FUNDAMENTALS
OF
WORLD PEACE

by

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www.aaiil.org

published by

THE WOKING MUSLIM MISSION AND LITERARY TRUST

THE SHAH JEHAN MOSQUE, WOKING, SURREY
ENGLAND
PRELIMINARY

On the day when the earth shall be changed into a different earth, and the heavens (as well), and they shall come forth before Allah, the One, the Supreme.

—The Holy Qur-an, Ch. XIV, v. 48.

On an evening in the springtime I strolled in a garden; and the birds were singing with a serene gladness. No sunshine was in that garden, for the brightness had sunk behind lofty distant trees; but bright was the upper air and the sky a tranquil dome, pale, lucent in blue and pearl.

In that garden was peace; in that gentle air of the spring time was peace; in the songs of the birds was an unassailable assurance of joy, welling from peace.

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And an influence came to me and said: "Write a new world, yet a world that is existing from of old, a world stablished upon truth, a world even as the Creator hath created it (Blessed is He!), a world brought forth shining out of the smirching darkness of ignorance, misunderstanding, misapplication, prejudicial twisting of pride, stubborn selfishness, sloven thought, sloven action, avarice
and the coward’s retinue of fears.”

So I beheld the meaning of the admonition and was strengthened to write.

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Now it seemed to me that the second World War was a cataclysm, an explosive outburst of suppressed forces, a titanic destruction of what had been: but, on the other hand, with equal clearness I saw that from chaos, from devastation, from the deluge of demoniac fury engulfing humanity in a flood of fire, some respite must arise, some better human state spring forth armed with the brightness of hope renewed, with vision clear to behold past evil, with confidence strong to raise up, to rebuild, with spirit victorious to reject past falseness and with determined will to plan nearer to truth and nearer to the heart’s desire.

This I saw—that war was evil, that out of evil would come good; but how? Mere cessation of war would not produce prolonged and positive good. The peace humanity sought, clearly or groping blindly, was indeed a positive good, a living good, an active expression of happiness, not simply an absence of war for a time, for a truce filled with fears wherein shapes of evil loomed more largely, but an emancipation of mankind from war.
This final emancipation of mankind to dwell amongst the ways of an abiding peace, I saw was possible. The vision was already in my heart shining with certainty, and I must tell forth that certainty for all to hear.

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I now considered the matter more carefully, how I should proceed.

With the cessation of war and the coming of peace, though a wave of relief, of exaltation and of a wonderful new-won blessedness would undoubtedly sweep through the greater portion of the earth, this coming of human peace after devilish war would not of itself herald the uprising of the new world I had in mind and in heart. It had been necessary to struggle hard to win the war. To win the peace, to attain entrance into a new world, required also effort, forethought, guidance and determination.

For behold, surveying the old world that had foundered in the tempest of war, I found perfection established in the handiwork of the Creator. The beneficence of the sun, the life-giving rain, the crops, the trees, the fruits—who, possessed of intelligence, could find any fault with these? Yet these had been from of old. The mutation of the seasons, the night
and the day—who might change these? who wish them changed? Where then, and how then, could there be a new world?

If not in God-created nature, then perhaps in the handiwork of man. Instead of hovels let us build palaces! in the stonework of glorious cities let us walk in a new world of peace and beauty and grandeur! Instead of poverty and the ignominy of squalor let us have plenty upon all sides! let us have baths and basins and the refinements of civilized luxury! In our dress let us be elegant, picturesque and comfortable! Let us renew our health with sport and the freedom of our-door exercise!

Shall it be so? and, if so, shall this and these constitute in themselves at our bidding our desired new world? or indeed any new world that will give us satisfaction?

From out the avenues of the past a myriad echoes answer: "No—not in these—not in these! These are material manifestations, and true peace and true happiness consisteth not in these."

Some one doubts: and a vibrant answer cries out: "Nay, nay! with these assured, with the magnificence of palaces, with the uprising of spacious cities, with poverty
abolished, with the foulness of mean dwellings and filth uprooted from our midst, with accustomed cleanliness and the refinements of a cultured civilization ready to hand upon all sides and vigorous health prevailing widespread, behold the new world is accomplished unfailingly, inevitably!"

Yet I say again: "It is not so. From old refined civilizations have uprisen; culture has blossomed in her scented beauty of rapture; yet the canker hath overcome; the glory hath faded; the civilization hath decayed and fallen. Night hath closed over the brightness that was day."

So I repeat: "Not in these, though architecture hath grandeur, though cleanly and spacious cities move the mind with their magnificence, though health abound and refinement of living be established in civilization, not from these can a new world be established to endure."

How then?

Consider. It is not the outward, it is not the material that makes happiness. Not every millionaire is the happiest man on earth—not every poor man admits to abject wretchedness. In one and the same city many perchance taste heaven, many perchance writhe
in hell. The same air, the same environment, the same age and conditions may engender both heaven and hell.

Why is this?

Heaven and hell are matters of the spirit; happiness is a matter of the spirit. Heaven and hell are within you and assail you not from without.

So in the wider sense—a new world cannot be built from without; it must arise from within, from the heart of mankind. A new spirit must be born, a new world can arise from out the ashes and chaos of the old. A rejuvenation of heart, a cleansing of the spirit, can alone lighten the eyes of men and lead and guide to the upbuilding of the sure abodes of peace, to the establishing of the house of wisdom, to the securing of a fetterless freedom for the feet of beauty, to the attainment of a carefree singing of the song immortal.

Mark you, I have said, "heart"; I have said, "spirit"; I have not said, "intellect"; I have not said, "mind". The attainments of mind and the contributions of intellect have changed the face of everyday existence. They have not changed the inmost heart of man, upon which alone rests the possibility of obtaining the earthly rapture which is but a
chord in the divine symphony.

Is this plain? 'T were better twice to state than not once to make plain.

Earthly peace and blessing widespread over the masses of humanity, of every nation, of every climate, over rich and poor, over every degree of birth and breeding, of upbringing and education rests within the heart of man. Things material fade into a comparative insignificance before the bright whiteness of this essential truth, of this essential preliminary.

Should there be any that still might doubt and who still should think that the mind and the intellect have not been given due prominence, it is necessary for me to say that there are higher and more potent and more blessed powers than that of the human intellect, wondrous and but partially developed though that be.

The intellect may give us planes and tanks and bombs, may carry us breathless into a new existence, may give us the telephone and radio and medicine and hospitals, may build up an intricate existence in which specialists can alone hope to prosper, to advance beyond humanity in one direction, if they lag behind in others; the intellect may tighten the tempo of life's fitful dream, may,
by a variety of ill-arranged experiences, burn out the candle of life in a fevered flickering; but it is the abiding soul that alone can bring the enjoyment of peace, of calm progress along the eternal path, of an assured rapture of well-being that cannot be taken away.

The world needs more of the expression of the spirit of kindness, of the foregoing of pride, of humility, of patience, of praise, more of self-effacement before the ever-presence of the Eternal, more effort at self-control, less flitting after the forgetfulness of pleasurable excitements, a more quiet realization and a banishment of the fear of being alone. There must be time for the moving of thought, time for contemplation, time for the breathing of the spirit in the presence of its life-source.
FUNDAMENTALS

Chapter One

The One (and the Many)

Say: I am only a warner, and there is no god but Allah, the One, the Subduer (of all);
The Lord of the heavens and the earth and what is between them, the Mighty, the Most Forgiving.
Say: It is a message of importance,
(And) you are turning aside from it.

—The Holy Qur-án, XXXVIII : 65, 68.

The One is the Great, the One is the Dominant, the One is the Complete-Controller, through whom and by whom and from whom the sublime harmony pervades the universe. The remote and the near are His, the small and the great are His. His is the be-all and end-all, the sum. With wisdom and power complete, ever present, eternal, merciful. His creation knoweth no imperfection. Perfect is His creation. There is no flaw therein.

Mankind hath He created. Say not: “Man is born in sin” (surely this approacheth nigh unto blasphemy). That man should, not asking for birth, enter the world in sin and foredoomed by nature to sin—may this indeed
be spewed out of the mouth by every grateful servant of the Merciful. Sin and misery are an inward cloud, not of the essence of human nature any more than disease is of the very nature of the plant. He, completely controlling, completely wise, hath made mercy His garment. He is the One, the Supreme.

It may be asked: "Though this be true, why is it here stated? The matter in hand is the foundation of a world-wide state of happiness for mankind: how are these opening remarks relevant? Explain, then."

This is the explanation. These opening remarks are fundamental. They are indeed the first fundamental. If a new state, a new era, a new existence is to be evolved, founded and made durable, its basis must be set upon the bedrock of existent reality, upon the truth of all being and non-being. It must be in accordance with the rhythm of the universe.

And what is that rhythm?

He is One. He hath undivided sway. He holdeth the sum of all being and non-being in His hand; and never doth slumber overtake Him.  

1 Compare Qur-án 112: 1-4. "Say: God is One. God is He upon whom all depend. He begets not; nor is He begotten. And nothing is like unto Him.

Also Qur-án 2: 255. Ayat-ul-kursi (the Throne verse).

"God: there is no God but He, the Ever-Living, the Self-
Cognizant of all things is He, the Ruler, the Guide, the Sustainer of all things.

He hath set limits and He hath made laws. Who understandeth them not, who obeyeth them not, walketh in a shadow, assailed by doubts and disasters. Wandering far from the perfect path, he stumbleth and crieth out for vexation: he eateth disappointment and the bread of life eludeth him.

Even so necessary is it to grasp this first fundamental; to perceive, to know, to realize and to make this the basis of all thought and action, that a divine order permeates the universe because it hath but one and the same Maker, Sustainer, Guide and Evolver.

Hitherto this truth has only partially been grasped. Large sections of humanity have not attained unto its knowledge. They have erred in an intensity of ignorance; in an enthusiasm of misconceptions and false beliefs they have piled mountain upon mountain in the wilderness of chaos; they have suffered a fiery suf-

Subsisting, by whom all subsist. Slumber overtakecketh Him not, nor sleep. Whatever is in the heavens and whatever is in the earth is His. Who can intercede with Him but by His permission. He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases. His Throne of Knowledge extends over the heavens and the earth; and the preservation of them both tires Him not at all. And He is the Most High, the Great."
ffering and the water of life, the still water of peace, hath eluded them. They have set up lords many and gods many. They have worshipped the powers of destruction, while desiring good. Gods and goddesses have they worshipped and, even these were partially put away, false notions have been set up, venerated and given the chief place in life, the place to which alone the One Truth, the One Dominant, the One Creator hath rightful claim.

Shall I name some of these false deities, these false notions set aloft with acclamation for the worship of mankind? Pride of race is given the place of deity; the world is proclaimed, inevitably unalterably, a vale of tears and here suffering is set up as the most truly blessed thing in a wretched wicked world, nine parts devil and the tenth part suffering. Man himself is despised as an abject, by nature sinful, without hope save from outside himself.

On the other hand, we have science esteemed to be all, matter esteemed to be the chief end of our search, the fundamental of all felicity.

It would seem, too, that many have but little sight, care or thought for the beyond, being content to devote each hour, each day, each month, each year to the motley and med-
ley, to the helter-skelter of modern life, to the struggle pell-mell for the artificial pleasures of a brief existence set about with sharp pains, hell pains, bitter loneliness and the wide desert of afflicting boredom. From excessive sweet rises a gall of bitterness; and an incessant selfishness satisfieth the thirst of the soul no more than the salt sea-water in the open boat.

There may be many other forms of error which have become widely prevalent, which, assuming gigantic proportions, have led great numbers of the human race into the tangled wilderness of falseness, or smilingly ushered them into the inhospitable halls of torturing disillusion. But let us leave these errors by the way. Our concern is not with error but with truth.

It may perhaps now be asked why the recognition of One and One only supreme controlling Deity is of such importance as to be made the first condition for the entry of mankind into a new and happier estate.

In making a matter plain the doubt of any listener must be dispelled by the clearest explanation.

So to explain: an empire or a kingdom controlled only in part is liable to disintegration and to ebullient disorders. An empire or
a kingdom controlled by two or more opposing or different rulers cannot stand in peace and prosperity and cannot advance along an untroubled path of progress. The differences in the highest authority of government will unfailingly split up that empire or kingdom into factions and sections; opposing partisanship will develop into turbulent disorders, while over portion of the kingdom apathy may well prevail and over another a discontented anarchy, hoping to grasp an immediate good and to evade the chastisement of an unrecognized authority, will show its ugly head.

But see, there is a clearer demonstration of the mighty good proceeding from the recognition of One Supreme Dominant Wise and Merciful Deity.

All creation is His. The universe, in all its diverse parts, in all the multiplicity of its phenomena, becomes but one family: essential antagonism is uprooted. The rocks and stones, the trees, the stars, mankind, the winds, the sunshine, the rain, the animals, the bright-coloured insects, the life moving remotely in the deeps of ocean, the soul-moving blossoms of heaven's brightness, the fruits gorgeous in colour and luscious to the lip, are His and He made them. And the thunder and dread lightning, the frosts and snows and terrible cold,
the serpents and the sources of contagion and wide pestilence also are His. The coal from the mine, the metals and the blasting explosives no less are His.

None of these are the creation or implement unrestricted of any devils or power that is not beneath His hand.

What, then, do we see?

We see man the member of a wide and friendly family. Root out the notion of man the adversary of a hostile nature that he must battle with and conquer by force, tearing her secrets from her, winning from her scanty comfort by much endurance, patience and prolonged hardship. Recognize that the Lord of the universe is One, that all are subservient to His will, His pleasure, the recipients of His mercy, all guided on their paths of destiny by myriad million directing influences, all emanating from One both Merciful and Wise, and then a sense of universal kinship is born in the heart of man. Not as hostile, not even as foreign are the forces and members of this mighty universal family; for they one and all alike owe allegiance to One Supreme Lord.

The nations of the world, having kings many and governments diverse, find themselves at variance; bitterness and violence result.
Allegiance is divided; and from division hath sprung antagonism and a hatred desiring extermination. This, in deep reality, is superficial. The dominance of the One Supreme has been forgotten, or perhaps never known, never fully recognized. But the truth of the brotherhood of all nations, beneath the over-ruling of the Merciful, must be recognized, for such recognition of brotherhood is as the threshold over which humanity must pass to enter in upon and to possess the new world.

Having now perceived that everything everywhere from all time, in all time and to all time is guided, possessed, maintained and protected round about by a tireless, all-encompassing mercy, mankind will be given (by divine permission) a great confidence and the enthusiasm of an invincible joy to go forward along the path whereby, living more nearly in accordance with divine laws, a greater abundance of blessing descends by divine favour.

Make no mistake: this merciful favour is not reserved for the hereafter (though perhaps more manifest there), but begins indubitably in this present life. Even in this life those nigh unto God walk in a terrestrial paradise scarce dreamed of by some. Is not everything His creation, His handicraft? Who, then, shall
despise this world, or the life of this world? Let such one think again. Is not the presence of the Beloved about His creation? Who, then that hath heart and intelligence can despair? Is there not rather herein a cause of continual rejoicing?

Reflect that a recognition of the One is an essential condition, is the first condition, upon which may arise, may be planned, may be created, a firm and durable and progressive state of world happiness: and by happiness is meant the free and ordered functioning of the essential faculties of humanity: by happiness is meant the opening of the door of opportunity to the knocking of merit, in whatever section of the community and in whatever race that merit may arise.

Before we leave this first fundamental let me say that the only sure and unshakable object of existence is the One Supreme; the only final goal of the life and service of humanity is the One Supreme; the only faithful guarantor of ordered progress unfrustrated along the path of present and eternal blessedness is the One Supreme.

Now, mark you, what is progress?

Progress is change, is movement. The waves of the sea progress—they rise and they
fall. The tides of the ocean progress—they ebb and they flow. Culture and civilization progresses—it rises, flourishes, falls back and renews itself. The year progresses from cold to heat and heat to cold with the changing seasons. But this, after all, is but a semblance: This is not the progress we have in mind: this is not the form of progress consistent with a new world.

Before I explain briefly this progress of the new world, let me state a truism, which may yet be obscured by some shadows cast by the tree of existence: the goal is everything, the direction is everything.

To progress half a mile in the straight and right direction may be more than to move at a good speed five miles in an oblique direction: ten yards towards the true goal is more than to travel ten thousand miles towards ultimate darkness.

This may be obvious; but let us recognize and act upon things obvious, not set them aside as beneath our contempt, as we clamour for things intricate. Controversial and intriguing things the event hath before now proven insidiously false and destructively dangerous.

What kind of progress, then, are we to expect in the new world into which humanity
may enter to possess? an ordered progress, a steady and harmonious evolution, a growing up and perfecting of the faculties, both individual and socially communal, implanted as seeds in the selective make-up of the nature of man. Man will continue man, no robot or slave, no state machine, moulded by the million and hurried blindfold by the million over precipices to destruction, into pestilential quagmires to writhe, yet living, in soul torment, or hurled with blind fury against granite bastions impregnable, mangled, blasted, shattered.

And the mercies of God, the provision of the Bountiful, the abundance of the earth, will not be segregated for the few by the enemy giant monopoly, nor withheld by the selfish fears of the proud and strong.

The memory of the One Supreme, the Eternal Overlord, who commandeth justice and giveth the power for the maintenance of justice, will cleanse the heart of humanity; and knowledge of the laws of the universe firmly established by Him, the One, will eradicate from the mind of man vain error and the proud obsession of power—that megalomania, which, as a deluding demon, has devastated down the centuries the valiant hopes of humanity.
Power belongeth unto Him, and rightful authority descendeth from Him unto whom He pleaseth. He fixeth degrees and ordaineth rights to be respected.

But let us continue........
Chapter Two

The Expansive Life

And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land; surely Allah does not love the mischief-maker.

—The Holy Qur-án, XXVIII : 77.

Are you contented with this world’s life instead of the hereafter? but the provision of this world’s life compared with the hereafter is but little.


From the first fundamental we proceed to the second fundamental, without which no durable happiness can descend upon mankind: and, in brief explanation, this second fundamental is the very realization of the significance of human life—a hair’s-breadth bridge between two eternities, the past and the future, coming out of the night, wrapped in brief clay to pass into the light of eternity. Here is no abiding place. What will thy brief seventy, eighty, one hundred and twenty years avail thee against the millions piled up in clouds in the glory of beauty about thy path? Wilt thou stop short thy vision unto thine earthly pilgrimage and never let thy sight glance down the vistas of the beyond, where shall
thy soul take her journeying in sorrow or in joy?

If you sleep, awake! if you muse in doubt, know with certainty! if your sight is fixed upon the obsessions of the moment, take respite, take refuge from the clanking chains of the moment, lift up your eyes, lift up your heart to what is beyond! Then return and know that the beyond alone giveth meaning to the present; the future alone maketh the present of value; and be sure that the present hath the true intrinsic value, being indeed the golden opportunity, the gift of God.

Now, as the first fundamental dealt with the Ruler of the universe, the One, the Eternal, the Unchanging, so the second fundamental deals with the people ruled, that is humanity, the many, the ephemeral, the ever changing.

Mankind indeed forms but a part of the subjects ruled, and the earth itself but a very minute corner of the realm of the One Ruler; but our concern for the moment is the bringing in of a new life for mankind upon this earth, so we may well leave the wider consideration.

And what is the life of mankind upon
this earth? What but a preparation, a passage, a testing of preliminary trial, a sowing and a tillage for the greater beyond? That is the essential point; that is the one thing of paramount importance. Gain first the right perspective. Death ends not all: most begins at death: the door opens from the temporal upon the eternal; and yet, mark this well, in the present now is the eternal indwelling, so that in seeming transition, transformation and complete casting off of things known, there yet lies continuity, an essence abiding unchanged, yet going forward to change.

Can I make this plain? The spirit cannot die. The spirit is unassailable by the material. The welfare of the spirit is within the spirit. The blessedness of the spirit, which is the only blessedness, lies alone upon the path towards the One Supreme, to love towards that Great Love, to obey towards that Completely Wise, to adore towards that Transcendence of Majesty.

Yet I hear it said: “Does this concern the subject in hand—the ushering in the new world for mankind upon earth?”

Most intimate is the concern. Thus: If this life upon earth is all, then to a large,
perhaps the major, portion of humanity it might appear that the material values of this life are absolute, that the obvious good is the only good, the obvious evil the only evil, that after all, worldly power is the supreme criterion of right and wrong, success and failure, indeed the only reality, the rest being but delusive dreams.

But, on consideration, is this so? Who remaineth upon the earth but for a brief space, be it forty, sixty, eighty or one hundred and twenty years? How then, if life is worth living, can he find and bind his absolute good, his absolute happiness, in so short a span and within so small a space. To dominate the world by force for thirty years, of what ultimate avail is that to any human being? Is not even its temptation a deception? Death falleth: that domination passes, if not before, and unto others is left the uneasy seat, if any seek it.

But we see indeed there are certain things eternal, looming up as majestic mountains about the flitting, hovering, uncertain life of man; and these mountains of reality are the will of God made manifest in the hearts of men, even Justice and Freedom and Mercy—to name but three of the peaks of the Eternal.
We find, deep seated in the reflective heart of man, a conviction of a beyond; a despair and a contemptuous rejection of any philosophy which says: "This is all, and at best worthless, temporary before the everlasting oblivion."

Upon the other side, turning in the opposite direction, the vast majority of men, and doubtless of women also, will feel uneasy towards the acceptance of that explanation of life which says: "This life here is worthless, is nothing; the beyond is everything, is the only reality."

Out of the future comes the present minute and wings into the past. The life of man breasts the stream buoyantly, borne up by the undying spirit, out of the past into the present towards that sure hope of the future. So, in brief, we see nothing superfluous, nothing worthless, nothing contemptible. The world and its life is not a vanity!

What, then, is vanity? Vanity is the obsession with the transitory relative values of this life, to think they are real and eternal and exclusive.

Behold, then, a continuity in which everything is of value—the present earthly life of high value, leading up to the greater values
of the life beyond, and that very life beyond not something mysteriously vague, something wished for but uncertain, something incomprehensible, not to be envisaged in preparation before tasted in experience; but thus and after this wise: the hereafter linked indissolubly to the present life and the present life linked indissolubly to the past life.

About us now is the hereafter, could we but behold it.

So then, when we see this eternal continuity, when we know that our "now" is never lost, that its good or ill will remain with us and that its fruit, whether good or ill, will unfailingly appear before our eyes for our delight or dismay—what then? Life obtains its right meaning, and its essential bright reality glimmers or gleams or even shines, before us.

Why do I say: "bright reality"? The potentiality of evil and the inescapable consequences of evil must affright that vision of eternity, save for one only reason, the All-Mighty is also the Most-Merciful, the Very-Forgiving.

Thus it is apparent that a realization of immediate or ultimate unfailing justice, of immediate or ultimate punishment, of im-
mediate or ultimate reward, will be a great comfort and a great strength in patience to a large portion of humanity. We see also that, with this knowledge, men will not set their hearts upon this world, good though the Creator has made it. Then, by a strange paradox, by forgoing the world and not desiring it, they will obtain it more abundantly, made clean and beneficial for the wise enjoyment.

When, upon a large scale, the hearts of men are so far attuned to reality to realize the comparative significance and the comparative insignificance of this earthly life and the good and evil of this earthly life, then will the new world become manifest: and when they are ready to enter into it, its gate will be ready to open to their entry.

It is not wealth and position that are of primary importance. These are the accidentals, the unessentials. These, then, are not the objects of right striving. Upon these should the heart not be set. Let us be honest, clear to see the truth and frank to state it, whether bitter or sweet.

What is, then, the object of life? to what may we rightfully devote our efforts?—the object of life is the fulfilment of duty; a
conception of duty is the essential preliminary—a desire to accomplish one's duty, for no other reason than because it is one's duty, is a hand raised to the handle of the door of happiness, the door that is not locked or bolted upon any human soul of whatever condition, of whatever age, whether male or female, of whatever nation.

Happiness is a question of spirit: spirit is indestructible: happiness is thus raised above earthly success or failure: it is independent of a multitude of material gratifications. Being of the spirit, to those that win to it, it is indestructible. It deriveth from, it leadeth to and resteth in, the Mighty, the Changeless, the Eternal.
Chapter Three

The Family Of Nations

And people are naught but a single nation.
—The Holy Qur-án, X : 19.

O people, be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two many men and women. —The Holy Qur-án, IV : 1.

Now, as God is One, so humanity is one family. In truth and reality the thoughts and aspirations of this family, this humanity should be directed towards God, the Preserver, the Destroyer, the Immanent and the Outside-Existing, the Sustainer, the Bountiful—Provider of all things necessary.

But indeed what do we find to be the actual present state of humanity? The thoughts and aspirations of large sections of this human family are turned inward towards themselves. God they seek not, but themselves. Their brothermen they consider not, but themselves, their own national aggrandisement, their own personal power and oppressive possession. In their pride they think their race supreme and other races but existing to be their servants, nay their very slaves.
Thus we behold, as it were, a stately tree, magnificent in the strength of its boughs and in the fresh brightness of its myriad leaves, confused and become a freak, a mockery. For those boughs of splendour seek not the glowing sun, but turn inward, turn again upon themselves in cramping contortions, becoming strangled thereby. Those million summer leaves that should dance in the health-giving breezes, are crushed inward in a stifling closeness of oppression, by which they sicken and turn yellow with a perishing blight.

Such tree cannot live: it nurseth its own doom.

So is it with humanity, unless it set its face and aspirations towards the Sun of the Universe, the One Supreme.

For wherein truly lies the difference between man and man and between race and race? Is it not that, by geographical habitat and by the accumulated wisdom of ages of dwelling in one particular region of the earth, man has come, as it were, to be part of that earth, to be rooted in being and sentiment in that earth, and that the deep instincts, fashioned beyond his power or choice by countless forebears who have perished to make him what he is, fill him with love for that earth?
Yet what fault, demerit or disadvantage is there in this diversity of being, this diversity of race? Do we complain that part of the earth is cold, part tropic, and yet a part temperate? that we have the diversity of mountain and plain, of forest and open steppe, of arid desert and lands laced with the silver network of rivers? are these diversities antagonistic? do the mountains rise up and say: "There shall be no more plains: plains are despicable"? do the forests murmur and complain: "Woe to you savannahs and the wide monotony of grassland"? or the rivers flow fretfully and exclaim against the parched and barren deserts? or does the majestic ocean swell and become troubled because the running rivers bring no salt in their waters?

It argueth, then, great pride and a blindness to the writing of the universe for any race to vaunt itself above the rest and to say: "We, and we only, are the noblest flowers of humanity: our faculties are the most excellent: let us dominate the earth, our rightful possession! and let every other race either be exterminated as worthless, or become our slaves for our use and magnificence!"

Yet are not these the expressed thoughts of nations to-day, to the havoc and destruction
of millions of humanity of all races and to the wasteful destruction of many of the best gifts of the Bountiful Provider of all good?

From the chaos of turbulent hatred laying waste the fair earth to-day and dyeing its deep rivers with blood, let us envisage the natural harmony of nature and the right relationship of man to man and race to race.

The earth is wide and varied, and brings forth bountifully by the ordinance of the One Supreme. Room enough is there for every creature, an ample provision, also, for every creature. Work sufficient, too, for every willing worker. The tilling of the soil, the building of habitations, the repair of the devastations of tempest, frost and drought, the harnessing of the seas and the winds, the great ships and the great planes, the hauling of the silver harvest of the seas, science and research, the fair curtains of art to adorn the dwelling places and the social assemblages of humanity; and, beyond these, education, the care of health, the extermination of disease and the quiet times for the worship of the One Supreme—in each and of all these is there not enough pleasurable activity to meet the heart's desire, even if the arts of war and the thunders of destruc-
tion were forgotten from the thoughts of mankind?

And as the earth is varied, so conformably are the races of mankind; and who, thinking deeply, would desire to obliterate this pleasing variety? a variety holding good for all and enabling every section of the earth to be habited suitably; so that, the frozen north no less than the burning tropic, all to the great white south finds humanity claiming there a native land, a loved land, wherein to labour is peace and bringeth forth plenty.

We see, then, that the greatest good to humanity will result from a friendly, whole-hearted recognition and acceptance of the diversity of race spread throughout the earth, and that nothing but calamity can arise from the proud, unnatural and deeply ignorant desire of any one race to dominate and suppress other races.

Men are as brothers—not all brothers are equals in abilities or in excellencies, but no brother should entertain hatred or suspicions or contempt against his brother, whether lesser or greater. By affection the stronger can manifest practical help towards the weaker, and by insight the wiser will know how to be of service towards the less fortunate;
and everyone hath in his hands some good gift for the general benefit.

Now the question of the brotherhood of mankind is faced with several difficulties, of which divergence of race is but one. We proceed to a second difficulty, a second obstacle in the path of an understanding friendship, of true brotherhood, and that is difference of religion.

Yet I maintain that this difficulty exists more in ignorance than in reality, more in lazy, unthinking prejudice than in any clear-eyed summing up of good and evil.

First, let us take Christianity. I hardly think that, to a disinterested mind, true Christianity would constitute a menace to the happiness of mankind. 1 “Love the Lord thy God with all thy heart and with all thy soul and with all thy mind; and love thy neighbour as thyself.” “To him that smiteth thee upon

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“Hear, O Israel: the Lord our God is One Lord. And thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might. And these words, which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thy hand and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates.”
the one cheek, turn thou thy other cheek also; and with him that would force thee to go one mile with him, go thou the second also." ¹ Wherein is the menace in this attitude towards life? aggression dwelleth not truly in such.

Turning now to Islam, we have but to recite the verset from the Qur-án, which runs: "Lá ikráha fi’ddeen". There is no compulsion in religion.² The chief tenet of Islam is submission unto the will of God; and history manifests clearly the wide tolerance practised by Muslim nations, when placed in power.

Of other religions is there not great nobility of thought in sincere devotees of both Judaism and Hinduism?³ and is not, broadly speaking, the main object of all religions to


"Whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."

² Quran: 2:256;

³ Compare Chandogya Upanishad.

"All this universe is in truth Brahman (God). He is the beginning and end and life of all. As such, in silence, give unto Him adoration."

And again:

"He contains all works and desires and all perfumes and all tastes. He enfolds the whole universe and in silence is loving to all. This is the Spirit that is in my heart, this is Brahman (God)."
worship God and to do good, to confer benefit rather than injury?

So from the religious side, we find that the obstacle is not indeed in the essence of the religions themselves, but in the widespread ignorance of conception concerning the actuality of these various religions—an obstacle which can best be removed by calm discussion, by calm explanation, by quiet showing forth their true fruits in the manner of life and by the study of the original books from which these religions derive.

For the successful accomplishment of this, only one thing is necessary, and that is tolerance. How great a way of peace is tolerance! By tolerance alone shall the underlying truth or error eventually be made manifest.

What is required is not that Muslim should combine against Hindu, or Hindu against Muslim, or Christian against both, but that each should sincerely direct his worship towards God and practise a brotherly tolerance towards his differing brother. Does not the verse of the Qur'án proclaim: "Religion is only for God"? and is not God in direct and supreme control of all things, including all religions and the multiformity of religious practice? By the sincerity of practice and by the benefit
of action shall the truth become known.

Now it is to the general interest of all that each nation should flourish in freedom and should develop its own varied and particular genius, unhampered by enforced subjection to a stronger and more numerous nation. Mere strength is not a criterion of all excellence; neither does mass of numbers constitute either intelligence or beneficial ability. On the contrary, strength, turning toward oppression, wears the taint of barbarism while how few are the supremely excellent and how many the monotonously ignorant!

It behoves, then, that minorities should be safely guarded, lest some unique strain of genius, some rare and magnificent flowering of the human spirit, be choked by the exuberance of rank weeds and be lost to human service and delight.

All races, then, are brothers; all humanity but one family, and, with freedom, all can make some worthy, though differing, contribution to the sum total of human happiness.

Let there be no mistake. The freedom of race survival, the freedom of race development and of race blending is of high value to the evolution of humanity. The benefit between race and race and nation and nation is mutual;
their interests are complementary. They are members of one family, and the brightness of human genius shines from varying facet by race divergence.

Now, upon the other hand, beneath the aegis of freedom, behold a process of assimilation, a process of closer understanding, peacefully and naturally, if sometimes unnoticeably, at work. The old barriers are down; the deserts, the mountains, the wide seas, no longer separate man in ignorance of his brother: things foreign become things familiar. Distance, we may say, is dead. The desolation of outer solitudes and the muteness of long absence—where to-day are they, unless by man's own design and constraining purpose? This is the age, could we but see it, of the nearness of humanity, near in communication and approaching more nearly in understanding.

While thinking upon this nearness, across the horizon of our vision comes floating, as some vast, glittering iceberg, a thought of the separations man still strives to make—it is the thought of marriage—marriage between man and woman of different races. By the infliction of social stigma, what exclusive prerogatives does man presumptuously think
to safeguard? Would he ever for all eternity endeavour artificially to preserve a sharp, flint-like divergence of race and race? When nature and a kindness of human feeling frowns on this unnecessary, untenable racial aloofness, and where two spirits can transcend racial divergence in lawful marriage, what does it argue but a backward thinking ignorance to raise the finger of scorn and to damn with social stigma?

If such unions be of free-will and are by sincere and solemn marriage contract—not transgressing the law—then I ask of any who shall look askance at them, "Wherein is this stigma, with which, like some wasp, thou dost poison the happiness of human lives and the lives of those unborn? Dost thou despise another race? or art thou guilty of despising thine own race?"

"Hath it not been said that: "Greater love hath no man than this, that a man lay down his life for his friends"? ¹ and may it not with equal solemn truth be said that, "Truer love hath no man than this, that a man should marry across the gulf of race"?

"Yea, for thou shouldst not scorn a woman of a differing race, presumptuously placing the

women of thine own race above thy human sisters of another race, so that thou scornest thy brother, whose love has obliterated all prejudice of race."

How can race sympathise with race more nearly than in marriage? And of the children, should they scorn their father or their mother? Should they not rather and naturally (save for the hardness of a present world) love both with equal affection?

So our plea (and let it be clearly stated) is for inter-racial kindliness, an appreciation of merits we do not possess rather than a condemnation of failings of which, perhaps, we are exempt.

Think of the Greek and the splendour of the Greek intelligence, the Greek spirit of inquiry into things foreign. Think of the Greek love of beauty, of order, of rhythm, of harmony and of the excellence of detail of workmanship. Think of the Arab hospitality, of the Arab fidelity, of the Arab keeping of promise and staunchness to the given pledge. Think of the Chinese reverence for home ties and the Chinese sacred preservation of the family relationships, the Chinese devotion to learning and the ways of peace and, with all this, the Chinese patient endurance of suffer-
ing and calm, unwavering determination not to submit before oppression, but to oust oppression, treading blood and thorns upon the path of sacrifice.

To what nation is denied an excellence?

Think, then, on these things, and if, upon inspection, thou find not that excellence to that degree in thine own heart, let it restrain thy pride, thy contempt for thy brother of a differing and in the sight of God (who knows?) perchance a race more worthy in excellence than thine own.¹

Surely in brief it comes but to this; thine excellence should dwell in thy brother's eye and heart, not in thine own imagination and mind.

Now let us take a double glance. Let us glance at the darkness, the chaos, the petty prejudicial restrictions of this present world. Then let us glance at the light of a new world, not in this present but by goodwill to be won.

Do not our eyes delight in the order, the broad humanity, the freedom, the possibility and the plenty, actually existing in this new world in the future? We see the narrow barriers down-thrown—class prejudice but the

¹ "Let not one nation laugh at another nation."—The Holy Qur-an, XLIX : 12.
merriment of a grotesque past. For have we not in this new world "equal opportunity for all"? And by this I mean (open the eye of faith) not equal opportunity for all of one class, of one race or of one religion, to attain to excellence of service, not even do I mean equal opportunity for all classes of one race or of one religion to pursue the high path of learning and excellence and service, but assuredly I mean equal opportunity for all, of whatever class, of whatever race and of whatever religion, to enter the golden gates of education, of future opportunity, of social service, of scientific research, of artistic industry and of development of whatever excellence is innate in them, to lay the same with benefit at the service of humanity.

Only can this come by a widening of the human vision, by a broadening of the human heart and by a fiercer, clearer burning of the flame of the spirit of humanity—a pure flame that shall burn out and utterly consume hatred, fear, suspicion.

The darkness is with us: to look towards the light dazzles.

Let us resume.

We must have equality of intellectual opportunity. Dullness—with-money-bags should
not be given preference in the courts of learning over ability-in-rags. Neither should a high-bred degenerate walk uncomprehendingly the paths of knowledge in a complete contempt for the ardent student of less degree struggling in vain for prejudicial foothold.

Is it not obvious? In the realm of learning, learning must be queen; in the laboratory, science must be queen; and the barriers and trip-ups of wealth, family, race and religion must be removed from the path, that the path may be made straight for the subjects of the queen to offer their service and devotion to the beauteous majesty of the queen herself.

Easily could the position and power of the state make adequate arrangement, by which schools and colleges and universities should be placed above monetary worries and should be free to give out the honey of knowledge and wisdom to the eagerness of true scholars, true students, true seekers in the way of truth, who, by entry into the school, college or university, seek first knowledge and wisdom and not social advancement or the moving of political influence, nor any by-product, desirable or undesirable.

From the equality of educational oppor-
tunity, we may expect, in time, the breaking-down of class barriers and the opening-up of equal social opportunity and political opportunity.

There is, however, one more equality which must be given and made secure upon every hand with steadfast good-will before the family of nations can be established, and that equality is the equality of economic opportunity. Monopoly must be overthrown, and the riches of the earth and the bountiful and varied harvests thereof must be ready, offered to the hand of the industry of nations, of whatever race.

Speed thus and prosper the family of nations!