

The **Islamic Review**

Edited by AL-HAJ KHWAJA KAMAL-UD-DIN.

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RAMADĀN, 1345 A.H.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مُحَمَّدٌ وَصَلَّى عَلَى رَسُولِهِ الْكَرِيمِ

THE ISLAMIC REVIEW

RAMADÁN, 1345 A.H.

VOL. XV.

MARCH, 1927

No. 3

NOTES

The Trust for the Encouragement and Circulation of Muslim Religious Literature.

In our January issue we made a brief survey of the activities of the Trust. Now it is our privilege to welcome to its publications another valuable addition, entitled *The Affinity between the Original Church of Jesus Christ and Islam*. The price of the book, which will be found on the cover of the *Review*, is kept low enough to be easily within the reach of every friend and well-wisher of Islam. The book seeks primarily to find some effectual means of establishing an understanding between Original Christianity and Islam. It deals with Islam's opportunity in the West, and one feature which has specially commended itself to us is its laying bare, in dispassionate terms, the ignominious methods pursued by the Christian missionary in conducting his malicious propaganda in the West against Islam and its Great Arabian Teacher. Lord Headley opines that the days of passive listening and

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listless looking on, with folded arms, in the face of preposterously nonsensical allegations against Islam, have long since passed away. The book should be placed in the hands both of Muslims and non-Muslims. The value of such a step cannot well be over-estimated. We conclude by urging on our readers this consideration—that by buying this book not only will they help the building up of the strength of the Trust, but also they will vindicate, in no uncertain way, the fair name of Islam.

Christian Foreign Missions.

Lord Inchcape's trenchant criticism of the Christian missionaries in China has stirred up a veritable hornets' nest. His Lordship, presiding at the annual meeting of the Peninsular and Oriental Steam Navigation Company in London on the 8th of December last, administered a strong and most unpalatable dose both to the religious Press and the Pulpit when, after remarking that many of the voyages undertaken by the Company's ships had been disastrously short of cargo, and that the condition of China had caused serious loss of traffic with that country, he went on to say:—

I have spent a good many years of my life in the East, including a little time in China, and though some of my hearers may regard me as a heretic—which I am not—my belief is that we have in a great measure brought about the present condition of antagonism to us in China by sending missionaries there to endeavour to convert the people to Christianity.

I ask you how Chinese would be regarded here if they established all over the country a number of mission stations with the object of converting our people to Buddhism? Christian missionary efforts among civilized peoples holding beliefs which find their expression in fetish and inhuman cruelty may be, and doubtless are, fully justified, but the attempt to break down China's ancient faiths, as sacred to the Chinese as Christianity is to ourselves, is, I think, to be deplored. Such efforts, in my judgment, do far more harm than good. I would not support them with a penny.

The money spent on these efforts could be far better utilized in our own country. My opinion is that the sooner some of our well-meaning people give up their crusade in India and China the better it will be for us all. (*Evening Standard*, December 8, 1926.)

Without doubt this has been a bitter pill for the Missionary

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Societies to swallow, and voices of protest were raised on all sides.

It is now an open secret that it was the missionaries who have, in every case, cleared the path for the foreign domination of Eastern countries, one and all. Lord Headley, in his latest book, *The Affinity between the Original Church of Jesus Christ and Islam*, p. 127, sums up thus aptly this cycle of phenomena:—

The order is: first the missionary with his Bible; next the trader with his whisky, rum and gin; and then the murder by the "poor heathen" who has killed the missionary, or someone else, in a drunken fit; and last, but not least, the British punitive expedition!

We might add that it is not always murder in a drunken fit; for at times the circle is completed in a different way, which may, we think, be not unprofitably examined.

A missionary to a foreign land introduces himself to those who appear to be non-Christians. Conversation is ingeniously turned from some current topic to that of religion. And even if the person addressed expresses his distaste for being dragged into such a conversation, the missionary will, none the less cheerfully, persist in it! They always carry copies of the Bible, or small pamphlets, which they seek to force on those with whom they converse. They haunt cafés and restaurants and show interest in games or other pastimes played there, and gradually worm themselves into discussions on religion until they exhaust the patience of the listener, who either feels compelled to leave the place or else to lose his temper and inflict bodily chastisement on the missionary. This is usually followed by police action or the landing of the military; and if there be already stationed there a European military or police post, and, still more, if the country be under the stultifying burden of the Capitulations, the unfortunate native is severely reprimanded or imprisoned, and sometimes both, and the missionary, who was the root-cause of the mischief, goes scot-free, because he is, in the first place, a missionary, and in the second has been favoured by nature with a covering of white skin. First the missionary, next the trader, and finally the soldier and annexation, was the

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order of the day in the nineteenth century and even till very recently.

In the case of China the huge reach of the tentacles of the Christian missionary can be well imagined by the fact that over and above the freedom to preach and to profess the Christian religion, he had succeeded in wresting special rights from the Chinese Government even for his converts. If any Chinese adopted Christianity as his faith, the Chinese Law *ipso facto* ceased to have any jurisdiction over him. Concessions of this nature had actually gone a long way towards driving a wedge deep into the heart of Chinese nationalism.

Muslims also have their tale of woe to tell, a tale which they brought upon themselves, more or less, by their liberality, not foreseeing that some day in the near future those very generous acts of grace would be forged into fetters. The extra-territorial rights—the Capitulations—granted by the Muslims to such European Christians as chose to reside in Muslim countries will always remain a standing proof of the Muslim spirit of tolerance and a lasting record of shame inseparably associated with the names of both the European and the European Christian missionary. Their present abnormal shapes—now disappearing fast—are quite a recent development.

And yet, in spite of all this, we are told by the *Methodist Times* (December 2, 1926) that “A Christian imperialism is a boon to humanity.”

The Foreign Missions a Trespass on the Words of the Master.

Lord Inchcape's animadversion on Christian Missions raised yet another question of vital importance; and that is whether the Master ever intended that his message should be carried to every creature. The *Daily Express*, dated December 9, 1926, wrote in its editorial columns in defence of Foreign Missions as follows:—

... The whole history of our Foreign Missions proves it so. These men and women who carry the Gospel into foreign lands do not go to attack other religions. It is not only the letter, but the spirit of

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Christianity as well, which is their great concern. Deny that spirit, try to confine it within geographical limits, and Christianity must die. **Lord Inchcape has said that our foreign missionaries should be recalled, but there is a voice which spoke centuries ago, a voice which the missionary has heard in every age since then, and these were His words: "Go ye into all the world and preach the Gospel to every creature."**

The *Daily Express* has written and published it, and people at large have taken it to be true; for it is in print! In the busy hustle of present-day life there must be very few who would have paused to think that the very verse which the *Daily Express* cites in support of and as justification for Foreign Missions has been definitely proved to be spurious; this verse is one of the eleven concluding verses of the sixteenth chapter of St. Mark.¹

Lord Inchcape did not, it is true, recommend the recall of the missionaries on the ground of the spuriousness of the eleven concluding verses of St. Mark's Gospel. His considerations were purely commercial. It was, we believe, the saving grace of his common sense which led him to the conclusion that Foreign Missions were doing more harm than good. He realizes that the East of the twentieth century is conscious of its dormant capacities and of its strength, and that it will not tolerate any aggression like that to which it was subjected in the nineteenth century.

These eleven spurious verses are the only justification for the existence of Foreign Missions. Jesus came solely for the lost sheep of the House of Israel. Throughout his life the Gentiles did not concern him. They were the swine.

But, such considerations apart, one enjoys the cream of the joke when one learns that the Church has decided at last to enter upon a huge campaign of Churchianizing of the Muslim world. A brain-wave, of course!

They would rather have a bad reputation than none at all.

The *Methodist Times* (December 16, 1926) contains the following comments on the frank speech of Lord Inchcape:—

¹ *Encyclopædia Biblica*, p. 1880, section G.

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Lord Inchcape's attack on Christian Missions in China and India has rendered service to the cause which he sought to damage. He has given a striking advertisement to Christian evangelization in foreign lands. Public attention has been directed much more to the defence of Christian Missions than to the baseless charges which the chairman of the P. and O. Company made against them. The letters and articles which have appeared in the Press have been a magnificent vindication, and from many pulpits the opportunity has been taken once again to emphasize the necessity and value of missionary work.

We wonder if our contemporary regards the advertisement given by Lord Inchcape as quite sufficient !

The "Index Expurgatorius."

The *Spectator* (January 1, 1927) has a list of certain volumes, culled from the *Index of Forbidden Books* at the Vatican, which Roman Catholics are prohibited from reading on the grounds that, in the judgment of the Holy See, such works are injurious to faith and morals. The names of some of them are:—

Gibbon's *Decline and Fall of the Roman Empire* ; Oliver Goldsmith's *History of England* ; Hallam's *Constitutional History of England and Europe during the Middle Ages* ; Andrew Lang's *Myth, Ritual and Religion* ; Locke's *Human Understanding* ; Mill's *Political Economy* ; Mivart's *Happiness in Hell* ; Richardson's *Pamela* ; Sterne's *Sentimental Journey* ; Whateley's *Logic* ; Hugo's *Notre Dame de Paris* and *Les Misérables* ; Kant's *Critique of Pure Reason* ; Ranke's *History of the Popes* ; Rousseau's *Emile and Julia* ; and Taine's *History of English Literature*.

We are told further that

it must not be supposed that these books or any other books on the Index have been lightly condemned, or without serious investigation. The Index Congregation consists of about ten cardinals and thirty consultors, chiefly bishops. Its permanent officials are members of the Dominican Order. When a book is reported to the Index Congregation, it is submitted to a number of the consultors, and if a majority of them agree that condemnation is likely to have a good effect, a meeting of the whole Congregation is called, at which, after full discussion, a verdict is returned—"condemned" or "dismissed." The points chiefly considered are: Does the book defend heresies?—Is it derogatory to God, the Blessed Virgin, the Saints?—Does it vilify the Church, or the clerical or the religious state?—Is it lewd or obscene? Books may be condemned on any of these grounds, because of isolated passages. Finally, should a book be condemned, the Secretary of the Index Congregation lays the whole matter before the Pope, who, if he sees fit, authorizes the publication of the Decree.

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As will be readily seen, the list contains titles which are household words throughout the world. And it requires no great stretch of imagination to picture to oneself what blessings the Church must have shed in the days when it, unfortunately for the world, could command at will the world's political resources and could reinforce them with its own religious power.

To a student of history what a fine contrast is furnished by the attitude of the Roman Church of the present and the Middle Ages with the recorded fact that the Caliphs sometimes demanded nothing else from the vanquished in the form of tribute but the surrender of books and libraries. Kolb says in his book *Culturgeschichte* (vol. ii. p. 126):—

Mamún opened negotiations with Theophilus, the Emperor of Constantinople, purposely for the exchange of art treasures, books, artists and learned men. After leading a victorious campaign against the Byzantines, he declared himself ready to give back the conquered countries if the Emperor Michael III would make it possible for him to get prepared translations of the scientific works lying in Greece.

And in order to heighten the contrasts we show the other side of the picture by quoting below words of Drap̃er from his book *History of the Intellectual Development of Europe* (vol. i. p. 312, London, 1920), which depicts the sad state of affairs caused by the blind religious fanaticism of the early

ERRATA

P. 87, lines 3 and 2 from bottom, *for* Sunday, March 6, 1927,
read Saturday, March 5, 1927 ; and sunrise and sunset
on the same date 6.41 and 17.44 respectively.

Owing to the Ramadán Sharif, which begins on Sunday, March 6, 1927, and ends on Sunday, April 3rd, our next issue will consist of a double number for the months of April and

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May. We take this opportunity of calling the attention of our Muslim brethren to the few verses¹ of the Holy Qur-án dealing with the month of Ramadán:—

O you who believe ! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil),

For a certain number of days ; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days ; and those who are able to do it may effect a redemption by feeding a poor man ; so whoever does good spontaneously it is better for him ; and that you fast is better for you if you know.

The month of Ramadán is that in which the Qur-án was revealed, a guidance to men and clear proofs of the guidance and the distinction ; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days ; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks. . . .

It is made lawful to you to go in to your wives on the night of the fast ; they are an apparel for you and you are an apparel for them ; Allah knew that you acted unfaithfully to yourselves, so he has turned to you (mercifully) and removed from you (this burden) ; so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques ; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil).

An abbreviated schedule of the times of sunrise and sunset is appended for the benefit of our Muslim brethren in the British Isles:—

				Sunrise.	Sunset.
March 6, 1927	..	..	..	6.38	17.46
March 12	..	..	..	6.25	17.56
March 19	..	..	..	6.9	18.8
March 26	..	..	..	5.53	18.20
April 2	..	..	..	5.37	18.32
April 3	..	..	..	5.35	18.33

The whiteness of the day mentioned in the verses should be reckoned by making an allowance of an hour and a quarter before sunrise.

The festival of Eid-ul-Fitr will be celebrated on Monday, April 4th, on the premises of the Mosque, Woking, at 11.30 a.m.

¹ Holy Qur-án, ii. 183-185, 187.

WHAT DO WE BELIEVE?

WHAT DO WE BELIEVE? ¹

By LORD HEADLEY (EL-FAROOQ)

How many of those who have been brought up from earliest youth to follow the tenets of Church Christianity really and truly believe, in their inmost hearts, that many of the words they repeat in church are true or that the repetition will have any effect whatever on their life in a future state? They stand up and chant the creeds as laid down by the monks of old, but as soon as the words "I believe in God the Father Almighty" have been uttered, how much of the rest carries any weight whatever in the hearts or minds of the worshippers? How many have any real faith in the pagan idea of the virgin birth or believe that Jesus Christ was the "only son" of God Almighty? What good and sufficient reason is there for any sane and educated person to believe in "the holy Catholick Church" when everyone knows that the compilation of the dogmas of that Church was the work of monks and priests who built up the edifice over three hundred years after Christ's time? The chief dogmas of priestcraft were: (1) The Divinity of Christ, (2) thinking of the Trinity in a particular way, (3) the Sacraments, (4) the Atonement, (5) the Immaculate Conception; and I am not aware that any of them were indicated or authorized by Christ.

Then again, when the Athanasian Creed, which is appointed to take the place of the Apostles' Creed on Christmas Day, the Epiphany, Trinity Sunday, and certain Saints' days, is "sung or said," what percentage of the congregation places the slightest confidence in the opening verse, which reads: "Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith"? or in the one which follows: "Which Faith except everyone do keep whole and undefiled: without doubt he shall perish everlastingly"? And how many earnest seekers for the Truth are in any way influenced or moved by the statement that salvation is only possible for those who "think of the Trinity" in a certain

¹ A lecture delivered at a meeting of the British Muslim Society, London, held on November 14, 1926.

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particular way as set forth in a highly complicated rigmarole evidently composed to bewilder and frighten the ignorant and superstitious? The final and clinching recital in this enigmatic guide to Heaven reads terribly: "This is the Catholick Faith: which except a man believe faithfully, he cannot be saved," for it leaves no loophole for escape: the miserable sinner who either cannot or will not accept is doomed to everlasting damnation or to a punishment worse than any that could be inflicted by the harshest human tyrant in his harshest mood.

And yet a few minutes after glibly reciting a creed which consigns many millions of good-living and God-fearing people to outer darkness where there will be "weeping and gnashing of teeth" the self-same congregation humbly kneels and addresses the Almighty in that most beautiful prayer: "O God, *merciful Father*, who despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; *Mercifully* assist our prayers that we make before Thee in all our troubles and adversities. . . ."

What a contradiction! What hypocrisy! In one breath we give to the world a solemn statement, in the form of a creed, that we believe in a God Who is the acme of injustice and harshness, and in the next we address Him as "Merciful Father." We acknowledge that He will sentence us to "perish everlastingly" for the commission of no crime whatever—thereby killing our love, our respect, and sense of duty; but when we find trouble and adversity worrying us we have the incredible meanness to grovel before Him with lies in our mouths and asking Him to "mercifully assist our prayers"! It seems to me little less than marvellous that all the millions of educated people who have with so much unction sung the Athanasian Creed through the centuries and also prayed in the words of that beautiful prayer have not realized that they were either great hypocrites or great fools—and the further thought comes into my head, How is it that they dared to try to deceive God by first of all proving Him a heartless tyrant and then calling Him "merciful"? It would seem as though priestcraft must be responsible for this awful blindness of

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people who "call themselves Christians." What the exact shibboleth used may have been one does not quite know, but it was doubtless connected with the terrors of the unknown, and the spell was cast and the power gained by those who were more educated than the great mass of the people and could therefore make a bid for unlimited power and try to rule the world.

In religious matters people are very prone to blindly follow any leader, and I am inclined to put this down to laziness. "Give me a nice comfortable religion where my mere acceptance of what has gone before my time will be sufficient to ensure my safety in the next world." But is it not incumbent on everyone to try to understand what he is told? I may have been brought up in a particular faith, but it does not necessarily follow that it is the best, and if I find one that is simpler and more free from glaring mistakes and absurdities, I should adopt it and treat the change as a step nearer the Truth. What do I believe? I believe in that religion which is freest from gross improbabilities and, above all, one leading me to absolute belief and trust in the goodness, justice and mercy of God Almighty and one leading me to never-ceasing efforts to be of use to my fellow-creatures. This, of course, is Islam. It is the Muslim belief; but I am now trying to ascertain what people of all creeds generally do *really* believe. The Atonement means a great deal to many people—it means less than nothing to me. Perhaps I may not have quite the right kind of brain to discriminate, but at present I fail to detect any very great difference between the angry god of the prehistoric savage and the angry God of the educated twentieth-century Christian. Both have to be "propitiated" by cruelty and shedding of blood. The orthodox Christian of to-day persists in believing that nothing but the murder of the poor carpenter's son could save mankind from everlasting damnation and propitiate the Great Creator of all things in Heaven and on Earth! As a child I always resented the idea of the "Eternal Father, strong to save," requiring any assistance from any quarter whatever or being in need of a sort of propitiatory bribe or "sop to Cerberus," and as

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a man I am lost in wonder when I contemplate the sad fact that a large proportion of the human race has been induced to nurse the absurd figment for so many centuries. Even now the Christian God, according to the Christian teaching, is but a copy of the ancient Moloch.

A wide distinction must be drawn in the case of punishment of criminals. For instance, we hang or shoot a criminal or murderer simply as a deterrent and to prevent the recurrence of the crime. The laws must be enforced, and it is necessary for the good of the whole community that the guilty should suffer ; but it is quite another matter when we kill an innocent person because someone else has done wrong, for in this case we emulate the principle of the " whipping boy " at a school—a manifest injustice and absurdity.

How can it be held that there is any fairness in a Being who will first of all create mankind in His own image (" In the Image of God created He him ") and place the created in situations also of His own making, and well aware of all the pitfalls and temptations, and then, in consequence of a few failures in the course of an infinitesimally small period (the span of human life), pass a sentence of everlasting damnation ! Such a deity would have to be approached by the suppliant, hat in hand, with some such remarks as the following : " I know that you are cruel and vengeful, and for that reason I cannot respect or love you, but I am told that if I satisfy your lust for blood and sacrifices you may to some extent mitigate the severity of the tortures you have prepared for me in the next stage of my existence." Modern Christianity has failed to keep the churches filled because education and enlightenment have advanced by leaps and bounds during the past century. More inventions useful to mankind have come to the front within that small span of a hundred years than in all the previous ages since the first appearance of man upon the earth. Only think of it ; over one hundred millions of years have passed by before men found out the use of steam and electricity, the existence of the atom and the electron, radium and the Hertzian waves, and countless other previously unsuspected phenomena ; and all these giant strides have

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been taken within the narrow compass of the concluding century of the enormous period named! And all these wonderful discoveries carry conviction and are rightly believed in by all intelligent people; they are all helping to turn over the leaves of the great Book of Nature and bringing us nearer the Truth.

It is to the credit of many modern dignitaries of the Church of England that they have openly expressed themselves as not satisfied with the condemnatory clauses of the Athanasian Creed. I hear that the reading of this Creed is to be either optional or that it will not be read at all in Church of England churches. It is hardly to be expected that the many branches of Christianity will unite in deprecating the use of this Creed, and I should say that it will probably be retained in the Romish Church, though I do not know for certain.

I have before me a copy of a very interesting volume in which are collected—under the heading “Do We Believe?”¹—a large number of letters which appeared in the columns of the *Daily Telegraph* in the months of October, November, and December, 1904.

It is, I think, a healthy sign that the correspondence, which was started by a letter signed “Oxoniensis” on September 29, 1904, produced no fewer than nine thousand letters, sermons and addresses; indeed, it was estimated that if they had all been printed they would have taken up two thousand five hundred columns of the newspaper. This spontaneous entering into the arena by all classes and representatives of every shade of religious opinion shows how the mind craves for more knowledge as to what the future may have in store for us. “Do we believe?” seems not to go quite far enough. All of us must believe in *something*: we believe that a straight line is the nearest way between any two points; that two and two make four; that the whole is greater than its part, and so forth, and we regard these as absolute facts about which there can be no disputing. We also agree that a blade of grass grows, but disputes commence the moment there arises the question as to *how* it grows or *who* causes it to go on growing.

¹ London, 1905.

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We do believe in the simple mathematical definitions, but *what exactly* do we believe about the origin of life? What do we believe about the Creator and the creation of the world? What do we believe about rewards and punishments? What is our conception of the Supreme Being?

In his opening letter "Oxoniensis" asks some pertinent and baffling questions which will bear repeating: "Do we believe? A definite creed has both its religious and its ethical aspects; it formulates dogmas and teaches morality. On some of the theological postulates and axioms of Christianity I desire to say nothing. It would ill become me to discuss in the columns of a daily newspaper the ultimate mysteries which this Cosmos and its government suggest and involve, or the solutions which the Fathers of the Church have proposed to these ultimate problems. But I will take some issues based on a broader or commoner ground. The religious assumption is that this world is not of value or importance in or for itself, but solely as a preparation, or, as some would phrase it, a state of trial, a probationary sphere, in view of an awful world that is to come. Do we believe that? Faith is not of much use unless it supplies motives for action or settled convictions of thought. Do we act as if we believed that this world was a preparation for the next? . . . Long ago someone remarked that if people really believed in a Hell they would neither marry nor give in marriage—they could hardly eat their dinners. That, of course, is an extreme and pedantic view; nor is it of much consequence, for I take it that hardly anyone nowadays believes seriously in a Hell of everlasting torments. . . .

"Well, what is our belief in Heaven? If it means anything, it must be a strange reversal of all our worldly standards—a reversal where goodness is put above fame. It means the triumph of obscure and unrecognized virtue, the equality of all men and women before the Omnipotent, in which the workman is as good as his master, the poor slavey the social equal of her mistress. Or it is a place of piety and rest, where everything that bored us here, like saying prayers and singing hymns, becomes an object of interest and zeal. Do we believe

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it? Do we act as if we believed it? Would we welcome Heaven on these terms? And if not, what is our faith in this matter? . . . How can we believe what we do not understand? and even if we did, what would our faith be worth? Faith without works is dead. Where are the works which show that we believe in Heaven and Hell—in another world at all? It is no good to dismiss these as old and familiar questions. Have they ever been answered?"

"Oxonienis" concludes his letter with the following: "The time has come, surely, when we can dare to look things in the face and eschew all mealy-mouthed falsehoods. The ordinary worldly life is a practical scepticism—when it is not a worship of Baal. I know that there are many quiet and religious people who live simply, who do justice and love mercy, and walk humbly with their God. I know also that there are some reverent and serious Agnostics who have tried to think out problems for themselves, and have conscientiously attained to conclusions mainly negative. But I am not at present concerned with either. I am speaking of the vast majority, the men and women of the world; of ourselves, in short, as an average mass. Do we believe?"

"A Rationalist" contributes what I consider a very temperate and sensible letter to the series as follows:—

"I was brought up as a Christian, and had a Christian training until my early manhood, when, by a diligent study of Biblical critics, I discovered that the story of the alleged fall of man in the Garden of Eden was a myth, and I asked myself this question: 'If man did not fall in the Garden of Eden, what need was there for Jesus to come down on earth and die, that by His death He might blot out the sins of humanity?' The result of my enquiry led me to conclude that 'if the first Adam did not fall there was no need for the Atonement by the second Adam, and the whole *raison d'être* of the Christian scheme of salvation was gone for ever. But did that leave me without a creed and without a mission in life? Certainly not. True, I gave up belief in the anthropomorphic conception of God as revealed in the pages of the Bible, and ultimately discovered by a study of the evolution

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of the God idea that all ideas of God were man-made, and that all the 'Gods' were but figments of the imagination. But still I was not without a creed. Everything that was good and true and beautiful in the Bible still belonged to me, as well as it did to any Christian. If I could only believe that Jesus was a man, a noble, enthusiastic religious reformer in His day, I could still practise all the good teachings that He is alleged to have uttered in His Sermon on the Mount. And if I could find any noble ethical teachings in the Koran, or in the teachings of Buddha or Confucius, I could accept them also. The field of practical philosophy was, therefore, widened for me. I could accept the good wheresoever I found it. But if any teachings of Jesus seemed to me out of harmony with the spirit of the age, there was no reason why I should abandon my common sense and try to practise teaching which would involve me and those near and dear to me in poverty and misery. No. I still had my reason as my guide. Instead of paying homage to the 'Gods,' I turned my attention to the service of man. I found that the only true philosophy was the philosophy of this life—the only life we really know of, though many of us still dream of a life to come. Well, there is no harm in believing in a future life, so long as we do not allow the concerns of this life to be interfered with by this consideration. What man really wants is a practical belief—one that will make him a good citizen, a good husband, a good father, and a faithful friend. Man wants a creed, but it must be a creed that is based upon science—that is, upon the latest deductions from the observed order of phenomena, and therefore it can never be a fixed creed, but must be susceptible of modification, by growth, with every addition that man gets to his knowledge. And it must be a creed the sole aim of which is the happiness and progress of the human race. And if there should turn out to be another life, no God of goodness can ever blame a man who has done his best to render the lives of others happy in this. As old Polonius said (in *Hamlet*) :—

“ This above all—to thine own self be true ;
And it must follow, as the night the day,
Thou canst not then be false to any man.”

WHAT DO WE BELIEVE ?

I must say I am in full sympathy with "Rationalist," who uses the reasoning powers with which God has endowed him. Why were such faculties given us if they were not to be used to guide us in the right path? A man uses his eyes to avoid tumbling into holes or walking over precipices, and no one blames him, but directly he brings his intelligence to bear as a protection against the absorption of all kinds of improbabilities or questionable dogmas he is at once dubbed an unbeliever, an atheist or an apostate. My own feeling is that Reason is by far the brightest gem which sparkles in the crown of life, for is it not by the exercise of our highest faculties that Science is advanced and permitted to take us farther along that road which leads to the Truth concerning every relation of life? Of course I know that this is rank heresy in the eyes of the Clerical party, and a few years ago the thumb-screws and rack would have come into play and my vile body would have suffered until such time as I recanted like poor Galileo. Thousands of wonderful things meet us at every turn—things which we cannot understand—and that, to my mind, is one of the chief reasons for encouraging scientific progress by every means in our power. Science is the greatest ally of true religion, for it is mainly to science that we shall owe our ultimate appreciation and understanding of or goodness of the Great Creator and the marvels of His universe.

Turning from this argument, I hope I may be permitted to read what I consider a very beautiful contribution from an old lady who has evidently followed the *Daily Telegraph* correspondence with keen and reverent attention. She writes:—

"Though in my ninety-third year, and a sufferer from some of the ills of old age, I have been following with great interest the wonderful correspondence that has appeared. When I was a young girl such openly expressed opinions on religious subjects would have been regarded with horror, even if they would have been allowed to be put into print. Many of the letters are excellent, and some of them quite fall in with my way of thinking, for I am a devout worshipper of the Almighty. I thoroughly believe in the efficacy of prayer to Him, and hardly know what I should have done without that

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blessed resource in a life beset with difficulties which, for the moment, appeared insurmountable. So I thank God for having inspired me with trust in Him and reverence for His blessed name. I also thank Him for having blessed me with loving, dutiful children, and permitting me to see my grandchildren and great-grandchildren. But, judging from a few of the replies, faith in the Creator, with constant prayer to Him for help and guidance, besides good acts, go for nothing unless accompanied by belief in the so-called Son of God. We are, I hope, all sons and daughters of our Heavenly Father, but I cannot conscientiously believe, nor is there any evidence that I know of to show, that the 'Son of God' was God Himself in the form of man. Until that evidence is forthcoming I shall continue to worship the Father, and endeavour to abide by His precepts, with the hope that He will one day receive me into the Kingdom of Heaven."

This dear old nonagenarian is a devout and truly good woman whose long life has been devoted to the service of God and efforts to help her family and all her fellow-creatures, and yet, according to the Christian teachings, she cannot be saved—the "merciful" Christian God will see that she shall "perish everlastingly" for not believing in the divinity of Christ.

There are many who will cheerfully believe anything told them by those they have learned to look upon as their "spiritual pastors and masters"; they stifle their common sense and throw reason to the winds. The bogey of the angry God and the terrors of the unknown have been skilfully used, and the poor dupes swallow any outrageous statements—they would believe the moon to be made of green cheese if that were insisted as being "generally necessary to salvation." After sixteen centuries the absorption of Christian dogmas may be said to have led to a kind of hereditary disease transmitted from father to son and encouraged in every way by the sacerdotal influence. It has been a source of wonder to me from my very early days how highly educated men could be found to subscribe to the Thirty-nine Articles, for it seems impossible to credit them with sincerity, and yet one knows

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so many good and kindly souls amongst the clergy in all the Churches that it goes against the grain to regard them as insincere !

I am personally acquainted with several Bishops and many of the clergy of the English and Roman Catholic Churches. They are friends, and I am perfectly certain that they do not really, in their inmost hearts, believe that I am doomed to everlasting damnation because I do not believe in any single one of the Christian dogmas as being necessary to salvation and yet, as ordained priests, I imagine that they are compelled to look upon me as a lost soul. Here we may well repeat the well-known question : " What do *they* believe ? " I sometimes fear that they deceive themselves and that the "*truth* is not in them."

Mr. R. G. Hopkins, another writer in the series, contributes a letter which backs up much that I have said on former occasions. He writes :—

" I should think that if all the people in this country were asked to give an answer to the question (Do we believe?) the reply of the majority would be in the affirmative. But if, again, these same persons were asked why they believed, I wonder how many would be ready with logical reasons ? It is quite natural that believers should predominate when nearly every child that is born has its mind invaded by Christian teaching. Parents teach their little ones to believe and to ask no awkward questions. Consequently, having been allowed no independence of thought on this question in childhood, they grow up firmly convinced of the truth of all they were taught in the nursery. What is this belief worth, obtained as it is in so many cases by bribes of eternal joy and threats of eternal pain ? For years every attempt to investigate the teachings of the Bible has been met with the cry, ' Believe, or be damned.' It is a pleasure to me to think that each century has produced a few brave men who have not bartered away their reason at the command of popes, priests, and bishops. To-day the Churches scowl at them, and the narrow-minded brand them as polluters of decent society, yet the world is becoming more tolerant, and the name

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‘infidel’ is losing some of its former opprobrium. Belief must always be the result of evidence. Christianity thrives in an atmosphere of blind credulity, but withers away in the strong light of evidence. Some people believe the Bible to be an inspired work. If that were the case, one would expect to find no mistakes, no false theories, no unjust or cruel laws, and so forth. It would be the acme of perfection. Many believers admit that it is only the work of mortal man. Then it must contain many mistakes, and every one who attempts to point them out deserves our thanks. Many of the sayings of Jesus were wise and grand. Still, we must remember that much of His teaching was taught by men living centuries before Him.”

There are very many more quotations I should like to make from this valuable collation of opinions on such an all-important subject as that which I have chosen, but, in my opinion, it is advisable to limit the length of the lecture for the sake of securing a better discussion. In conclusion, I would say that every act of every human being in this world is the outcome or resultant of an incalculable number of impulses dependent on various causes of which we know but little as well as to our environment for which we cannot be held responsible. Most of these factors in our individuality are beyond our ken and control. But I think that most of us really do believe in the voice of conscience which tells us what is *right* and what is *wrong, according to our lights* ; and I further think that there is a loss of self-respect which comes to those who deliberately go against the warnings of that voice, as well as a sensation of elation following an obedience to that voice.

It is the “still, small voice” which Elijah heard ; it is the Heavenly Influence which all of us Muslims believe to be “nearer to us than our jugular veins” ; it is the Spirit of the Almighty which appeals to our most inmost selves, and it is this in which we really believe, and it is this which guides us, though we may not be aware of the fact, in our earnest search for the Truth.

ISLAM AND THE BRITISH EMPIRE

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By R. GORDON CANNING

I

DURING the last forty years Islamic races, one by one, have been awakening from a long and heavy slumber, induced by the opium of past memories and the wine of ancient glories. This resuscitation from a benumbed state has led to articulateness, and often to reasoned and concerted action amongst the followers of Islam. The movement has caused a stir in Europe, and arouses in certain European nations a fear for the future. These nations consider that a unified movement will be detrimental, if not totally destructive, to the interests and privileges of Europeans. The various Islamic States have arrived at diverse points along the road of progress ; in some cases much distance has been covered, in others only a few tentative steps have been, so far, taken. The Riffi are the latest recruits, bravely marching forward under the most difficult circumstances along the road of progress.

A thousand years ago on what a different level stood the prestige of Islam ! The Mediterranean was their sea.

Neither Europe nor England need entertain any fear in the future of a regenerated and reinvigorated Islam ; an Islam which shall bring to the West once again fresh splendours in the mystical and scientific provinces of human progress.

It seems a strange negligence on the part of the forty million inhabitants of Great Britain, that they should take so little notice of what one hundred millions of persons of the British Empire are thinking, or of what these desire ; that they should know so little of the history, civilization and religion of those hundred millions ; and that they are content to abide by the verdict of their clergy upon the one question upon which the latter are probably the most incapable (being the most bigoted) of acquainting them with the TRUTH.

In England we have many prominent Orientalists, men capable of informing the public, and of justly appreciating

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that for which we of the West are beholden to the East. But when it comes to lectures on these subjects by professors versed in every detail of the question, the audience will generally number well under a hundred, while at football matches, at revues, at dance-halls, crowds overflow the available spaces and can be counted in their hundreds and thousands.

One must realize that a nation, especially the British, requires hours of recreation, but this necessity should not prohibit a people who pride themselves on fair government from informing themselves concerning the thought, religion, art and aspirations of subjected races, and from making an attempt to understand and to sympathize.

One of the most obvious examples of mistaken understanding is that of the poetry of Omar Khayyám, which is considered to be written with the idea of extolling the delights of earthly pleasure, and which is seldom read in the spirit that its author intended. We are a material race as a whole, and perhaps it is not to be wondered at that we have been unable to comprehend that wine, women and song were but symbols ; that wine represents the warming and refreshing influence of God's love ; that women stand for the glories and beauties of God ; and that song is the ecstasy of the human spirit resulting from the effect of the two former.¹

Thus is Islam, in one of its most mystical adherents, maligned and misunderstood, unknowingly perhaps, but for all that utterly misread by the temporal rulers of Muslim millions.

The British Empire is a vast machine which must work in the most perfect harmony if it is to exist ; and it cannot continue to function unless the ruling centre learns to appreciate its task, and to handle with delicacy the most sensitive and intricate parts.

The days of domination by force, pride and scorn are over ; the East and the West have both had their period of rule, but never at any time was there so much racial contempt

¹ W. T. Akbar, in *Islamic Review* ; and Nicholson's *Studies in Islamic Mysticism*.

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between races as that existing at the present time between the Anglo-Saxon and the man of colour.

So strongly does the former despise the latter, that under the last designation, the Anglo-Saxon includes, on an equal basis, the aborigine of Australia, the negro of Central Africa, the Rajput of Central India, the Aryan of Northern India, Persia and Syria.

In India we preach to the Hindus on the evils of their caste system, expounding the impossibility of self-government being given them while such unjust and cruel practices are in vogue. Meanwhile, we ourselves are almost as narrow and bigoted in our prejudice as regards colour, and as unable to shake ourselves free from this instinct, as are the Hindus from their castes. This system, in all probability, originated from the same colour prejudice. To the Englishman, culture and civilization in periods long anterior to his own count for nothing ; colour draws a veil of scorn across his mind which not even common ancestry or past splendours can dispel. Is it possible that these strata of heavy clouds of ignorance will always prevent the sun of understanding from reaching his soul? To-day the colour question is taking the leading place in the world's development, and many books have been devoted in recent years to the search for a solution. There is only one, which can avoid bloodshed on the scale of the Sack of Bagdad and Nishapur a hundredfold repeated, and that is—Justice in action and understanding in thought. Mr. J. A. Shender in his journey to India in 1926 found that more cordial relations had been established between Indians and Englishmen since his visit in 1911.

There seems little doubt that this reciprocal dislike is the relic of a primitive protection raised by Nature to prevent interbreeding between different classes of humanity which would only bear degenerate progeny. But in these days of so-called enlightenment, this barrier, which can still act as a preventive to intermarriage, need not prohibit either brown or white from esteeming certain virtues that each may contain, or from realizing that the negro has a right to live and to be free. At the present day the East is only too ready to partake

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of what they consider the great gifts of Western civilization and to live on amicable terms, if the West will not continue to treat the East as altogether inferior and beyond contempt as an area and population of the world which is only to be used and exploited for material gain, nor persist in deeming the economical situation and happiness of the African and Asiatic populations of no consequence. Such a thought, for instance, as that expressed by a writer in the *Saturday Review* (May 1924) on the question of India adds more than ever to the suspicion which has been aroused in Oriental minds—the suspicion of Europe developing lands and utilizing their populations for completely selfish designs.

Piloted by one of its enthusiastic parents, the Government of India Act was rushed through a Parliament preoccupied with post-war problems, before the COTTON SPINNERS of Lancashire and the leaders of British Industry had realized the extent to which THEIR INTERESTS, and trade in general, would be prejudiced by the protective tariffs and import duties of which this Act would be the parent (*Saturday Review*, May, 1924).

People talk about the United States being able to give a moral lead to the world, but it is the British Empire which alone is capable of this guidance ; the British Empire, which, though overlaid perhaps at the moment rather heavily with mechanism and materialism, has never been divorced from high forms of artistic expression and ideals, and in whose people the ideal of justice finally turns their opinion into channels of Right.

In London there is no Mosque [†] with a University attached, wherewith to attract not only the Muslims of the British Empire, but those scattered in every part of the world. France, which controls but thirty millions of Muslims, has erected a splendid building—Mosque, college, and hospital in Paris. At this centre, the East will be able to learn of the West, and vice versa. A Mosque is being completed in Berlin ; London remains without one, and in consequence no further opportunity is given to broaden the base of understanding between two great religions, and to permit the British public

[†] Since this has been written a Mosque has been opened at South-fields.

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to learn more about the component parts of the Empire ; the understanding and knowledge which alone can bind these parts together.

The Commonwealth of Nations in the near future can be turned from a great ideal into a magnificent reality, if only the Western portion of the British Empire will meet on equal and conciliatory grounds her Oriental communities.

Economics may be the basis of human society, but peace and friendship are more likely to procure beneficial economical foundations for humanity than are the wars of nations, races and religions. The great question for the next fifty years will be, not so much the internal quarrels of Europe, or the relations between Japan and America, but the connection between Islam and Christianity, and the rehabilitation, to Muslim races, of their respective countries. Must they win them by a war of extermination, or by an amicable conference and by friendly discussion, with Justice as the basis of agreement ? One way or the other it must be ; decision rests with the West, and most of all with the British Empire. (Mustapha Kemal and Ibn-Saud have shown the way as national leaders, and both Persia and Afghanistan have freed themselves from foreign control.)

May we not rather approach life in a way that has been suggested but not put in practice—that is to say, from æsthetic ideals to build ethical standards, instead of our present inclination to erect, from commercial values, a moral code ?

It is not many years since the late Mr. Edwin Montagu was accused of making an hysterical appeal to the English public when introducing the Reform Bill for India—he said that he would rather England ruled by love than by force. Surely there is nothing weak or sentimental in that wish, but only the utterance of a high ideal, the only one which has ever proved to be of lasting value in every form of government. Love does not imply weakness, but strength and duty, and beyond the “ die-hard ” conception of love for outwork superstitions, there lies a more splendid vision ; beyond that of national patriotism, religious enthusiasm and racial exclusiveness, the boundless infinite ocean of all humanity.

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Both Jesus and Muhammad preached the brotherhood of man, and as the followers of the two religions number half the world population, let these two obliterate the Crusading spirit and meet on terms of equality and mutual respect.

Let the British Empire lead.

(To be continued.)

THE VICEGERENT OF GOD

By AL-HAJ KHWAJA KAMAL-UD-DIN

When your Lord said to the angels : Surely I am going to create a mortal from dust : So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him.—
HOLY QUR-ÁN, xxxviii. 71, 72.

MAN arose from the earth, but he is not an earthly being. He rules the earth and must therefore belong to some higher order. He is created from dust, but various things of the earth combined together gave birth in him to something not possessed by other things of the earth. And that something is his *mi'rad*, the reflection of God's mind, that enables him to rule the earth and the things connected with it. An evolved mind brings Nature under its sway. But Nature and all her resources, created as they are for our happiness, were not meant to pamper our self-indulgence.

“He it is who sends down water from the cloud for you ; *it gives* drink, and by it (grows) the trees upon which you pasture. He causes to grow for you thereby herbage, and the olives, and the palm-trees, and the grapes, and of all the fruits ; most surely there is a sign in this for a people who reflect. And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment ; most surely there are signs in this for a people who ponder ; And what He has created in the earth of varied hues ; most surely there is a sign in this for a people who are mindful ” (Qur-án, xvi. 10-13).

All this is “a sign,” as the Book says, “for the people who ponder” and “are mindful.” If by the cultivation of our

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mind we have been able to utilize the various components of the universe to our best advantage, and that only to satisfy our lower nature as far as our modern civilization goes, will not further cultivation of our mind and soul bring such things within our reach as will meet the demands of our higher nature? True happiness after all lies in the cultivation and reasonable satisfaction of our various instincts. But modern civilization has merely succeeded in satisfying such instincts as are possessed by us in common with animals. But what of those which are peculiar to man? Moreover, our material civilization has not spelt the last word of human happiness. It has gone far to achieve what may be termed animal happiness. "And if you would count Allah's favour you will not be able to number them." Those numberless favours will enable us to bring within our reach such happiness as has never fallen to the lot of the animal kingdom. It lies in cultivation of our peculiar faculties, moral and spiritual, that were not given to the lower animals. Even Angels cannot emulate man in this respect. It is his Divine spirit—something of God in him, which, when it comes to the surface, receives homage from the angels. The Qur-án speaks of it in the following terms :

When your Lord said to the angels: Surely I am going to create a mortal from dust: So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him (xxxviii, 71, 72).

We were created of dust, but something of Divine spirit was breathed into us. The spirit is the creative agency in us and should act as such. It should not be hampered in its progress by that within us which is of the earth. The spirit must predominate and rule the flesh. It should give the body a life denied to the other members of the animal kingdom—a life which takes its rise and growth from these qualities implanted in our nature that differentiate us from the dumb world. Eating and drinking and procreation of the species are not and ought not to be the object of our life. Other animals do the same, but for us these things are meant to subserve higher aims. They are to help the growth and cultivation of such morals as may bring to light the Divine

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spirit that is in us. If the Scriptures say that we have been made after the image of the Lord, they speak of the Divine spirit breathed into us. Our body is the sepulchre of the Lord, with our heart as His throne. Earthly temples and shrines are but replicas of that which is within us. There is enough of material in the human heart to build the Divine sepulchre. Then the Divine flame in us will blaze up, and the lifeless image assumes divine colours.

This is our goal in our earthly sojourn spoken of in the Bible and other Revealed Books. This is the Garden of God, the trees of which are our own high morals and spiritual qualities in their full bloom. It is the acquisition of such an evolved state that qualifies us to become the citizens of the Kingdom of God. But we need Divine instruction and to be shown the way to reach the goal. Religion has come to supply that instruction and that guidance, and it is from God it must be true instruction and true guidance, for our Creator is, as it were, under a sort of obligation to us in this respect, as the Qur-án admits in the words: " And upon Allah it rests to show the right way, and there are some deviating (ways); and if He pleases He would certainly guide you all aright " (xvi. 9). . . . " And landmarks; and by the stars they find the right way " (xvi. 16).

As God created many landmarks and stars to guide our footsteps and save us from wandering from the path in our mundane travels, similarly He must give us landmarks to guide us where we are journeying on the moral and spiritual road. And He did so by sending us his messages through His various Prophets. Unfortunately all former Messages have been either lost or rendered corrupt and obscure through human intermeddling. The Qur-án is the final Message and comes to us in its original purity, as admitted by friend and foe alike.

Every other religion, I admit, proposes the same goal for human endeavour. They suggest different courses, though the object to be attained is the same. It lies in sacrificing the animal in us at the altar of morality and spirituality. The tree of spirituality cannot grow and flourish except when it is watered by the blood of our animality.

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Some say that Christ made the sacrifice once and for all for the whole human race. I wish it had been so, and that the animal in us had died through our belief in his sacrifice. The case, however, is otherwise. The animality has got the better of man in Christendom. The son of Mary was not the first Christ. The Pagan world had their own Christs, and they did precisely the same thing. They gave their blood on Fridays before Easter Sundays, and rose again. Islam, however, demands from every man the making of the said sacrifice. Jesus was similarly emphatic when he said, "Bear your own cross." It is not, however, in the total annihilation of animal nature, as the Buddhists say, that the secret of bringing spirituality to fruition lies, but in the subordination of our lower nature to the higher. The absolute killing of the lower passions, as some religious systems suggest, will tend to sap the very life of the tree which has to bear the fruits of spirituality. Any fruit-bearing tree is an illustration of the truth of this. The fruit is concealed in the seed, embedded in the earth. It travels through various stages of growth—the trunk, the branches, the twigs, the leaves, the flower. In each stage it evolves a new quality not possessed by it in the stage immediately beneath. But always it retains something in common with the original stage from which it first emerged. In the flower stage it loses almost all the qualities of the stages preceding. In its perfect stage it is quite a different thing. The fruit has indeed the aroma and some of the qualities of the flower, but very little of that which appertained to the leaves or twigs. But note that the perfection is attained through keeping every past stage alive. If you destroy any stage, or if any stage becomes disconnected with those which are past, the whole tree withers and brings forth no fruit. The flower of spirituality has to grow on the same lines. It is concealed, as it were, in the welter of our lower passions. We cannot afford to kill them. All religious systems that have demanded the killing of carnal passions have failed in perfecting spirituality, and have wrought their own ruin.

Celibacy, for example, wherever practised, has produced a species of moral leprosy. Our lower nature, in fact, is the

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bed-rock—the foundation—of our spiritual edifice. If we are saddled with animal appetites, *it is only* that they may contribute to our development. They arouse feelings in us and stir our activities. They enable us to appreciate others' feelings, and may induce us also to look to others' needs. We cannot do so if we do not experience the same in our own case. These appetites create needs, and we work that we may earn the wherewithal to supply them. This, too, gives us an insight into the needs of others. It expands our hearts and broadens our consciousness. It uplifts the animal consciousness from its first stage in us, and comes forward and up towards it into the higher order. It creates opportunities and means whereby we may sublimate our consciousness to Divine consciousness.

Spirituality, after all, is the resemblance and reflection of divinity. It cannot be attained unless we are equipped with Divine attributes which consist solely in the production of Divine morals. Had there been no Divine Revelation of Divine morality, Nature, and her munificence, would have been sufficient to disclose those broad morals that characterize the Providence of God. His beneficence exhibited through His Creation has already stored up more than enough to meet all our needs—even such needs as have not as yet come into existence. Every new age creates new needs, but the means to supply such new needs is already in existence, and that not by way of recompense for any action on our part. We receive blessings without meriting or deserving them in any way; and if we exert ourselves rightly our actions are rewarded a thousandfold. We plant a seed, but we pluck a thousand fruits therefrom. No action is done without receiving its reward; always we receive at least that which is due to us. We make mistakes; they are often ignored and forgiven, but if we are punished—they say Nature is inexorable in her demands—it is not in the spirit of vengeance but for our reclamation. Punishment is sent to bring us back into the right path, to make us realize for ourselves when and how we have gone astray, so that we may travel the more safely in the future. The Divine morals to which I have referred have been spoken of in the first verse of the Qur-án, the very first verse

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of the opening chapter, which a Muslim recites in his daily prayers. It must be remembered that the Muslim prayer does not consist merely in the reciting of the praises of God ; it goes farther than that, for it inspires us to strive to reproduce in our own conduct of life the same Divine morals which in our prayer are attributed to God. We say : Al-humdu-lillah-hi-rabbil-ala-meen. Arrahman-arraheem-malike-yomeed-deen. " All praise and glory is due to Allah, Who is the Creator, maintainer and cherisher of all whose beneficence creates things to meet our needs without our merit and desert, Who rewards manifold for one action ; Who is the owner of the Day of Judgment. He requites every deed, good or evil, but His punishment for evil is for correction."

These are the Divine morals, which it is our duty to emulate, but our animal nature stands in the way. Nay, man is worse than an animal, as the Qur-án says. The animal has its limits and its shortcomings. It has no capacity beyond that of gratifying its appetite. It never thinks of to-morrow ; whereas man has been given foresight, a capacity to gain and accumulate things that may suffice to meet his present and future needs and the needs of others also. Was this vastness of consciousness, this ability to acquire so much wealth, such hoards of comfort and happiness, given to him for self-aggrandisement and self-indulgence ? We cannot blame the animal for its limitations. And if God has been gracious enough to confer on man such unlimited capacities there must be some reason for this Divine dispensation—and there is, for man is the vicegerent of God, the ruler of the earth on His behalf. He must represent his Lord in all His ways. He must follow the great Prototype, who is God Himself. Human capacities and the resources of Nature so lavishly placed at his disposal are a Trust of God with man as the Trustee, and the rest of creation as the beneficiaries—the inanimate, the dumb, and the animate world—including, too, those fellow-beings who are less gifted than other men ; those who have not been vouchsafed sufficient opportunities and means for working out their capabilities and for making proper use of the resources of Nature. It means, moreover, the equitable distribution of wealth and gains. But the unconscientious working of man

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has created a mischievous struggle between man and man and brought sin in a great variety of shapes to the world. Capitalism and Labour, for example, are not, properly speaking, the two antagonists they profess themselves to-day. The trouble was brewing even in the case of the first sons of Adam, Abel and Cain. Abel amassed wealth through the use of his abilities, but Cain would not work. He wanted to share what Abel had without bearing the irksome brunt of life. Abel ought to have worked as a trustee of the gains he acquired for the benefit of Cain. He might have done so, but Cain declined to adopt the position of beneficiary. He resorted, therefore, to foul means and murdered his brother. But as the world became more and more civilized, murder and rapine disappeared in its naked horror, but the evil spirit that gives them birth is still at work. It assumes more refined forms for achieving its object. It has taken the shape of strife between Capital and Labour. The Capitalists will not act as trustee for the benefit of those less gifted, and the latter would not use proper means to bring about a share arrangement with the former, but would force equalization of wealth by means that endanger economic conditions and affect the whole body politic.

Socialism in the West and the consequent "strikes" are the outcome of the same spirit. No system will prove of any practical use that seeks to abolish individual ownership of property and aims at the nationalization of the wealth of the country for the benefit of those who have no wish to work. It will leave no incentive for hard work, and will create nothing but idleness. The only possible way out of the difficulty is to appeal on the one hand to the charitable side of humanity and to create in man the noble sense that if he is blessed so that he is enabled to acquire more wealth than others, it is for their benefit. And on the other hand, to convince the less favoured class of the importance of relying on the working out of their own capabilities honestly and of not adopting means which may endanger the existence of society and most certainly cause grave injury to others. No legislation, no diplomacy can achieve such a purpose as this. Such may stave off catastrophe for a time, but it is Religion alone that can save the situation,

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if it enables man to reproduce the Divine morals I have elsewhere enumerated. Islam has devised the means for achieving this.

Every Friday a sermon comes from the pulpit to the congregation, which ends in the following words: "God enjoins you to do justice—take what is due to you and give others due: be beneficent to others, that is, give them more than their due, and treat others as you treat your own family folks. God admonishes you not to be anything that is indecent or anything that denies the rights of others or anything that may affect the working of society or break the law, i.e. seditious things." These are admonitions from Allah so that you may be mindful.

This lesson is meant to enable us to reproduce those very morals of God that have been enumerated in the beginning of the opening chapter of the Qur-án; to curb our animality and bring it within proper control we should shun indecency. We should not injure the property, life and fame of others. We should not block the working of society, and we should not violate the law. It will bring the animal consciousness in us within its legitimate bounds. We must set to work honestly on honest lines. And in the distribution of wealth we have been given first the lesson of justice—to give others their due—but we have to do more; we should pay to others on occasions more than that to which they are strictly speaking entitled. Nay, we have to go beyond that; we have to treat the creatures of God as members of our own family. We have to regard the other units of humanity as our own children, brothers and sisters and as our parents. Then the Millennium will begin its rule on God's earth.

UNITY OF RELIGIONS

By JAMES A. SPROULE

A FRIEND in Australia sent the writer a Sydney newspaper wherein the union of Christian Churches was the subject of discussion. Needless to say, there is little encouragement. An Episcopal minister says: "Divisions are inevitable and of

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Divine appointment ” ; “ Outward union of the Churches would not be permanent.” A Unitarian minister asks : “ What promise is there for the future union of the Churches ? ” Most assuredly not much. There are two logical and consistent extremes. The one extreme based upon priestly authority, and the rational religious movement based on reason. A Roman Catholic is quoted as saying : “ In theory, perhaps, non-Catholics might unite in one body on the doctrinal basis of the existence of God, and Christ as the Saviour of men. Such a religion would not be Christian as the Catholic Church understands that term. She teaches that God has made through her a definite revelation, and that *all* the doctrines thus revealed must be accepted as divinely true. Logically there is no middle course between Catholicism and simple theism.” As if to emphasize the Reverend Father’s remarks, there was recently held in Chicago a Eucharist Meeting, at which the ceremonies began with the reading of the Papal brief. One wonders, as one reads, if this is the twentieth century, or if the world moves. But the daily papers give prominence to the proceedings. One feature of it was that the Pope asks our “ separated brethren ” to return to the fold. Christianity in any form is repugnant to the spirit of the age. Too long it insisted on a flat earth which was created less than six thousand years ago ; that this earth was the centre of the Universe ; that man was created perfect and placed in a garden, and a woman made from one of his ribs ; that through his helpmate he fell into sin and death, and that Christ came to redeem him. The world is gradually scrapping most of this as junk. Every schoolboy knows that the earth moves around the sun, in spite of all that priests could say to the contrary ; that the Sun is but one of the millions of suns that the Almighty Creator has made ; that man instead of only a few thousand years on this earth, has been here at least five hundred thousand years ; that man instead of falling has risen :—

Our trail is on the Kimmeridge clay
And the scraps of the Purbeck flags.
We have left our bones in the Bagshot Sands,
And deep in the Coraline crags.

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God wrought our souls from the Trematode beds
And furnished them wings to fly;
He sowed our spawn in the world's dim dawn
And I know that it shall not die.

Though cities have sprung above the graves
Where the crooked boned men made war,
And the Oxwain creaks o'er the buried caves
Where the mummied Mammoth are.

When the civilized world gasped at the antics of the late W. J. Bryan and his fellow-zealots in the Southern ex-slave States of America, they but showed that the spirit of so-called orthodox Christianity is against progress. A few years ago the world's Y.M.C.A. Conference was held at Tokio. The Imperial Theatre was put at their service. Brass bands met the delegates at the wharves, and the leading Buddhists of Japan asked for the co-operation of Christianity for the betterment of the world. Was it given? Assuredly not. As well might have some Philistine asked for the friendly co-operation of the Prophet Samuel.

Then, if Christianity and its numerous sects will not co-operate, the world must move without it.

One of the misleading statements of Roman Catholicism is that the Church was united until the schism of the sixteenth century. That Luther and his fellows "divided the seamless coat of Christ." We may remark, in passing, that the Scriptures record but one coat, but the Church has at least two that she can prove to be that one, and several others with claims almost as good. At one time there were eleven crowns of thorns that the Saviour wore, and about the same number of spears that had been thrust into his side. If all the pieces of the "true Cross" were collected, they would fill a large-sized cargo steamer!

While a union of the divergent sects of Christendom would be impossible, a union in time of the world's great religions could be effected. The Fatherhood of God and the brotherhood of man are the two great points in the Christian faith. They are the only two worth salvaging, that will stand the test of time and science.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and thy neighbour as thyself,
is the only confession of faith that Christ preached. There

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was not a word in his parables about the Trinity, vicarious Atonement, the Fall, nor any of the other fads borrowed from the Pagans by Constantine and his favourite.

Islam teaches the Unity of God. Other religions have taught the same, but not so emphatically and persistently as in the simple confession of the followers of Muhammad. Buddhism, like Christianity, stripped of its accretions, would show a belief not in a personal deity, but in a vast incomprehensible intelligence.

So far from there being no divisions in Christendom up to the time of the Reformation, there were at the advent of Muhammad great warring sects such as the Arians, Basilians, Carpocratians, Collyridians, Eutychians, Gnostics, Jacobites, Marcionites, Marists, Nestorians, Sabellians, Valentinians. Of these the Marcionites regarded the Trinity as consisting of God the Father, God the Son, and God the Virgin Mary. The Collyridians worshipped the Virgin as a divinity. The Nestorians denied that God had a Mother, the Virgin being merely the mother of Christ, who was both divine and human.

If we cut away the dross from the three great religions, we will find them not far apart in the main essentials. One Islamic writer wrote :—

God has created the Spirit of man out of a drop of His own light. Its destiny is to return to Him. Do not deceive yourselves with the vain imagination that it will die when the body dies.

Your spirit came into this world a stranger ; it is only sojourning in a temporary home. From the trials and temptations of this troublesome life, our refuge is in God. In reunion with Him we shall find eternal rest—a rest without sorrow, a joy without pain, a strength without infirmity, a knowledge without doubt ; a tranquil yet ecstatic vision of the Source of life and light and glory (Al Gazzali, A.D. 1010).

This idea of the Infinite seems common to many Eastern nations. It seems embodied in the great system of Buddhism which teaches :—

Before beginning ; and without end,
As space eternal and as surety sure,
Is fixed a Power Divine which moves to good—
Only its laws endure.

In Sir Edwin Arnold's beautiful description of that Power nothing is too low or small or beneath its care. Jesus said, even the very hairs of your head are numbered ; and the fall

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of the sparrow is noticed in Heaven, as indicating the care which is given to the humblest things.

Sir Edwin Arnold again says :—

That is its painting on the glorious clouds,
And these its emeralds on the peacock's train.
It hath its station in the stars, its slaves
In lightning, wind and rain.

Christianity undefiled and Buddhism unadulterated seem as one when each described the care which the Eternal Mind shows for all things. But they drift apart when it comes to other things. The Christian of to-day believes that he can do what he likes, and then repent and be forgiven. This doctrine is contrary to nature. Every act of ours brings its due recompense. Our very thoughts, if evil, bring physical sufferings if persisted in.

The Power Divine
Knows not wrath nor pardon. Utter true
Its measures mete. Its faultless balance weighs.
Times are as naught : to-morrow it will judge,
Or after many days.

That we begin in the next world where we leave off in this is the belief of not only the Buddhists, but at least two Christian sects which have practically endorsed it. The Universalists and Unitarians believe in the ultimate salvation of all mankind. The doctrine of emanation held by many Muslims is not confined to them alone. It had many adherents in Christian lands, who held that Aristotle was its real author, although many know it better as "Averroism" from Averroes, who taught it to the Muslims of Andalusia, from whence it spread to Christian Europe. In 1255 Pope Alexander IV ordered Albertus Magnus to write a book against the Unity of the Intellect. St. Thomas Aquinas also denounced it, but it continued to persist among the learned; and Robert Grosseteste, Roger Bacon, and Spinoza are reckoned among its adherents. It is also claimed that some of the Popes rather favoured it, but it was finally condemned by the Lateran Council of 1512, and also by the Vatican Council convened by Pope Pius IX, which denounced those who assert that the essence or substance of God and of all things is one and the same.

While the battle between the modernists and the funda-

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mentalists is world-wide and is probably the beginning of a brighter era, when the mists of superstition which have so long blinded mankind will clear away, so far none of the real battlements of error are being attacked. Here and there someone bolder than his fellows carries the banner of truth a little further forward. But the real reformer has not yet come. We want a man with the zeal of Luther. But Luther had his limitations. An English writer has said : " Luther, though mounted on the bold steed Reformation, drew bridle at a piece of bread which he imagined was his Maker."

The recent Eucharistic Congress in Chicago has served notice on the religious world that there can be no compromise with error when it is entrenched in authority. Rome burned Bruno at the stake for believing what every schoolboy now knows to be true, " that there are many other worlds than this, and that this earth goes around the sun instead of vice versa." Bruno wanted to stay in the Church, and believe what he pleased about things outside of the Church sphere ; but this was denied him. The recent Eucharistic Congress also brings to mind that the idea of man eating his Creator is common to many creeds. It did not originate in the Christian Church ; in fact, almost every generation added something to the simple teachings of Jesus. In *Christianity and Its Debt to Earlier Religions*, by P. Visian, it is stated : " They (Christians) mystically eat the body of the slain God." Now this very act was performed by the Mexicans, not only literally as we have seen, but in the symbolic way also : and they connected their sacrifices with the symbol of the cross.

Tezcatlipoca was the creator and soul of the world, who combined the attributes of perpetual youthful beauty with the function of God of Justice ; and Retribution, as the Winter Sun, there was selected for immolation a young male captive of special beauty, who was treated with great reverence for a whole year before being sacrificed. The victim's roasted limbs were sacramentally eaten. That the Mexicans were not cannibals was shown in the fact that, during the great siege by Cortez, they died of starvation by thousands.

The Peruvians were more highly civilized ; they ate sacramental bread sprinkled with the blood of a sacrificed sheep.

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The Spaniards believed that these ancient Americans learned this from some Christian Saint who had crossed the Atlantic, probably St. Bartholomew. It would seem that the real reformer who would strike down the idols in the temples must come outside of what we term Christendom. The earlier ages had men of clear intellect, like Nestor, Arius, but the long centuries of spiritual bondage has so bound the spirit of Mediæval Europe that even the leaders of the Reformation feared to go too far. Muhammad, born a Pagan, raised in a land devoted to idol worship, alone had the insight to realize the Unity of God and the divinity of man.

A religion free from Sacerdotalism has been the dream of enlightened spirits in all ages. The predecessors of King Tut tried to destroy idol worship, and adore alone the Universal Spirit ; but the priest in his cloister then, as later, was stronger than the king on his throne. America leads the so-called Christian world in the number of eminent men who discarded fetishes of all kinds and became Unitarians. Washington, the great father of his country ; Jefferson, who wrote the Declaration of Independence, were Deists. So also was Tom Paine, who wrote *The Age of Reason*. Lincoln, the greatest and best beloved of the Presidents, said : " When I find a Church which teaches the Fatherhood of God and the brotherhood of man, that Church will I join."

Both Longfellow—Henry W. and Samuel—were Unitarians. So also was Whittier, the author of "Eternal Goodness !"

I know not where his islands lift
Their fronded palms in air.
I only know I cannot drift
Beyond his love and care.

The well-known Christian hymn "Nearer, my God, to Thee" was written by a Unitarian. It is said that the three most popular spiritual songs in the Protestant Churches were written by non-Protestants : "Nearer, my God, to Thee," written by a Unitarian ; the Twenty-third Psalm, whose author was a Hebrew ; and "Lead, Kindly Light," written by a man who started as a priest in the English Church and became a Cardinal in the Roman Church.

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These are but some of the things which indicate the desire of enlightened man to return to an acknowledgment of what Emerson called the "Oversoul" dimly discernible in all creeds. The "Great Spirit" of "Mystery" of the primitive redmen is the same known by various names among the natives of the earth.

"Mind is ever the ruler of the Universe," said Plato. And one Christian sect maintains that there is nothing but Mind. The poet Pope expressed the idea of the Infinite when he wrote the oft-quoted lines :—

All are parts of a tremendous whole
Of which nature the body—
And God the Soul.

Tennyson, in the "Higher Pantheism," wrote :—

Nearer is He than breathing,
Closer than hands and feet.

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