to dark and burning continents and lands. No one can deny that human blood was spilt under the sacred name of religion itself. But everybody knows that the present war is not only the most extensive war ever waged, but also the

bloodiest. Asphyxiating gases are being used in trenches, bombs are thrown from aeroplanes, torpedoes from submarines, and explosive mines and incendiary bombs shatter and destroy huge ships and buildings. War on human beings is carried on in the air, on land, on sea, and under the sea. All human genius and skill is being used to destroy living human beings, making thousands of children orphans, thousands of women widows. Bread-earners of large families are being sacrificed, the valuable lives of the most healthy and vigorous members of the population of every European country are being endangered, and many promising youths and would-be geniuses and great men are being prematurely killed. Half of the world is actually involved in this disastrous war, and the other half is also enduring great troubles because of it. In short, the whole world seems to have been given over to the devil for the time being, and man seems to have lost his soul. With this demonic passion of the war other brutal passions in man have also been excited, and the Governments of these belligerent countries are greatly concerned with the problems of drunkenness, "unmarried wives," and "war babies," etc.

This is not the place to discuss the individual responsibility about this war—nor even national responsibility. Some place the responsibility on this man, the others on that; some on this nation, others on that. Some say that the cause of this war is European greed for gold and exploitation and those Asiatic lands which became the bone of contention for the European nations have brought about this war between them. To these people the causes of this war should be searched in the European policy towards Morocco, Tripoli, Persia, Persian Gulf, and the Balkans.

But if taken as a whole, it will not be difficult to place the main responsibility for the present state of affairs on a single object, i.e. MATERIALISM. This is a war for which *materialism* is mainly responsible. To make a war on mankind never formed the objective of any religion, although unfortunately almost all religions have one time or other been made the cause of bloodshed, and Christianity the most of all. But the very object of materialistic progress was to forcibly dominate over the weaker people. Destructive weapons were invented with no other object but of destroying men and their property. Why were all these high explosives invented? Why were money, labour, and

skill spent in building Dreadnoughts and Zeppelins? Why did Krupps, Skodas, and Armstrongs flourish? Even the laying-out of roads and railway lines had a strategic outlook. To-day Germans boast of their greater inventive genius, which has supplied them with guns and howitzers of longer range than their enemies possess. They are even proud of their "better chemistry," which has enabled their soldiers to poison most effectively their opponents. Even during peace-time the industrial undertakings of these materialistic nations had the motive of robbing poor people of the little they possessed and of killing their indigenous industries.

To thoughtful minds this war has not been a surprise at all. I myself wrote the following lines some years ago:—

"The powerful nations of the West are presenting an ominous outlook before the eye of an imaginative philosophical mind. They are arming themselves to the teeth; they are straining their every nerve for a jealous competition with one another. While all their energy and genius is being devoted to invent instruments to destroy their rivals, they are hopelessly neglecting those moral bulwarks which protect nations from fatal disaster. The natural result of the weakening of the restraining moral forces on the one hand and of exciting animal passions on the other will be a fierce fight, involving the whole of Christian Europe on one side or the other, which will end as the fight between two equally powerful and ferocious beasts generally ends—in the destruction of both the assailant and the assailed.

"What an amount of good could have been done in the world if the money that is being spent by Europe in military armaments and the energy and genius that are devoted to invent instruments of destruction could have been applied for some benevolent purposes! Their military expenditure is leading European nations towards the abyss of bankruptcy and raising national taxation to an overbearing height, the energy applied towards destructive inventions is developing in nations animal passions to a degree extremely dangerous for international society. European militarism is charged with dangerous possibilities and seems destined to eventually prove self-destroying" ("Islam and Socialism." Luzac & Co., London).

Why should anybody be now surprised if all human laws are set at nought to achieve military success when Materialism and

Utilitarianism have been the guiding principles of all European nations for such a long time, when might has been worshipped by them, and in their eyes even those people who were honest, truthful, industrious, frugal, sober, gentle, and religious were uncivilized simply because they had no Krupp guns or Dreadnoughts, no strategic railways or wireless installations? Why should anybody be surprised if certain nations are aiming to dominate the world by their greater military power, ingenuity and efficiency, when all importance was given by Europe to these and these alone, and when world-domination had become the very objective of the European civilization and culture? Why should one be surprised now if the rights and aspirations of small and weak nationalities are not respected when Europe allowed before "mailed fists" for, and even butcheries of, helpless and defenceless people, including women and children, when even during peace-time the lives of innocent men were sacrificed at the altar of the goddess of prestige? All these horrible acts which are shocking Europe to-day were practised before on weaker people—they, in fact, are inherent in the material "civilization." Nothing better could possibly have been expected from a "civilization" which was based on Materialism and Utilitarianism, and to which survival of the fittest and the annihilation of the weakest were the laws of Nature itself. This war has only demonstrated what visionaries had seen long before. All those who had watched the trend of that material and ungodly civilization knew that it would show its worst weaknesses whenever two equally "civilized" Powers or group of Powers come to blows against each other. They knew that it would really be a struggle for existence, a fight to the finish, and would give vent to brutal passions of hatred and enmity. Because the place of religion was given to Utilitarianism and that of God to Humanity, man to-day is trying to get the supremacy over his brother man by fair means or foul and is giving full play to his passions of lust and rapine, which he possesses just like beasts. Unfortunately the worst does not yet seem to be over, and to a visionary mind it looks as if the fight to the knife between Germany and England will continue even when other parties are exhausted. The passions of hate and revenge are rising high, and no one knows where they will end.

Solemn treaties have been used as scraps of paper and solemn

conventions have been set at nought. Neither the Declaration of London nor the Hague Conference has been found to have had any effective control over the actions of the belligerents. Society also is found helpless against checking such vices as drunkenness and licentiousness. It is possible to give credit even to-day to those people who convened these humane Congresses and Conferences. Even to-day they themselves might be actuated with peaceful motives. But such wars as the one in which the world is involved to-day do not reflect the mind of individuals alone nor even that of limited societies. The peoples who tolerate pillage and murder, drunkenness and licentiousness, are themselves blameworthy. Of all the known agencies religion is the strongest to control and regulate human passions. Those weaknesses which have been demonstrated by this war are a proof that the passions of the nations of the West were not under the control of any powerful agency—i.e. either the religious control was weak, or that religion itself which had had that control was not sufficiently efficacious or practical.

So the two great lessons which are taught by the present war are:—

1. That Materialism and Utilitarianism alone cannot properly conduct the international or national human affairs.
2. That the control of a powerful, living, and practical religion is necessary to keep wild and brutal human passions in check.

AL-QIDWAI.

REASON AND COMMON-SENSE

1. THE first thing created was Reason.
2. God has not created anything better than Reason, or anything more perfect or more beautiful than Reason. The benefits which Allah gives are on its account, and understanding is by it; and Allah's displeasure is caused by it, and by it are rewards and punishments.
3. Verily a man has performed prayers, fasts, charity, pilgrimage, and all other good deeds; but he will not be rewarded but in proportion to the sense he employs.—*Sayings of Muhammad.*

A NOTE FROM THE "UNITARIAN MONTHLY"

MISREPRESENTING CHRISTIANITY

OUR friends of the ISLAMIC REVIEW, and of the Muslim Mosque at Woking, ought to be a little more careful and discriminating. In the said REVIEW for March, Lord Headley, speaking at the Mosque as a Muslim, made the following statement: "The zealous Christian believes in God and also believes that Christ was God, and affirms that salvation is impossible without that belief."

Surely our Muslim friends know very well that such a statement as that quoted is not true of all Christians, and that Unitarian Christians do not believe that Christ was God or that salvation is impossible without that belief. They know this very well. They are acquainted with the periodical literature of Unitarians. They themselves hold Muslim services in the Lindsey Hall, London, which is let to them by the Unitarians. They are quite aware of the fact that Unitarians claim to be a Christian denomination, and that they declare Unitarianism to be the real Christianity of Christ Jesus. In the same issue of the ISLAMIC REVIEW is included a sermon by a Unitarian minister, the Rev. R. Maxwell King, of the First Presbyterian Church, Newtonards, Co. Down, Ireland, the congregation of which is Unitarian; and this sermon is an appreciation of "The Religion of Islam." The editors of the REVIEW know that Mr. King and his people include themselves amongst those denominated Christians, and that the statement complained of is not true of them. This is not the first time that we have in these pages drawn attention to such misrepresentation by the Muslims in their REVIEW. We do not say that it is intentional. But the charge they make against Christians is true only of orthodox Christians. They know it, and they ought to discriminate and say it by using "orthodox" as the qualifying word when referring to Christian in that way.

THE ISLAMIC REVIEW.—The note given above has been a matter of surprise to us. It is not we who exclude the Unitarians from Christianity; it is the Christians or orthodox Christians themselves, because to them it is the essence

of Christianity to believe in the divinity and saviourship of Christ.

The Editor of the *Unitarian Monthly* is quite right when he says that the Mussalmans know that Unitarians do not believe in the divinity or saviourship of Christ, but it is because they know this that they have tacitly accepted their exclusion from Christianity.

Perhaps the Unitarians know that Mussalmans, just like the Unitarians, accept Christ as a Prophet, but they would certainly resent being called Christians, as that expression has acquired a peculiar significance, although they would not mind if called Unitarians. The Mussalmans never like to be called "Muhammadans." In the same way they thought that the Unitarians would not like to be called "Christians." As far as our sentiments towards the Unitarians are concerned, the truth is what the *Unitarian Monthly* has quoted from a Mussalman teacher in Bengal, who said, "I declare myself a Unitarian in the same sense in which you have explained it; I am ready to embrace you as members of the same creed. There is no difference between a Unitarian and a Mussalman. The occidental and oriental Unitarians should unite on the common platform of the Universal Unitarian Religion."

THE KHILAFAT

THE question of *Khilafat* has since many years been made a favourite subject of controversy by such Christians who pretend to have an expert knowledge of Islamic learning and history, and who presume to know about the religious teachings of Islam better than the Muslims themselves.

Lately the question has been brought into prominence again. But it is a purely Islamic question, and the Muslim nation is by no means inclined to tolerate, in any way, the interference of any non-Muslim people in any of its religious affairs. The election of the Pope or of the Archbishop of Canterbury, or the question of suitability or non-suitability of this man or that man, of this clan or that clan, for these offices are matters which do not concern Muslims; why should, then, the question of *Khilafat* concern the Christians?

In the recent controversy the Muslim view has been very ably represented by the Rt. Hon. Mr. Ameer Ali and the Islamic

Society of London, as the following quotations will show. But we would advise our co-religionists to look down with deserving contempt on all such efforts which may be made to create schisms and differences among them or to draw them into heated controversies on any matters which touch their religion.

Mr. Ameer Ali writes to the Editor of *The Times* :—

SIR,—As the question of the Khalifate has been made the subject of public discussion, will you permit me, as one claiming some acquaintance with Musulman law and traditions, to say that I associate myself generally with your remarks in to-day's issue of *The Times*? That subject concerns not merely the Musulmans of India and Egypt, but affects equally the religious interests of the Muslims of Russia, of the French and British possessions in Africa, of the Malayan Peninsula and China. To them the existence of an independent Khalif, as the spiritual and religious chief or Imam, is essential for the valid performance of prayers and other religious duties. The *imams* who lead the prayers in mosques act as his representatives. The family of Osman claim the title to the Khalifate by devolution from the last Abbasside Khalif, to which the avowed acknowledgment of the Sunni world for five centuries, the Koreishite claim to which you refer having lapsed, has imparted a validity which it would be difficult to question without giving rise to unwelcome problems. The subject is one of extreme delicacy and difficulty. It cannot be dealt with as if it related to a seat in Parliament or as an election to an office.

Yours faithfully,

AMEER ALI.

2, Cadogan-place, S.W., April 24.

The Islamic Society of 158, Fleet Street, London, has sent the following resolutions to the Press and to the responsible Ministers and Ambassadors of the Great Powers :—

“Whereas recently in the British Press and also in the House of Lords the question of the Khalifate of Islam has been made the subject of discussion and comment and thereby been the source of annoyance, irritation, and alarm to Muslims, who consider this question as being wholly and solely for Islam, this meeting of the Islamic Society, including amongst its members Moslems from various parts of the world and of different schools of thought, unanimously resolves as follows :—

"1. That among the Muslims all controversy, tribal or otherwise, regarding the Khalifate terminated a long time ago, and the Khalifate of the House of Osman has remained with them for many generations and has been unquestioned and unchallenged for centuries, nor in Islam is it questioned or brought into discussion to-day. The present Khalifa is being held in quite as much respect and veneration by Muslims as have been his predecessors. Furthermore, there is no desire among the Muslims to change the *status quo* of the Khalifate.

"2. That Muslims strongly resent and will not tolerate any interference either directly or indirectly on the part of any non-Muslim in the question of the Khalifate, as they firmly hold it to be beyond the province of any other people or Government to encroach upon the exclusive prerogative of Muslims regarding this or any other Islamic affair."

IN PRAISE OF THE ^{Holy} ~~Prophet~~ ^{Muhammad} ~~Prophet~~

~~Author~~ by Prof. HAROUN MUSTAPHA LÉON, M.A.,
Ph.D., F.S.P.

So long as the heart doth pulsate and beat,
So long as the sun bestows light and heat,
So long as the blood thro' our veins doth flow,
So long as the mind in knowledge doth grow,
So long as the tongue retains power of speech,
So long as wise men true wisdom do teach,
The praise of God's Prophet, Ahmed the blest,
Shall flow from our lips and spring from our breast.
'Twas *Rosul-Allah* from darkness of night
Did lead us to Truth, did give to us Light,
Did point out the Path, which follow'd with zest,
Leadeth to Islam and gives Peace and Rest.
Praise be to Allah! 'Twas He who did send
Ahmed Muhammed, our Prophet, our Friend.

VERILY, in this Quran is teaching for those who serve God.
We have not sent thee (Muhammad) otherwise than as mercy
unto the peoples of the world.—*The Quran*.

POLITICAL AND RELIGIOUS LIBERTIES

CONFERRED BY THE PROPHET MUHAMMAD UPON HIS CHRISTIAN SUBJECTS

THE Prophet of Islam claimed to have come as a messenger from the Lord of the Worlds, and so he extended his sympathy to all His creatures. To him were not known any racial or communal differences. He was commissioned by the Cherisher of the Worlds, and proved "a great blessing for the world" by lavishing his beneficence equally on all the children of God. In the dispensation of bounties and necessities of life, physical as well as spiritual, the God of the universe has not been differential. His messenger also was prompted to promulgate liberal views, both religious and political, and to redeem the people from the bondage of tribal gods or autocratic heads. To emancipate the people from allegiance to these gods, and to subjugate them to one common Creator and Lord of the Worlds, was to unite them in one universal brotherhood. To carry such a lofty conception into effect required the patriarchal heart of Muhammad, who believed in actions rather than in professions. He came with that set purpose, and worked with marvellous consistency. As a Prophet he preached "whether Believers, Jews, Christians, or Sabeans, they who believe in God and the Last Day and act aright their meed is with their Lord. They shall neither be grieved nor be afflicted." And when he became the Sovereign Lord of the whole of Arabia, he did not modify his generous views that he had cherished and had proclaimed at the commencement of his ministry. We do not find any idea of domination ever entering his mind. He never thought of crushing his Christian and Jewish subjects. He never contemplated reducing them to slavery or "administering them Islam at the point of the sword." He allowed them even their own governors and granted them a magnanimous charter, the like of which it will be difficult to find elsewhere.

The charter, which is an expression of the noble heart of the Prophet, places on record one of the unique examples set by him to the ruling nations. We reproduce the clauses of the charter in full, being confident that it will be of great interest to our readers.

IN THE NAME OF GOD, THE MERCIFUL, THE COMPASSIONATE. GRANTED BY MUHAMMAD, APOSTLE OF GOD, TO THE MONKS OF MOUNT SINAI, AND TO CHRISTIANS IN GENERAL.

Verily God is the High, the Grand. From Him have come all the Prophets; and there remains no record of injustice against God. Through the gifts that are given to men, Muhammad, Son of Abdullah and apostle of God, grants the present instrument to all those that are his national people, and of his religion, as a secure and positive promise to be accomplished to the Christian people and their relations, whoever they are, the noble or the vulgar, the honourable or otherwise, saying thus :

(a) Whoever of my people shall presume to break my promise and oath which is contained in the present agreement, destroys the promise of God, acts contrary to the oath and will be a resister of the faith (which God forbid !), for thus he becomes unworthy of any esteem, whether he is a King himself or a man in the street, or whatever he is.

(b) That whenever any of the monks in his travels shall happen to settle on any mountain, hill, village, or in any other habitable place, on the sea or in the desert, in a convent, church, or a house of prayer, I shall be in the midst of them, as the preserver and protector of them, their goods and effects, with my soul, aid and protection, jointly with all my people, because they are a part of my own people and an honour to me.

(c) I do hereby command all officers not to require any poll-tax from them nor any other tribute, because they shall not be forced to anything of the kind.

(d) None shall have the right to change their judges or governors, and they shall remain in their offices without being deposed.

(e) None shall molest them when they are travelling on the road.

(f) No one shall have the right to deprive them of their churches.

(g) Whoso of my people annuls any of these my decrees, let him know that he annuls the ordinance of God.

(h) Neither shall their judges, governors, monks, servants, disciples, or any one depending on them, be liable to pay any poll-tax or be subjected to other vexations, because both they and all that belong to them are included in this my promissory oath and patent.

(i) And of those that live quietly and solitary upon the mountain,

the Muslims shall exact neither poll-tax nor tithes from their incomes, neither shall any Muslim partake of what they have, for they labour only to maintain themselves.

(j) Whenever there is a plenty of harvest, the inhabitants shall be obliged, out of every bushel, to give them a certain measure.

(k) Neither in time of war shall they take them out of their seclusion nor compel them to go to the war, neither shall they be required to pay any poll-tax.

(l) Those Christians who are inhabitants and with their riches and traffic are able to pay the poll-tax, shall pay no more than what shall be reasonable.

(m) Excepting this they shall not be required to pay anything, according to the express word of God.

(n) If a Christian woman happens to marry a Muslim, the Muslim shall not cross the inclination of his wife to keep her from her chapel and prayers and the practice of her religion.

(o) That no one shall hinder them from repairing their churches. If the Christians shall stand in need of assistance for the repair of churches or monasteries, or in any other matter pertaining to their religion, the Muslims should assist them.

(p) Whoever acts contrary to this my grant, or gives credit to anything contrary to it, becomes truly an apostate from God and His apostle, because this I grant them according to this promise.

(q) No one shall bear arms against them, but on the contrary the Muslims shall wage war for them. Should the Muslims be engaged in hostilities with outside Christians, no Christian resident among them shall be treated with contempt on account of his creed.

(r) And by this I ordain that none of my people shall presume to do or act contrary to this promise until the end of time. And Muslims acting contrary to it shall be deemed recalcitrant to God and His apostle.

The fact that these privileges were granted to the Christian subjects repudiates the reiterated charge that Islam used compulsion in conversion. A study of this Regal Writ shows that the interests of the non-Muslims were perfectly safeguarded—they were granted liberty of conscience, and their political cause was promoted in common with that of the adherents of Islam. No diplomatic measures were adopted to injure the interests of the Christians. Their governors were not deposed, nor were their bishops done away with. On the other hand, punishment

was imposed upon those that would interfere with their religious practices, and it was made incumbent upon Muslims to offer assistance in the upkeep of the Christian churches. It would do well for the civilized nations of to-day to lay the lesson taught by Muhammad's charter to heart. They manifest apparently their horror of slavery and denounce it in strong words, while in practice they would do everything in their power to reduce the non-European races to serfdom. They would contrive to crush them and to wreck their independence by means fair or foul, in the face of all their own vaunted civilization and Kultur.

Practice is the hardest of criteria. It is easier to preach than to practise. Many preachers fail when they are put to a practical test. But Muhammad—peace of Allah be upon him—whenever he was put to the test, he always stood forth conspicuous in an unrivalled glory. He not only defined Islam to consist in (1) the profoundest veneration for the Divine Commandments, and (2) love for His creatures, but also actually displayed an overwhelming sense of the presence and remembrance of God, and meted out tangible sympathy to all Allah's children, casting aside wicked considerations of creed and colour, race or nationality. This is why the Quran is loud in proclaiming to the world: "A noble example have ye in God's apostle" (Quran xxxiii. 21).

WHAT ISLAM CAN DO

By CANON ISAAC TAYLOR

"THE Rev. Canon Isaac Taylor said that over a large portion of the world Islamism as a missionary religion is more successful than Christianity. Not only are the Moslem converts from paganism more numerous than the Christian converts, but Christianity in some regions is actually receding before Islam, while attempts to proselytize Muhammadan nations are notoriously unsuccessful. We not only do not gain ground, but even fail to hold our own. The faith of Islam extends from Morocco to Java, from Zanzibar to China, and is spreading across Africa with giant strides. It has acquired a footing on the Congo and the Zambesi, while Uganda, the most powerful of the negro states, has just become

Muhammadan. In India, Western civilization, which is sapping Hindooism, only prepares the way for Islam. Of the 255 millions² in India, 50 millions are already Moslem, and of the whole population of Africa more than half. It is not the first propagation of Islam that has to be explained, but it is the permanency with which it retains its hold upon its converts. Christianity is less tenacious in its grasp. While in India and Africa it is receding before Islam, and in Jamaica the negroes, nominally Christian, are lapsing into Oboeism, it may be affirmed that an African tribe, once converted to Islam, never reverts to paganism, and never embraces Christianity.

"Islam has done more for civilization than Christianity. I confess I am somewhat suspicious of the accounts of missionaries; but take the statements of English officials, or of lay travellers, such as Burton, Pope Hennessy, Galton, Palgrave, Thompson, or Reade, as to the practical results of Islam. When Muhammadanism is embraced by a negro tribe, paganism, devil-worship, fetishism, cannibalism, human sacrifice, infanticide, witchcraft, at once disappear. The natives begin to dress, filth is replaced by cleanliness, and they acquire personal dignity and self-respect. Hospitality becomes a religious duty, drunkenness becomes rare, gambling is forbidden, immodest dances and the promiscuous intercourse of the sexes cease, female chastity is regarded as a virtue, industry replaces idleness, licence gives place to law, order and sobriety prevail, blood-feuds, cruelty to animals and to slaves, are forbidden.

"A feeling of humanity, benevolence, and brotherhood is inculcated. Polygamy and slavery are regulated, and their evils are restrained. Islam, above all, is the most powerful total abstinence association in the world, whereas the extension of European trade means the extension of drunkenness and vice, and the degradation of the people; while Islam introduces a civilization of no low order, including a knowledge of reading and writing, decent clothing, personal cleanliness, veracity and self-respect. Its restraining and civilizing effects are marvellous. How little have we to show for the vast sums of money and all the precious lives lavished upon Africa! Christian converts are reckoned by thousands, Moslem converts by millions. These

² 80,000,000 out of 300,000,000 are Muslims.—ED.

are the stern facts we have to face. They are extremely unpleasant facts ; it is folly to ignore them. . . . Islam was a replica of the faith of Abraham and Moses, with Christian elements. Judaism was exclusive. Islam is cosmopolitan—not like Judaism, confined to one race, but extended to the whole world. There is nothing in the teaching of Muhammad antagonistic to Christianity. It is midway between Judaism and Christianity. This reformed Judaism swept so swiftly over Africa and Asia because the African and Syrian doctors had substituted metaphysical dogmas for the religion of Christ. They tried to combat licentiousness by celibacy and virginity. Seclusion from the world was the road to holiness, and dirt was the characteristic of monkish sanctity. The people were practically polytheists, worshipping a crowd of martyrs, saints, and angels. Islam swept away this mass of corruption and superstition. It was a revolt against empty theological polemics ; it was a masculine protest against the exaltation of celibacy as a crown of piety. It brought out the fundamental dogma of religion—the unity and greatness of God. It replaced monkliness by manliness. It gave hope to the slave, brotherhood to mankind, and recognition to the fundamental facts of human nature. . . . The virtues which Islam inculcates are what the lower races can be brought to understand—temperance, cleanliness, chastity, justice, fortitude, courage, benevolence, hospitality, veracity and resignation. They can be taught to cultivate the four cardinal virtues, and to abjure the seven deadly sins. The Christian Ideal of the brotherhood of man is the highest ; but Islam preaches a practical brotherhood—the social equality of all Moslems. This is the great bribe which Islam offers. The convert is admitted at once to an exclusive social caste ; he becomes a member of a vast confraternity of 150,000,000.* A Christian convert is not regarded as a social equal, but the Moslem brotherhood is a reality. We have overmuch ‘dearly beloved brethren’ in the reading-desk, but very little in daily life. . . .

“Let us remember that in some respects Moslem morality is better than our own. In resignation to God’s will, in temperance, charity, veracity, and in the brotherhood of believers, they set us a pattern we should do well to follow. Islam has abolished drunkenness, gambling, and prostitution—the three curses of Christian lands.”

* 400,000,000.—ED.

“MAHR” OR ANTENUPTIAL SETTLEMENTS

ONE of the most effective means which Islam adopted to safeguard the pecuniary interests of woman after her marriage was through *Mahr* or antenuptial settlements.

In order to constitute a valid marriage, the Muslim Law requires that there should always be a consideration on the part of the would-be husband in favour of the woman he is going to marry, for her sole and exclusive use. This consideration is called *Mahr* in Muslim Law.

Anything of value, over which the right of property may be exercised, may form the subject of *Mahr*.

No particular limit has been fixed for the *Mahr*. It varies in different countries. It depends mostly on the social position and the financial means of the parties. The nearest equivalent to *Mahr* in Roman Law was *donatio propter nuptias*. The Jewish Law also required a settlement in the form of dower. But as Islam has always been the most scrupulous of all other systems in safeguarding the interests of women, it made some alterations in favour of the weaker sex in the Roman as well as Jewish Laws as regards the antenuptial settlement.

Mahr became one of the essentials of the Muslim marriage, so much so that if it were not specifically mentioned at the time of marriage, or in the marriage-contract, the Law will presume it by virtue of the contract itself.

Under Islamic Law, the wife does not have to wait for the time of divorce to get the exclusive possession of the *Mahr*, as she has to do under the Jewish Law.

Mahr, under the Islamic system, becomes a very beneficial check on divorce or dissolution of marriage. There being no maximum fixed for dower, an exorbitant amount is sometimes fixed, and that becomes a great deterrent to divorce.

The wife has an absolute option to claim the *Mahr* during the lifetime of her husband. It rests with her to choose her own time for making that claim. She may even refuse to take up her abode with her husband without previous payment of the “prompt” *Mahr*. It is optional on the part of the woman to agree to any part of the *Mahr* being “deferred,” i.e. payable on the dissolution of marriage.

The right of a wife once vested in *Mahr* is not lost even if

she murder her husband. Her right is inalienable. But she can make a gift of her dower to her husband. However, a stipulation on her part before marriage to abandon all her right to dower is inoperative, and should such a stipulation have been entered into, the wife would nevertheless be entitled to the customary dower.

Mahr is a debt like all other liabilities of the husband, and has preference over legacies bequeathed by testator and the rights of heirs. Even a partition of the estate cannot take place until the *Mahr* has been paid.

When the wife is alive she can recover the *Mahr* herself from the estate of her deceased husband. If she be dead, the assigns or representatives stand in her place and are entitled to recover the same.

A suit for ejectment against a widow in possession of her husband's estate for unsatisfied *Mahr* will not be allowed.

Mahr is only one of the concessions to women. There is no law which has been so favourable to women as the Islamic Law.

AL-QIDWAI.

WANTED : A DEFINITION

TOWARDS the end of April I received the following rather aggressive letter from a Nonconformist minister who takes exception to a certain passage in an article of mine which appeared in the March number of the ISLAMIC REVIEW. There is evidently a doubt as to what constitutes a Christian, or rather what expressed beliefs give one a right to the name :—

THE MANSE, BOURDON ROAD,
ANERLEY, LONDON, S.E.

April 20, 1915.

DEAR SIR,

Some one has just sent me a copy of the ISLAMIC REVIEW for March, and I am venturing to write to you concerning an article of yours appearing therein.

You say (p. 115): "Christians earnestly and most sincerely believe that Baptism, the Supper of the Lord, and the Divinity of Christ are *essentials* without which it is *impossible to be saved*." Now, it is scarcely possible for any one to misunderstand

what you meant by that statement, for the very simple reason that it would be, I think, impossible to read a second meaning into the words. Pardon me for saying quite frankly that it strikes me as being a horrible thing for a religious teacher thus to bear false witness against his neighbour. Your statement is not true, and (1) if it was made without knowledge, such ignorance is deplorable in a teacher; whilst (2) if it was made with knowledge, such wickedness is worse. About half the religious life of this country is to be found in the Free Churches, and I challenge you to give the name of one representative Free Churchman between Land's End and John o' Groat's who holds and teaches that "Baptism, the Supper of the Lord, and the Divinity of Christ are essentials without which it is impossible to be saved." You may not agree with our teaching, but that is no reason why you should misrepresent it quite so grossly. It may in some respects strike you as unreasonable, but that, again, is no reason why you should try to make your followers believe that it is grotesque, ridiculous, and absurd. I would further suggest that you ask one of your fellow-contributors, the Rev. R. Maxwell King, if he believes that the things you mention are "essentials" to salvation. Mr. King is a Unitarian minister; at any rate, he was trained at the Unitarian Home Missionary College in Manchester, and we may conclude, I suppose, that he is a *Christian*. Do you or do you not include him in your sweeping statement of page 115?

I would further venture to point out that as a religious man you have one clear duty before you, namely, to withdraw the mendacious statement as publicly as it was made, and to apologize for ever having made it. If we must fight, let us fight with clean weapons; and if a Christian may make a suggestion to a Muslim, it is that mental integrity and honesty will go farther toward the salvation of the soul than belief in "Baptism, the Supper of the Lord, and the Divinity of Christ." Why do people talk about divinity when they mean something else? Is it a deliberate attempt to deceive by muddling terms?

Yours faithfully,

HUGH C. WALLACE.

To the Right Hon. Lord Headley,
Woking.

TWICKENHAM,

April 30, 1915.

DEAR SIR,

Yours of the 20th inst. has only just been forwarded on to me, and I lose no time in assuring you that I am pleased to find that you understand my meaning, and that my writing is not ambiguous or undecided.

I do not claim to be a religious teacher, but quite agree with you that it is a horrible thing for any one to bear false witness against his neighbour. I also agree that ignorance is deplorable and that wickedness is worse, but I do not hold with a reckless use of adjectives when approaching a stranger on a matter so serious as Religion. When I first read your letter I had some doubts as to whether it should be taken seriously, for it seems almost beyond belief that you can be ignorant of the fundamental principles of, say, the Church of England and the Church of Rome, which may, I suppose, be regarded as the leading Christian Churches in this country.

If you refer to the Church of England Prayer Book you will find that my statements as to the essentials to salvation, according to this Christian Church, are not at all mendacious, but on the contrary are clearly and fairly stated.

Take the Catechism : the candidate for Confirmation has to use these words of belief in "God the Son who hath redeemed me and all mankind," which seems to mark the Divinity of Christ as an essential in Christian belief. Then as regards the Sacraments, we read : "How many Sacraments hath Christ ordained in His Church?" The answer is : "Two only as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord." Since the word "necessary" is used, one can only understand that the Sacraments named are also regarded as essentials by those holding the Christian faith.

In the Creed, which declaims and endeavours to elucidate the doctrine of the Trinity, which is so fundamentally a part of the Christian religion, we are told : "Whosoever will be saved : before all things it is necessary that he hold the Catholick Faith, which Faith except every one do keep whole and undefiled ; without doubt he shall perish everlastingly." In the course of this Creed we are left in no doubt as to the Divinity of Christ, who is spoken of as "Perfect God and perfect Man." The concluding words of this Creed are : "This is the Catholick

Faith: which except a man believe faithfully, he cannot be saved." Thus the Sacraments are *necessary* to salvation; belief in the Divinity of Christ and the Trinity are also *necessary* to salvation, and those things which are necessary may surely be regarded as essential. Why do you accuse me of not speaking the truth?

I do not know exactly to which sect of the Christians you belong, but from your letter I gather that you do not believe that these points I have named and which are so vital to the Protestant and Romish Churches, are essential to salvation. May I ask you to kindly give me *your* definition of a Christian?

You allude to Mr. King, who is a Unitarian minister. I take it that this gentleman, being a Unitarian, does not believe, any more than I do, that the safety of the soul depends on a belief in the divinity of Christ, and therefore he cannot, any more than I can, subscribe to the Athanasian Creed, and therefore we cannot either of us be properly called "Christians" of the Church of England or any other Church. I may possibly be mistaken, but I think not, for I well remember that the Rev. Stopford Brooke, who was a friend of my late father, severed his connection with the Church of England many years ago because he could not believe in the divinity of Christ, and he then became a Unitarian, and I do not think he was *called* a Christian. However this may be, I repeat that I should like to have your definition of a Christian; this is necessary if we are to argue the matter further.

According to my early training in the Protestant Faith *Christ was actually God*, and I think I am right in stating that those holding that view are called Christians, and that this is what is meant by the "Divinity of Christ." Neither Muslims nor Unitarians hold this view, and therefore, though they regard Christ as divinely inspired and follow his teachings, they do not believe that he was God.

Having made no mendacious statements I have nothing to withdraw or to apologize for, but I should be glad if you would read my small contribution to the May number of the ISLAMIC REVIEW, which I enclose for your acceptance. In these few lines you may find food for thought, and, believe me, I am not writing in an unfriendly or contentious spirit, for you will bear in mind that all good Muslims, and I think all good Unitarians also, do their best to follow Christ's teachings and endeavour to

show toleration and charitable feelings towards all their fellow-creatures.

I remain, dear Sir,

Faithfully yours,

HEADLEY.

To the Rev. H. C. Wallace,
Bourdon Road, Anerley.

DEAR SIR,

I have your letter of April 30th, and a more extraordinary and irrelevant production it has never been my lot to read.

In the ISLAMIC REVIEW for March you made a distinct statement, which in my letter I definitely challenged. Instead of answering that and dealing directly with the point raised, you write me a long letter *about something else*, and put to me a question concerning my *personal belief*, which, by the way, has nothing to do with the matter at issue. If I had written asking something about philosophy, would you have replied with an elaborate statement concerning the drawbacks attendant upon the consumption of Italian ice-cream? You are troubled at what you regard as my "reckless use of adjectives," but you forget that that was provoked by a reckless and inaccurate attack, and that made publicly.

It is a pity you did not read my letter with greater care. May I again state the point at issue? In your ISLAMIC REVIEW article you said, "Christians earnestly and most sincerely believe that Baptism, the Supper of the Lord, and the Divinity of Christ are essentials without which it is impossible to be saved," and in my letter of April 20th I wrote, "I challenge you to give the name of one representative Free Churchman between Land's End and John o' Groat's who holds and teaches that 'Baptism, the Supper of the Lord, and the Divinity of Christ are essentials without which it is impossible to be saved.'" Why did you not meet—if you are able—the point I raised? I gather, however, that you adhere to your statement, and that without any sort of qualification.

1. Do you seriously suggest that Methodists, Baptists, Congregationalists, and other Free Churchmen are not Christians? And if so, by what right do you thus excommunicate them?

2. Do you seriously suggest that the Quakers are not Christians? No Quaker believes in the observance of "Baptism" or

"the Supper of the Lord," although all of them, I imagine, believe in "the divinity of Christ."

3. Do you seriously suggest that in Scotland only the little handful of coastguards and country gentry who attend the Episcopal Churches are Christians? What right has a Muslim even to hint that all Presbyterians are "outsiders"?

4. Do you seriously suggest that Unitarians have no right to the Christian name, or am I to understand from what you say about Mr. King that you claim they have surrendered it? May I ask when they did anything of the sort? The denominational organ of Unitarianism is called *The Christian Life*. Do you, not yourself a Christian, mean to declare that Unitarians are dishonest in holding fast to the Christian name?

5. Do you seriously suggest that Jesus, whom Christians claim as their great Teacher, at any time taught that "Baptism, the Supper of the Lord," and belief in His Divinity were essential to salvation?

May I be permitted a word by way of criticism of some of the direct statements made in your letter:—

1. The Rev. Stopford Brooke did not leave his Church because he dissented from Christianity, but because he dissented from Episcopacy. In other words, he left the Episcopal denomination.

2. The Rev. Stopford Brooke did not, as you say, leave Episcopacy "because he could not believe in the divinity of Christ." He has always believed in the *divinity of Jesus*. He does not believe in His deity. That is a mistake commonly made by illiterate people, but it is inexcusable in one taking part in religious controversy, and when it is made by a religious teacher it makes one suspect that it must be intentional.

3. You say that you "do not think" the Rev. Stopford Brooke "was *called* a Christian." He may not have been called such by Mahommedans and Episcopalians, but he always *called himself such*, and thousands of *Christian* people in the country have been glad to use the same word in describing his religious and theological position.

4. In what you say about Unitarianism, you seem to be in absolute and complete ignorance of the fact that most Unitarians speak of themselves as "Free Christians," and a large number of their places of worship are called "Free Christian Churches." Do you really assert that because of

something you have read somewhere in a book used in the worship of the Episcopal denomination, others who are seeking to be disciples of Jesus Christ have no right to call themselves by their Master's name?

Will you tell me in so many words : (1) If *you*—a Muslim—deny the Christian name to thousands of devout and honest people who have deliberately dissented from the Episcopal denomination because of the kind of Prayer-book teaching that you instance in your letter to me? (2) Of "one representative Free Churchman between Land's End and John o' Groat's who holds and teaches that Baptism, the Supper of the Lord, and the Divinity of Christ are essentials without which it is impossible to be saved"?

Believe me,

Yours faithfully,

HUGH C. WALLACE.

Lord Headley,

St. Margaret's-on-Thames.

[*Reply.*]

ST. MARGARET'S-ON-THAMES.

DEAR SIR,

In your last letter, dated the 5th inst., you suggest that I wish to attack the Free Churches. I do not wish to "attack" any one on matters of belief, and the Presbyterians least of all, because the simpler government of that Church and its distaste for sacerdotalism and priestcraft accord very much with our Islamic ideas.

There are many different kinds of Christians, and I assume that they all have the right to be called Christians. There is a sense in which *all* who accept the teachings of Christ and reverence him as one divinely inspired by God may be called Christians. Good Roman Catholics, Protestants, Baptists, Quakers, and the others have a right to the name. Good Muslims, who reverence Christ as their Prophet as well as Moses and Muhammad, their latest prophet, are Christians *in the sense that they follow the divinely inspired teachings, but they are not called Christians because they do not believe—as the Christians do—that Jesus Christ was really God Almighty.* The Unitarians, like the Muslims, believe in Christ's divinely inspired teachings, but do not believe in his divinity in the sense of his being God. I was myself brought up in the Church of England,

and my chief reason for leaving it was that I never really believed in the dogmatic teaching which makes salvation depend upon the acceptance of certain sacraments, or the Trinity, or the divinity of Christ. If words mean anything there can be no two readings of the Church of England Prayer-book, and I repeat that "Christians earnestly and most sincerely believe that Baptism, the Supper of the Lord, and the Divinity of Christ are essentials without which it is impossible to be saved." If I had said *all* Christians you would have some excuse for your sweeping and rather intemperate remarks. I have no time to sound the feelings of all the Free Churchmen between Land's End and John o' Groat's, but I take your word for it that they do not hold with the unreasonable and, to my mind, impious dictum of the Athanasian Creed. Now for your questions:—

1. No, I do not.
2. No, I do not.
3. No, I do not.
4. No, I do not, but I believe that they generally call themselves "Unitarians" to distinguish themselves from those Christians who believe in the Divinity of Christ and the Trinity.
5. I feel quite certain that our Prophet Jesus Christ never taught anything of the kind, and I look upon such teachings as figments and inventions of the priestcraft of the dark ages to gain temporal power at a time when ignorant and superstitious people were easily frightened by the terrors of the unknown.

With regard to your concluding paragraphs, may I point out that the term "Divinity of Christ" is very generally taken to mean that Christ, the second Person in the Trinity, is actually God, and this is what neither the Rev. Stopford Brooke nor myself nor any other Unitarian or Muslim can believe. Mr. Brooke would generally be spoken of as a "Unitarian" as I should be spoken of as a "Muslim."

How whimsical are the varieties of Christian teaching! One kind of Christian tells you to pray to the Virgin Mary and the Saints and to Jesus Christ, another tells you that you must be damned eternally if you cannot think of the Trinity in a particular way and believe that Christ is God; other denominations lay down rules of faith differing from either of the above, and stoutly maintain their views to be the only correct ones.

It is a blessed relief to be free from the conflicting dogmas

and everlasting disputes of the Christian Churches and to find rest in the reposeful dignity and sincerity of Islam.

Faithfully yours,
HEADLEY.

Rev. H. C. Wallace,
Anerley, S.E.

ISLAMIC REVIEW.—We publish the above controversy with pain and pleasure both. It is painful to see that in spite of the advance of civilization and culture Christian religious teachers have not given up the habit of using intemperate language while arguing with non-Christians. Anybody who is conversant with the Christian literature on Islam or Muhammad knows that from Luther downwards the best argument which the Christian teachers could bring forward for their beliefs and religion was to pile abuse on the “antagonistic” Faith, its Prophet, and its preacher. Rev. Wallace has followed the old Christian tradition, and has not failed to call Lord Headley names simply because the latter had exposed the irrationalism of the general Christian belief. We are glad to see that Lord Headley has, in spite of provocation, not departed from following the injunction of his holy book, “Argue with the people, but with courtesy and kindness.”

As to the real point under discussion, the decision can only be in favour of Lord Headley. All those who say that they follow Jesus Christ are divided and subdivided into so many sects which differ so radically in their essential beliefs that it is really difficult to give a definite definition of Christianity. About the personality of Christ himself and that of his mother different sects have different beliefs. But the bulk of such people who call themselves Christians consider it to be the essentials of the Christian Faith to believe in the divinity or deity of Christ, in the Lord’s Supper, in Baptism, etc.

There was a time when all those people who called themselves Christians believed in the deity or divinity of Christ. Even Luther did not attack that belief when he made other reformations. It is only comparatively recently that some such sects have come into existence which, though believing Jesus to be divinely inspired, as the Muslims have done since thirteen centuries, do not believe in his divinity or deity, but unfortunately they still are in a microscopic minority, and cannot presume to deprive those Christians who still hold Christ to be a

son of God and "One of the Three" of the privilege of calling themselves Christians.

How can we Mussalmans differentiate on every occasion between those Christians who consider Jesus to be a God and those Christians who do not believe in that? The *Unitarian Monthly* suggested that the former should be addressed as "orthodox" Christians, but we cannot be sure whether the latter will like that differentiation, which implies that they are not orthodox.

Even if Mr. Wallace's assertion were true—unfortunately it is far from truth—and half of the religious life of this country were to be found in the Free Churches, who do not believe in the divinity of Christ, it could not but have still been right to say that Christians believe in the divinity of Christ as long as the bulk of the Christians of the world did continue to entertain the same belief.

The time will of course come when Islamic belief about Christ will triumph, and he will be placed in his right position—that is, the position of a great man, a great teacher, and a divinely inspired prophet like Krishna, Moses, and Muhammad; but our Unitarian brethren as well as Free Churchmen will have yet to wait some time for that. Between Christians and Muslims this has been a point of difference for thirteen centuries, but it is a happy sign of the times that Christianity is now producing such men as Mr. King and Mr. Wallace, who do not like the idea of Christianity being made synonymous with Christ-worship. Nothing can give Muslims greater pleasure than to get the support of those Christian sects who have seen their way to accept their view of the personality of Christ.

But alas! what the Muslims find even in this small island is that little innocent children are being taught in Sunday Schools the lesson that salvation rests upon a belief in the divinity and saviourship of Christ; credulous women, even when educated, cling to the same blasphemous belief; learned priests and cultured State both encourage that belief.

Unfortunately the chief and popular representative of Christianity is not Mr. Wallace but Miss Constance Serjeant—a learned lady, whose letter we published in our last issue under the heading, "An Answer to Lord Headley," and which we would recommend Rev. Wallace to read.

There has been no religion which has so grossly and

palpably been misrepresented as Islam has been, yet it has triumphed, and the letter of Rev. Wallace is a fresh proof that it has not preached in vain. May the number of such Christians as Rev. Wallace increase day by day until the whole of Christianity is freed from irrational beliefs in the divinity or saviourship of Christ, and it becomes a crime to include *Trinitarians* in the fold of Christians!

SHADOWS

THOUGHTS are wonderful things. Some live long; memories of them are ever with us, our anguish or our solace by day and our dreams by night. Others, the great majority, have a transitory existence: they are born, develop, and perish in a moment; yet thought is continuous, thoughts eternally spring from thoughts, one thought giving birth to others. So from the cradle to the grave the mind moves onward, gaining new experiences, opening new vistas, solving fresh problems, probing ever for greater mysteries and grander secrets, building up ideas and erecting ideals, and fashioning a vast storehouse of memory structures.

BEAUTY.

A subtle something woven into our character, almost indefinable, yet of intrinsic value. An appreciation of certain things in certain relations to each other. Lines straight or curved, lying in such a way, of such a depth or width, or in such relations and proportions as to give us pleasure. Things bounded by such lines and of such shades, tones, or colours as please us. The blending of light and shade by symmetry or association kindles within us feelings of admiration, of warmth, enthusiasm, and sympathy, and we call them beautiful. Varieties of forms, but forms which touch only pleasant responsive chords, to which certain feelings only respond, and which are attuned to special phases of our character. Attraction, not repulsion. Only those forms of the universe are beautiful to us which minister to certain æsthetic aspects of our soul and of our nervous system, giving pleasure and joy as a result.

From a scientific outlook, therefore, it is not correct to say the "Universe is beautiful." Neither is it correct to say the "Universe is not beautiful." Only those parts, forms, or phases are beautiful which attract us. Beauty is relative. It is a com-

parison of one part or aspect of the universe with another. When we say a thing is beautiful we are really comparing it with some other thing which obviously is to us ugly, or does not please us as well. When we say "That woman is beautiful," we are comparing her with all the women we have seen or know, and contrasting either her figure or character with the figure or character of the others. What is beauty to one person may not be beauty to another. What attracts a person in one aspect may repel in some other aspect, or on a closer and more critical examination, or as the lights and shadows move revealing different outlines. Forms which at one period of our life attracted us often, at another and later period fail to strike a responsive chord. The stories we found delightful in our youth, in adult years generally lie on our bookshelves unsought, untouched, while an entirely new range of literature rivets our attention and brings mental recreation, and profit, and pleasure. Forms of a given kind at a given period appeal to us, but it is possible to cultivate a liking for new forms, even forms at one time repulsive to our feelings. By such a method of cultivation progress is made, and humanity moves from plane to plane in the arts and sciences, mentally and morally. So has the individual developed, growing slowly from the literature of his youthful days to the literature of his mental prime. So has humanity climbed upward from the unlettered savage of the prehistoric ages to the grandest intellects of the nineteenth and twentieth centuries.

"Form—pure form—thoughts,
Ideas, soul-life. Empirical form—the shape of things.
The world is a world of contrasts."

Light and shade, shadow throwing shadow into relief. The master-sculptor strikes the marble into lines of matchless symmetry, but the power of the work depends on how the shadows strike and fall. The picture conceived by the mind of genius and painted by the master-hand, varieties of tone, shadows of different depths, shadows throwing shadows into cameo. The voice of the poet, idealizing—shadows, in language ringing with power and magic with imagery. Oceans canorous with their rolling, valleys filled with shouting, hills reverberating with the thunder, battles red with carnage, and cities throbbing with a myriad forms of life. Contrast on contrast, passionate with song.

"The shadows of the day about me lie,
The shadows fall, a myriad forms, and die;
As shadows do; veering from light to dark,
Now bright, now black, now slow, now quickly fly.

As Eastern sunsets with their rainbow hues,
The living garment of the night renews;
Painting the clouds with matchless art and hand,
Pays every streamer, every drift, its dues.

So Nature gives to all with lavish hands
The stores of joys and sorrows she commands;
To some Pandora's box of hideous forms,
To others rosy gardens, golden sands.

The rose-tree blossoms for a few short weeks,
And then repose, the rest of winter seeks;
But man, nor days, nor weeks, but year on year
His changing round of pain and pleasure ekes."

Shadows, light and shade, variety of depth, variety of colour, variety of tone, variety of feelings; differences of kind, differences of degree; permanent, transient, strong, weak. Shadows, how important they are; our whole mental life; our total thought structures, a matter of contrasts! Shadows, contrasts of form!

When the solar rays fall straight on to a looking-glass, and we gaze at it, what do we see? A blaze of light, neither empirical form nor substance—only vibrations, dazzling, almost blinding in their intensity. Why? Shadows are wanting. We look on a building on which the sunlight falls at an angle, and every architectural beauty is revealed—pillar, and arch, and moulding; simple, symmetrical, splendid: art at its highest pinnacle of attainment. Why? Shadows, contrasts of light and shade, varieties of feelings.

What would the world be like without its shadows? What would life? If all was light, light, one eternal monotone ringing for ever the same unchangeable note on the anvil of the universe, we should perish of ennui. Shadows tell us of the form of things, empirical form, their shape, and by contrast the qualities; reveal the beauties and the defects; and in social life, moralities and immoralities, pains and pleasures, joys and sorrows.

Causation on the loom of the eternal weaves the fabric of the cosmos in a myriad shades of a myriad kinds. By contrasts we know its texture, and follow its transformations through every stage within our range of feeling. We know only

through our feelings, and they tell us only of kinds and degrees of shade and tone, of kinds and degrees of vibrations pulsating through the air and the ether. By vibration in the air we hear, we differentiate between the various depths of sound and appreciate the modulations and the rhythmic waves issuing as music: the sweetness of the violin, the grandeur of the organ, and the glory of the human voice. The vibrations of the ether impinge upon the eye and, carried to the brain, the universe in all its varied forms reveals itself. We span by eye and ear and touch and taste and smell the realm of all existence and build therewith the mansion of mentality, the stones of which are thoughts, the chambers ideas and ideals, and the decorations thereof the fairest flowers of rhetoric, poetry, and prose.

The drama of life, moving on the stage of the ages, passes before us as shadows on a screen—some acts seen more clearly than others, but the clearest only in outline; the leading personages and the principal factors riveting our attention, the undercurrents being passed over or hidden from us, or, at the best, merely guessed at.

“Perchance the world is nothing, is a dream,
And every noise the dreamland people say
We sedulously note, and we and they
May be the shadows flung by what we seem.”

So said the Poet of Ma'arri nearly one thousand years ago. Yet the poet went on through the dreamland, and in and out amid the shadows, singing as he went, and singing as few before him ever sang, and not many since.

But we are not all Abu'l-'ala, sustained by the fire of genius so we can write in language burning with rhetoric and red-hot with the scoria of volcanic thought. So we may at a touch make the lovely become divine, and the ugly rich with words and beautiful with imagery, and even the sordid and the commonplace a throbbing mass, pulsating with passion and pregnant with celestial fire, and all life sing a pean to the music of the spheres.

Neither in this northern land of ours do we feel inspired by watching Orient sunsets burning all along the verge of night and painting all the tapestry of cloudland with crimson, green, and gold. For us there are no Orient sunsets. For us the

northern winds, grey skies, and storm-wrack and sea-drift washing all our western isles ; sea-drift and storm-wrack.

Are we shadows in a shadow-land with phantom El Dorados filling all our vision and golden mansions in a future satisfying our desires? Weak vision, poor and selfish desires. We at least appear to be intellectual oddities, peopling all the universe with shadeless shades, if not intellectual giants clarifying every realm of thought ; seeking, ever seeking, groping amid the shadows for an eternal something that ever eludes our grasp ; building up and tearing down, and rebuilding from the ashes on the ruins thereof. Children erecting palaces and forts of sand upon the shore of Time that the future sweeps away—ever labouring and ever working with ceaseless energy and untiring devotion to attain ideals constructed in our fancy flights. " All things pass away."

" We laugh and inept is our laughter ;
We should weep and weep sore,
Who are shattered like glass, and thereafter
Re-mould no more."

" Re-mould no more." Why ! things are being continually re-moulded. Every atom in the universe is in motion. Compounds are eternally dissolving and being eternally created, re-moulded anew into fresh forms in the matrix of the universe. Change, continual change, is the keynote of all experience, the determining factor in evolution and progress in all its aspects. Matter and force ever in motion and action, form ever evolving into form. Even Abu'l-'ala himself was ever moulding and re-moulding just like an ordinary man, as he expressed it :—

" How strange that we, perambulating dust,
Should be the vessels of eternal fire,
That such unfading passion of desire
Should be within our fading bodies thrust."

Centuries before the days of the great Syrian versifier, Abu'l-Atahiya, the famous Arab poet of Kufa, sang :—

" Get sons for death, build houses for decay ;
All, all, ye wend annihilation's way.
For whom build we, who must ourselves return
Into our native element of clay ?"

We get sons, not for death, but for life, that the race may survive and prosper. We erect houses that the offspring may

have a better chance and a nobler hope, and we erect mansions of mentality that those who come after us may benefit by our labour, our ideas, our experience, so they may attain to greater knowledge and know more perfect peace. That duty does not hinder among us light and shade in the flux of mind, moments of lightness, and moments of depression in thought.

So the shadows wax and wane, the panorama of change goes on eternally. Shadow follows shadow, as form, form ; differing in degree only, some darker and deeper than others. As trees growing in a valley, and seeking for a share of the sunlight, climb higher and higher until their topmost branches are level with the tops of those growing on the bank, so man, seeking more light, climbs ever upward. Though the shadows grow lighter, they will never entirely disappear, for by contrast only can our senses reveal to us the qualities and relation of things. Shadows are our salvation, even as they are our dread ; we know pleasure only through pain, and joy through sorrow ; he who has never found the one knows nothing of the other ; to be purged we must burn as in fire. Mind may read the shadows and use them as signs wherewith to solve the problems before it, but they will remain the arbiters of happiness and anguish, growth and decay, stagnation and progress to the end.

“ Have I not heard sagacious ones repeat
An irresistibly grim argument :
That we for all our blustering content
Are as the silent shadows at our feet ? ”

Ah ! Abu'l-'ala, shadows, ever shadows at our feet. Man will resolve if he can.

“ Science has torn aside the veil
Where Maya's loathsome serpents trail,
And with her trenchant blade in air
Has laid the form of Isis bare ;
A form of wondrous beauty shown,
A path with blushing roses strewn.

I pass the cup, O man, then take
And drink from Truth's ambrosial lake.”

Lights and shadows are aspects of the one great All. Hills sun-kissed, valleys of shadows, streamlets verdure-trailed, rivers singing themselves onward to the ocean, trees waving their leaves in the zephyrs, and flowers nodding to the sun, and man

floating on the stream. Man dreaming dreams of happiness and love—perhaps. Mingling its tones with the zephyr comes a voice, and words shape themselves into the question, "What ship is that?" And the answer rings, "The Mind." Again the voice flows out of the wind and the ether, and the query is, "Whither bound?" And the answer comes, "The Psychic Land." The wind dies away into ripples of laughter, and a word spells forth, P-a-r-a-d-i-s-e, Paradise, and man goes out, ever outward and away from the shadows.

"Through growth and decay we are passing
As a wave on the ocean appears,
To glitter a moment in sunlight
Then vanish in track of the years ;

Not wholly to perish for ever,
Our soul thro' the æons shall range,
And live on immortal ; for never
The changeless be broken in change."

J. PARKINSON.

ISLAM AND TEMPERANCE

Lecture by Professor HAROÛN MUSTAPHA LÉON, M.A., Ph.D.,
LL.D., F.S.P., delivered in London on the 10th April, 1915.

THE occasion on which we have assembled to-day is of no ordinary character. What Virgil, the great Latin poet, justly termed *Bella, horrida bella* (War, horrible war!)¹ is raging, not only over a considerable portion of Europe, but also in certain districts and countries upon the continents of Asia and Africa. The roar of cannon, the rattle of musketry, and the clash of steel ; the cries of the wounded, the groans of the dying, and the moan of the bereft can be heard on every side ; while the smoke of burning homes and devastated cities rises upwards in a fearful cloud of foul incense to the Moloch of slaughter and rapine.

Well might Horace of old exclaim, *Bella detestata matribus* (War by the mother's soul abhorred!)² The destruction and havoc caused by war, and the necessity of providing a continuous supply not only of healthy, strong, and vigorous men to fill the place of those rendered *hors-de-combat* upon the en-

¹ Virgil, "The *Æneid*," vi. 86.

² Horace, "Odes," I. i. 24.

sanguined fields of battle, but also of cannons, guns, weapons, shot, shell, and other warlike material to continue the work of destruction, has occasioned the rulers of three of the Great Powers engaged as combatants in this Titanic struggle to take notice of the ravages of a dire foe within their own gates, and to endeavour to check its pernicious influence by measures either drastic or persuasive. Thus in Russia we find that *vodka*, and in France *absinthe*, is now prohibited to be either manufactured or sold, while in England we to-day witness the, to us, entirely novel spectacle of the monarch of the British Empire, King George V, publicly banishing intoxicants from his table, and pledging himself to abstain therefrom during the period of the duration of the war, thereby setting a meritorious example to his people and demonstrating that he now, at any rate, realizes the accuracy of the statement uttered by his late uncle, Prince Leopold, Duke of Albany, nigh upon thirty-five years ago, "Drink, the only enemy which England has to fear!"

The evil of intemperance is no new theme. Othello was not the first man to bitterly exclaim, "O God, that men should put an enemy in their mouths to steal away their brains!"¹ nor is King George the first monarch who has endeavoured to prevent the ravages of what Shakespeare terms, "O thou invisible spirit of wine, if thou hast no name to be known by let us call thee devil!"

In the eleventh century B.C. a Chinese monarch was so convinced of the terrible results and widespread evils of wine-drinking that he ordered all the vines in his country to be uprooted, the vineyards destroyed, and the makers of intoxicating drink to be publicly flogged. To this monarch is ascribed the following pertinent utterance: "It has hitherto been said, wine can perfect an affair, and wine can ruin it; I have seldom seen it perfect an affair, but I have seen it ruin many."²

Confucius speaking to his disciples, said, "Wine is called the maddening drug,"³ and subsequently added, "Wine is really a drug that corrupts the bowels, an axe that cuts down nature."⁴

¹ "Othello," Act ii. scene 3.

² "Tsung lae shwō, tsew nāng ching sze, tsew nāng pae sze; wo kēn ching sze tēih shaon, pae sze tēih to."

³ "Tsew ming kwang yō."

⁴ "Tsew chin she foo chang che yō; fū sing che foo."

Mencius (Meng-tseu), the celebrated Chinese sage, and author of one of the "Four Books" which form the scriptures of the Chinese, and who lived in the first half of the fourth century B.C., is said to have declared, "To be addicted to wine and not to be addicted to lewdness is rare."¹

The Carthaginians forbade wine in their camps and to magistrates holding public office.

It is related of the great Carthaginian warrior, Hannibal (born 247 B.C., died 183 B.C.), around whose distinguished career centres within itself the history of the most memorable struggle of antiquity, and whose name, even when judged by our only source of information, the testimony of his implacable enemies, stands loftiest in the annals of war as one who knew how to command and how to obey, how to gather and how to retain an army, that when his army wintered in Capua (B.C. 216) he refused to partake of any wine during his sojourn in that city in order by his example to deter his soldiers from being deteriorated by the enervating effect which the luxury of Capua afforded.

Among uncivilized races, ancient and modern, intoxication has been associated with religious ideas and has been encouraged as an incident of religious festivity.

The worship of Bacchus (also called Dionysus), a god who originally belonged to the great group of vegetation spirits, was widely spread among the ancient Greeks, Romans, and some other European nations. His coming in the early part of the year was received with joy and revelry, while his departure or death was also celebrated at the winter season. The god never lost his early connection with the flourishing of vegetation and with fruitfulness generally, but he came to be associated more and more closely with the vine and its exhilarating and intoxicating produce. In art, from the middle of the fourth century B.C., the god is represented as a beardless youth, nude, or wearing only the fawnskin, or *nebris*. The chief attributes depicted of the god are the thyrsus, or rod ending in a pinecone and wreathed with ivy, and the great two-handled drinking-cup (the cantharus). As a god of vegetation and the vine, Dionysus was associated with Demeter, Core, and the Eleusinian Mysteries, wherein he bore the name Iacchus.

¹ "Tsze tsew pūh tsze yin, sēen e." Wine, or any manufactured intoxicating beverage, such as wine, spirits, beer, etc., in Chinese is called *tsew*.

Dryden and Shakespeare both allude to this presentment of the god in the respective lines—

Bacchus, ever fair and ever young,¹

and,

Come, thou monarch of the vine,
Plumpy Bacchus with pink eyne!²

In the worship of Dionysus two distinct forms can be traced. The one appears most prominently in the Attic festivals, especially the country *Dionysia*. It is essentially a merry and joyous, rude and boisterous vintage festival, celebrated by men, and abounding in mummeries and coarse, one might say licentious, jests. Its connection with vegetation and fruitfulness is demonstrated by the phallic procession, which occupied an extremely prominent position in the celebration.

The other form of Dionysiac worship was highly orgiastic, and celebrated by females at the time of the winter solstice every third year; hence it was termed the "Trieteric Dionysia." The celebrants, who in Greek were termed *Mainades*, or *Mænads*, wandered among the mountains, oblivious to the cold, wearing fawnskins and carrying the thyrsus and torches, the chief rites being held at night. The god was said to be lost, and was sought with wild cries. The culmination of the orgies was in tearing to pieces fawns, kids, and other animals, and devouring the raw flesh in honour of the god. We even hear of human victims being rent asunder. These rites were considered to be an effort to arouse the dead or sleeping god;³ but it is also clear that originally the slain animal was the god, who was killed to be reborn.

Francis, Lord Bacon (1561-1626), alludes to this in his Fable of Dionysius, and says "Pentheus and Orpheus were torn to pieces by the frantic women at his orgies."

It is a common feature of primitive religions for the worshipper to partake of the god, especially if it be a deity connected with vegetation or fertility.

These orgiastic rites were especially associated with Thebes and Delphi, and it is stated that even Athenian women journeyed to Mount Parnassus, a mountain in Phocis, Greece, upon the highest summits of which the Thyiades are said by

¹ Dryden, *Alexander's Feast*, line 54.

² Shakespeare, *Anthony and Cleopatra*, Act ii. scene 7.

³ Compare with this the efforts of the priests of Baal to arouse their god as narrated in 1 Kings xviii.

Pausanias¹ to have celebrated the orgies of Dionysus, to join in this fierce and disgusting worship.²

In later times the mysteries, or "Dionysia," celebrated under the name of Dionysus, became more and more occasions for intoxication and gross licentiousness.

In Attica alone there were four Dionysia at different seasons of the year—the most important, the *Lenaea*, was celebrated with a procession and scenic contests in tragedy and comedy, out of which subsequently grew all the glories of the Greek drama.

Originally Dionysus was the god of vegetation ; it was only after the time of Homer³ that he was regarded as the god of

¹ *Pausanias*.—A Greek traveller and geographer, author of *Hellados Periegesis*, or "Guide Book to Greece." Of his early history little is known. He was probably a native of Lydia in Asia Minor, and was certainly at work on his book as late as A.C. 175, though the earlier part appears to have been published some years previously. His work, in ten books, is a detailed description of what appeared to him the most important places and monuments in Greece, arranged in districts, and in much of the work described in a most systematic manner. His interest is largely religious, and while other buildings are mentioned, the chief space is devoted to temples and to lesser shrines, frequently with interesting and curious details as to local traditions and ceremonies. The dry details of topography are relieved by historical digressions, anecdotes, and legends.

² The mountain of Parnassus has twin peaks, now called Gerantorachos and Lykeri (8,071 feet), which rise from a rough plateau and form a conspicuous landmark in Eastern Greece. During all but the summer months the summits are covered with snow. From the plateau rise other lesser peaks, and on the side of a hill at the south above Delphi is the Corycian Cave, dedicated to Pan and the Muses. On the slope of Parnassus was the fountain Castalis, whose waters were supposed to fill the minds of those who drank of them with poetic inspiration.

³ Homer is one of the most notable names in the whole realm of literature. Living, as he did, at least 400 years before the first accredited historical work in the Greek language, there exists with regard to him little more than the great fact of a mighty name, standing grandly forth in the dim distance of oral tradition. The period of the appearance of Homer is placed by Herodotus 400 years before his own time—that is, about 850 years before Christ ; but other authors of weight place the age of this prince among minstrels a century or more farther back, so that the date given by Herodotus, "the father of history," can be accepted only as the nearest limit of a probable chronology of an epoch to which no exact arithmetic can be applied. Homer has from the earliest times been regarded by the whole Greek race as their great spokesman and prophet : he was indeed not only their great popular minstrel, but, along with Hesiod, their doctor of theology and their master of all sorts of knowledge. Hence the vigour and zeal with which he was attacked by Plato, who excluded him from his Republic, not because he was a bad poet, but because he was a very equivocal theologian ; not because he did not sing a grand song, but because his admiring countrymen insisted on using that song as a decalogue and a bible. In modern times Homer has fully maintained the character, as the prince of epic poets, which he so easily secured among the Ancient Greeks. After the Bible, no work has been so universally read among Europeans and their descendants in America, South Africa, and Australia as Homer's "Iliad." The works of Homer indeed are, next to the books ascribed to Moses, the earliest written records of human thought and feeling and action extant. Only the oldest Vedas are supposed to have possessed an equal antiquity.

wine, this idea being annexed by the Greeks from the Thracians. The orgiastic worship of Dionysus (Bacchus) probably explains the fact that wine when it became known was regarded as the gift of this god.

The name Dionysus occurs not only in Greek but also in Latin, though not in the Augustan poets.

There have been many conjectures as to the origin and derivation of the name. One able philologist, Mr. Talbot, has endeavoured, not without good grounds for his contention, to demonstrate that the name is of Assyrian origin, the formula for it being *Dian-nisi*, or *Dayan-nisi*, words signifying "Judge of men," the *Dian*, or *Dayan*, being equivalent to the Hebrew *Dan*¹; and he quotes a line from the Michaux inscription, running thus, "Shemesh *dayan* rabn shamie u irtsit" = "The Sun, the great *Judge* of heaven and earth." Mr. Talbot goes on to say that one of the most curious traditions respecting Dionysus was, that he sometimes assumed the shape of a bull, with a human countenance, and was then called Hebon.² By

¹ Dan (Gen. xiv. 14), "The Judge," "supreme Lord"; Daniel (Dan. i. 6), "The Judge *El* or *Il*," or "my judge (is) *El*." In Arabic the name Daniel is written—Dānyāl.

² The word Heber (Gen. xlv. 17), in Hebrew, signifies "to join together," "to bind," "to fascinate," "an associate or companion."

Abir in Hebrew signifies "the strong and mighty one, like a bull"; "Bulls of Bashan" is *abiri Bashan* in the Hebrew. In Hebrew the word *Aun*, or *On*, signifies strength, power, and especially virile power. We do not meet with *On* in the Bible as the name of a deity until we come to Joseph's history, when we find that he marries the daughter of the "Priest of On" (Gen. xli. 45, 50). It is not clear whether Potiphera is the high priest in a town called On, or the minister to a god of that name; but as cities were often called after the deity therein worshipped we may take either interpretation. The Greeks termed this same town Heliopolis, "the city of the sun"; the Muslims to-day term it *Ain Shems*, "the sun's eye" (in Hebrew this would be *Enon*); during the time of Jeremiah it was called *Beth Shemesh*, "the house of the sun." "In the Coptic books," says Gesenius, "the place is constantly called *On*, and it can hardly be doubted that, in the ancient language, this signified *light*, especially the sun."

We find it recorded in the Bible that the Philistines represented a god whom they styled *Dagon* (1 Samuel v. 2). A literal translation of this word would be "the dear little fish"; but *dag* in Hebrew signifies "fruitful," also "a fish"; *aun* signifies "power, vigour." *Dagon*, therefore, might have implied the "powerful fruitful one," namely the sun. A fish in many pagan and ancient faiths has been regarded as an emblem of fecundity. A sea-god, to whom fish were offered as a votive offering, was worshipped at Carthage; the Greeks identified this deity with their own Poseidon, and the Romans with Neptune. Of another Carthaginian deity, known to the Greeks as Triton, we cannot recover the ancient name, but it is possible this god was only another form of Dagon.

The city of On (also called Aven) stood a few miles to the north-east of Cairo, and its ruins or mounds are to be seen near a village called Matareh. It was famous for its great Temple of the Sun, the traces of which still exist. Sir J. G.

a very ingenious argument, Mr. Talbot further points out that the Greek Rhadamanthus, Judge of Hades, was a god of Egyptian origin, his name in that language sounding as *Rad-amenti*, and signifying "Judge of the darkness." Mr. Talbot also adduces an Assyrian inscription, where the Sun has the following title: "The Sun, judge of men (*dian-nisi*), whose flail, Zalul (flagellum) is good."¹ This flail, or whip, was one of the emblems of Osiris.

Nebuchadnezzar built a temple to Dionysus in Babylon (Arabic, *Bābel*). One of the festivals to Dionysus, the pagan god, was held on the 9th of October. The Roman Catholic branch of the Christian Church celebrates the memory of St. Denis by a festival on the 9th of October in each year! Much of the insignia bestowed upon Dionysus in the old pagan representations of that deity figures in the pictures and images of Saint Denis. The Greek branch of the Christian Church makes St. Denis to be the same person as Dionysus the Areopagite, first bishop of Athens, whom they say was converted to Christianity through the preaching of St. Paul (Acts xvii. 34). Nothing more is known about him. The Latin Church, however, hails him as the apostle of France and first bishop of Paris, who according to their tradition, suffered martyrdom in

Wilkinson, the celebrated Egyptologist (1797-1875), says, "the name of Osirtasen, who reigned from the year 1740 to 1696 B.C. is found there, carrying us back to the date assigned as that of Joseph's residence in Egypt." Moses is reported to have studied "the wisdom of the Egyptians" in this city, while, among other Greek sages, Pythagoras (B.C. 584-520?) is said to have perhaps come there to learn the mysteries of the famous college of priests. A solitary obelisk still stands among the ruins and bears upon it the name of Osirtasen. Another and larger obelisk was removed many years ago, and is now at Rome. The sacred bull called Mnevis was kept at On. The city is more or less fully described by Herodotus (Bk. ii.), Diodorus Siculus (Bk. i.), Strabo (Bk. xvii.), and other ancient authors. Many modern writers give accounts of it (consult Sir J. G. Wilkinson's "Hand-book for Egypt," Trevor's "Ancient Egypt," etc.). The author of Robinson's "Palestine" (vol. i. p. 24) says, "The site of Heliopolis (On) is marked by low mounds, enclosing a space about three-quarters of a mile in length, by half a mile in breadth, which was once occupied partly by houses and partly by the celebrated Temple of the Sun. This area is now a ploughed field, a garden of herbs; and the solitary obelisk which still rises in the midst is the sole remnant of the former splendours of the place."

The first time we meet in the Bible with the word *On* as the compound of a name is in Ephron, a Hittite of Canaan, and friend of Abraham; and in the same chapter we find the word Hebron introduced. We find it again in the family of Judah as *Onan* (Genesis xxxviii. 4-10), and we perceive it also in Zibeon, the wife of Esau; Simeon, the son of Jacob; *On*, son of Pelath, of the tribe of Reuben (Numbers xvi. 1); Aaron, the brother of Moses, etc. There are about sixty personal or place names in the Bible in which *on* exists in combination with some Hebrew word.

¹ "Transactions of the Royal Society of Literature," p. 296.