A NEW WORLD

W. B. BASHYR-PICKARD

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by

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In the Name of God, the Merciful, the Compassionate.

I commence in the Name of the One, the Supreme, the Great Knower of things manifest and things hidden, Lord of the past, the present and the future, the Creator of humanity, the Guide and Helper of humanity, the Controller of the destiny of humanity, the One beside Whom there is no other, the Eternal from the past, the All-Pervading in the present, the Eternal in the future, the Mighty, the Merciful, Clothed with adoration, the Lord of glory and honour, the Ever-Living, the Very-Beloved.
PRELIMINARY

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.

* * * * *

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.

* * * * *
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.

* * *

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 outdoor 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 of 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 upholding 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.
I

FUNDAMENTALS
Chapter One

The One (and the Many)

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.
THE ONE (AND THE MANY)

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

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: 253. Ayat-ul-kursi (the Throne verse).

"God: there is no God but He, the Ever-Living, the Self-subsisting, by whom all subsist. Slumber overaketh 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 it behind them, and they cannot comprehend anything out of His knowledge except what He pleaseth. 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."

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 suffering 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 medley, 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

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-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.

Yes 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 immediate 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 the 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

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 brethren 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 all of these is there not enough pleasurable activity to meet the heart's desire, even if the arts of war and the thunders of destruction 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 excellences, but no brother should entertain hatred or suspicion 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 aud with all thy soul and with all thy mind; and love thy neighbour as thyself." "To him that smiteth thee upon the one cheek, turn thou the other cheek also; and with him that would force thee go one mile with him, go thou the second also."²

¹ Compare Old Testament Deuteronomy 6: 4-9.

"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."


"Whosoever shall smite thee on the 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."
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: “Lā ʾikráḥa fī’ddeen”. There is no compulsion in religion. 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? and is not, broadly speaking, the main object of all religions to 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

1 Quran: 2:256.

2 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).”
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’ān 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, peace-
fully 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 idlification 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 figure 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"? 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 symyathise 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, and 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 suffering 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.

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 good will 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 barries down-thrown—class prejudice but the 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-born degenerate walk uncomprehendingly the paths of knowledge in a complete contempt for the ardent student of less degree struggling in vain for prejudical 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 opportunity, 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!
II
SEVEN STUMBLING-BLOCKS
In the first section of our portrayal of a new world we have endeavoured to direct the eye of mankind towards the light shining from the future over the present darkness and chaos of destructive evil. That light shines with hope, with possibility, not merely of renewal but of more certain building in surer peace, in deeper and more lasting harmony.

It beckons us, not simply to restore what has crumbled or been violently down-thrown but, upon age-old truth with a clear conception of the realities of the laws of the universe and the needs and capabilities of human nature, to build better, to make with more kindness and to enter with more reverence, more appreciation, more imagination, the new world that the golden future gives.

First, to the mind, to the enthusiasm, to the heart and to the spirit of mankind must this vision become manifest. Then, after the possibility has glimmered forth, the will must be awakened to enter and to possess.

For this purpose, it has seemed best to outline in a practical manner some of the stumbling-blocks that lie in the path and that threaten the attainment of the good of humanity. Let us proceed.
Chapter One

The Stumbling-Block of Money

Now no one can deny that, with all the good-will in the world, unless material obstacles be removed from the path, it will be laborious, perhaps impossible, for the feet of humanity to walk securely in the ways of an assured peace and an assured happiness.

The first and most obstructively menacing of these obstacles is money.

At the basis of civilization, at the basis of all practical life, set as a bedrock upon which the affairs of everyday human intercourse are ordered, or disordered, and without which it is difficult to conceive of a cultured, organized society, is, in hard fact, money.

What communal work can proceed without money? what individual can exist without money from some source or in some ultimate form?

Such being the case, if the new world envisaged is to become a strong and healthy practical reality, it behoves us first of all to get quite right in respect of the question of money; and I submit that at present the
world is in fundamental error regarding the manner and movement of money, and in the attitude at present existing amongst the large generality of mankind towards money.

The early Christians, so we hear, had all things in common. Whether this state of communal economy was practically successful and, if so, for how long and for how large a society, is not matter of general knowledge. At least this method has been abandoned by the present Christian church and may be considered as an extreme that is, in very fact, neither necessary nor desirable for the harmony of a new world.

So we need not bind ourselves to this "all things in common" principle, which seems not only full of great difficulty but full also of many occasions of error and injustice.

What, then, are we going to do, for we have denounced the present system of money as pernicious?

First, we recognize money as an essential factor of civilization, that is for the proper functioning of human culture and intercourse upon a wide basis; and, as the new world must affect all humanity, culture must be established upon a world-wide basis.

What then?
Let us begin by throwing into relief some of the crude errors of our hitherto attempted civilization. What do we find? Colossal divergence of human possession—fabulous riches by the side of the most painful penury—piles of pounds, heaped up in contemptuous mockery against handfuls of pence—gilded boredom gaping at worried starvation—those whose efforts cannot stem the flood of in-rolling wealth dwelling in the same land with those whose greatest efforts cannot keep one penny to their ease by reason of the grinding of the wheels of unavoidable obligations.

All this exists. It is well-known. To state the glaring inequalities of wealth is not a new thing. It were more to the credit of humanity if it were but newly recognized, than so long known and so long tolerated, either with an easy indifference or with a despairing throwing-up of the hands to say, "These things must always be".

Let no one misjudge the position towards which I am slowly advancing. I, for one, am not an advocate for the equality of human possession. I quite agree that, were the riches of the earth equally divided this day amongst all the inhabitants of the earth, then, within a week the trend to inequality would unmis-
takably have set in once more; and, upon the present basis of money, the same glaring inequalities would again be strongly asserting themselves.

No, an artificial equality of wealth is not here suggested. It is not wealth, in itself, that is the error, that is the curse, that keeps a stranglehold against the happiness of humanity; but, very definitely, it is the basis of wealth, it is the basis of money, that is the root of this mountainous, widespread evil. A new world is a new wine and requires a new bottle.

What, then, is the present basis of money, which is denounced as iniquitous? and what is the proposed basis, which is just and which is likely to obviate at source many of the social sufferings of civilized humanity?

In a word, it is interest upon money, which is alike the cause of the glaring inequalities of wealth and the permanence of the oppression of money.

Take, then, the evil at the root! abolish interest on money; break the dominance of money as a factor of existence for the millions of humanity over the whole world; and, when once the debris of this octopus of evil is cleared from the lives and bosoms of humanity,
the ground is fair and clear for the building of a steadfast new world.

But, perhaps, I am here in advance of my reader. I hear a surprised question; and I am asked to explain, how interest on money—a thing so seemingly convenient, natural and harmless, nay rather, beneficial in the carrying on of business; and such a comfortable safeguard against the hardships and inconveniences and sudden unforeseen misfortunes of human life—could be classed as the greatest evil and the greatest barrier against the natural happiness of humanity.

Here, I confess, I must ask my reader to think a little for himself. Let him be willing to probe into the roots of this affair, and I will endeavour to give the explanation.

Perchance this combination of effort—the thought of the reader and my own considered explanation—will disclose a true conception of the inherent evil of interest upon money.

To explain, then: what is it that accentuates and finally exaggerates inequality of wealth? what is it that heaps up into a pile, then increases the pile, then adds accumulation to accumulation in fantastic manner, so that wealth cannot even be kept within bounds, but, becoming a nightmarish task-
master, outbids all ingenuity to stop its accumulation, so that it defies both ingenuity and generosity to keep its unmannerly bulk within control? The cause of this tyrant, this taskmaster of wealth, is interest—not worth, not work, not reward for social benefits conferred, but just interest, whether combined with idleness, inefficiency or actual detriment to humanity, is a matter of indifference. By the present system, it is of no account what sort of a person owns the pile; the false accumulation, by the connivance of humanity, proceeds relentlessly, automatically, as by the hand of some robot slave working without thought or imagination, in whose presence humanity seems paralysed.¹

¹ Realizing the pitfalls in the path of social prosperity, Islam has condemned usury. Monetary profit by the taking of interest is not regarded with favour in Islam. Compare in this connection Qur-án 30: 39. “And whatever you lay out at usury, so that it may increase in the property of men, it shall not increase with God; but whatever you give in charity, desiring God’s pleasure, this shall increase.”

Also Qur-án 2: [275-279]. “Those who swallow down usury cannot arise except as one whom the devil has prostrated by his touch. That is because they say, Trading is like usury. But God has allowed trading and forbidden usury...God does not bless usury, but He causes charitable deeds to prosper...Be careful of your duty to God and relinquish what remains of usury, if you are believers...”

And again Qur-án 3: 129. “O you who believe, do not devour usury, doubling and redoubling; but be careful of your duty to God that you may be successful.”
Now if, at any given time there is but a definite amount of good and actual genuine money, and if, by interest, this is being yearly, monthly and daily piled up into ever increasing piles, it is evident that, upon the other side of the picture, we shall behold the reverse process—money being drained away from millions of humanity for the automatic increase of the riches of the rich. For true and genuine, wholesome money cannot be manufactured in unconsidered millions at will. The errors and the dangers of inflation are fairly well recognized.

So, while on the one hand, we observe the piling-up of wealth, even at times against the consideration and determined efforts of the individual possessor, we observe upon the other hand, with at least equal, if opposite, injustice and folly, the persistent and elusive dwindling of wealth from the hands of those who have not. How true is it of money, "Unto him that hath shall be given, and from him that hath not shall be taken away even that which he hath"! ¹

But is this justice, either human or divine?


"For unto everyone that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."
And, again, we hear it said upon all sides, “Money breeds money”. Under the present system, this is undoubtedly true; and that is the iniquity.

But let us take one instance, let us give but one illustration to make clear. We see a man, in poor to medium circumstances, endeavouring to fulfil the obligations of a complex social system, many of which obligations he has no desire to incur, but they are obligations thrust upon him by the system of social organization of that country in which he lives. Often they are obligations which he cannot modify to suit his limited means.

In distress and desiring to stop the wastage of his little money, he may make a bid with a building society. He cannot purchase his small house outright and so prevent the sheer wastage of recurring rent. He therefore borrows a sum, let us say £700, from the building society.

Now we must distinguish between a building society and a philanthropic society. For what do we find?

We find the man of small means still a slave to the bondage of money.

In return for the £700 borrowed in dire need, he is obliged to repay to the building
society, for this privilege, the sum of £1,100. In other words, he, who had so little as to be in anxiety as to the unavoidable ordinary obligations of this life, is obliged to give of his life and labour the sum of £400 over and above the repayment of his initial borrowing.

Does not this bear the stigma of the corruptness of usury? Can there be any widespread social happiness in a civilization based upon such methods? for we have only taken one instance. Yet this is the prevailing attitude; this is the quality at present fixed by widespread human consent upon the very nature of money. Is not interest on money the basis of most business transactions? and are not most international dealings based upon the same considerations?

I have said “most”, because recently, I believe, a considerable loan was made to Great Britain by the United States of America “interest free”—a very notable and praiseworthy exception to an evil practice.

After all and in brief, does not the position amount to this? It is as if a man were to say “Yes, I will certainly help you, my dear brother, for I see you are in hard straits, in desperate need of money, and, though you are not absolutely starving, there are many very
painful evils short of that. I will indeed help you; but, in return for my kindness, I must ask you to repay me half as much again. You may spread the repayment over a number of years, if you like; but I cannot by any means forego this extra money."

Now why could not a rich man or a large society endure to forego the receipt of this extra money? Because his wealth in that respect would not be increasing. It would be but stationary. We see he is influenced alike by fear of loss and by avarice of increase.

Fear and avarice are ill bases for the upbuilding of a healthy, kindly human social system. Yet how deep do these two roots of evil spread! How much of fear is bound up in considerations of the interest side of money! Fear that is unnecessary, fear that is contemptible. How seldom is a sum of money considered in and for itself—at its face value! How generally is it regarded as so much that will bring in so much a year! a sum which, in itself, must not be touched; a sum to be tied up tightly; a simple breeding-stock producing interest, which alone may be expended.

By interest, money loses its true value as something honest and honourable and humanly beneficial, and becomes instead something
debasing, contemptible and malevolent and socially injurious.

Now, while we are upon the subject of money, there is another widespread and destructive evil at present bound up in, shall I say, that general attitude towards money. This second evil may indeed ultimately be a derivative of the injurious and unsound basis of money, may be due to the definite privation of money of large sections of the community.

The second evil to which I refer, is the prevailing obsession of money in the thoughts, minds and outlook of, must it be said, most people today.

We find money the criterion of good and bad, of excellence and inefficiency, the decisive factor governing all projects, plans, considerations, undertakings, methods of work, manner of work, objects of work. Money is made to dominate the mind of the worker in well nigh all sections of social activity. Money is made to control the life and aspirations of the majority of mankind. The worker cannot, in the vast majority of cases, be said to work for the love of the work, for the love of bringing some benefit to humanity, but indeed solely for the love of the money, to gain the money, to pocket the money, to possess the money—always the
money; the more money the greater attraction, over-ruling personal likes and dislikes, personal adaptability or natural suitability.

Well, perhaps you say, that is only natural.

If I must not flatly contradict you on this point, what must I say? I say that this attitude towards money has become so general as now to be considered right and natural. Yet, I repeat, fundamentally and inherently this attitude is both wrong and unnatural. It is indeed highly injurious to the general well-being of society.

For what do we find?

Instead of the work being the interest and absorbing the attention and effort of the worker—to do that work well—the old love of the craftsman for his craft—we find the resultant money is the chief object. A shoddy article will serve, if it will sell; it must be made to sell, given the superficial characteristics which make for a ready sale. Its intrinsic excellence, its real value, its worth and lasting qualities of continued worth are put in a secondary place beside its immediate saleability.

Amongst those who work in other sections, we find money placed before true work in other ways. Overtime is applauded, not really as a necessity in effort to accomplish work, but as
a convenient means of obtaining more money: the rate of working can be slowed down, and the same amount of work made to cover a longer period of hours. Instead of working hard, or even with continuous attention, and accomplishing the work within normal hours, it is found possible to be lengthily conversational, to be socially discursive upon a variety of interesting but, as regards work, irrelevant subjects: and so the day passes, but the overtime fails not.

How much and how positive is the abuse herein!

What, then, is suggested as a remedy against this prevailing attitude towards money?

This:—conditions of society should be induced, by which it will be possible for the dominance of money as a work-factor to be obliterated. Not, as now, should many persons be obliged to take up work for which they have neither inclination nor aspiration, and for which they are not completely, or even largely, suited. The work should be placed first, and the money (a necessity) should remain in its secondary and rightful place.

Then we should have a widespread enthusiasm for work. "Where there's a will, there's a way" would find expression in the excellence of the work done, and in the contentment and
general well-being of the worker. For the will to work would not be lacking, I submit, where the work were congenial.

Society would not suffer by this better work in all the fields of labour and in all the domains of human activity. It would immensely benefit. It is, therefore, incumbent upon society to take the first steps in this so much desired direction.

Before leaving this subject of money, there is a further point which I would make clear. Wealth.

Is the possession of great wealth by individuals injurious to general society? Should there be any restriction upon the amount of wealth tenable by any one person?

Given the proviso that there be no interest upon money, then, without hesitation, I answer both the above questions in the negative. I say that the possession of great wealth by individuals is not inherently, nor even in probability, injurious to general society; and I say also that, given the abolition of interest upon money, there is no call for legislative limitation of individual wealth. It is not the possession of wealth that is, in itself, harmful; it is in very fact the effortless accumulative power of wealth that is insidiously pernicious, that is both damaging to the fancied fortunate
possessor and to the general life of the community upon which it preys.

Cut out the interest therefore: cut out the maggot that the apple may be sound flesh, wholesome to the eater.

If a man have much, let him rejoice and spend out of that much. Let him not, as a miser, lock up that much and live upon just a portion of an added superfluity of that much, a portion which indeed comes to him at the expense and toil, perchance, of some less fortunate, and without productive benefit to humanity. For the lending of money, the investing of money that interest may be added to interest under the bonds of usury, cannot truly be said to benefit or to profit humanity.

No form of enslavement benefits humanity, whether it be the open oppression of the dictator or the wider and more insidious oppression of interest upon money.¹

¹ Islam has forbidden the practice of usury. See previous note at the foot of page 52.
Chapter Two

The Stumbling-Block of Worldly Desires—of Avarice, or the Desire of this World

How often, how very often is a paradox true! He who seeketh his life shall lose it. He who careth not for his life shall save it.

To which we add, in increasing lustre of brightness, he who seeketh God shall find God.

The basic truth in these utterances is of wide and surprising application. He who seeks happiness shall be deluded. As a bright butterfly desirable in beauty, it shall flit before him, while his feet stumble in the brambles and while the heat of the chase brings out upon his brow the sweats of exasperation and despair.

Yet happiness is to be obtained; happiness does consent to dwell with humanity.

Often we find that the mere effort to attain anything puts it further and more dazzlingly beyond our reach; as if the unseen hand, which withdrew ever the grapes above the outstretched desire of Tantalus, still moved in human affairs delighting to delude.
It is not so. I will not believe it. The fundamental basis of life is mercy, the mercy of God, the Most Merciful.

How, then, can we explain this frequent will o’ the wisp: this enticement to dismay, this invitation to deny, this encouragement to frustrate?

Within our own selves, and alone within our own selves, is the solution and explanation of this outward seeming inconsistency. If we bend our higher faculties to lower ends, if we avoid the rapture and security of whole life to seek entirely some bright part of life, what wonder if the result please us not! as, who, having a garden, should say “Flowers are beautiful, but roots are ugly. I will have no roots.”

So the flower of happiness springs from roots, and, where there are no roots, the flower fadeth.

So the happiness of this world—and who would deny the possibility, nay the great human right by the mercy of God to happiness in this world?—is marred and mauled and defaced and banished by the grasping of soiled hands of the semi-blind. Setting their hope on this world and the possessions of this world, which they confuse as the means of happiness, the solid material guarantee of happiness,
when in reality it is far otherwise, these worldly-happiness seekers devote the greater part of their efforts and aspirations to acquiring and enjoying the wealth of this life. Forgetful of the true nature of man, which holds possibilities higher than the material body by which its existence on this earth is conditioned, they dwarf the higher by seeking the gratification of the lower.

Mark the relative term "lower"; for I say not that the body is bad, as who, driving a car should wrongly consider a car intrinsically worthless and useless.

So, in brief, we find that he who seeks this world and the things of this world shall obtain them; but happiness is not an intrinsic part of the things of this world; nay, often great possessions are but a weariness to, and a driving away of, happiness.

It is only when we realize that the things of this world are not happiness, cannot make happiness, cannot take away happiness, are in fact quite outside the realm of happiness, that we place ourselves in the best condition conducive to happiness.

When we fully, clearly and definitely know that the possession or the non-possession of the things of this world is but an indifference in respect of happiness or our higher
well-being then departs from us all covetousness, all avarice, all wrongful desire of possession. Theft, misappropriation, all sharp practices, all unsavoury gainings, all underhand shortcuts to wealth, all envy even of great possession, become in our eyes meaningless; their pseudo-temptations are dispersed in the wind before our laughter; they cower into an ever-receding darkness before our contempt. And the pain and the discontent and all rebellious anger at the absence of possessions disturbeth us not; for the light of the knowledge of reality maketh such things shadowy, without true substance, and causeth them to wither away.

Now, in relation to the new world, wherein undoubtedly we must have happiness widely existing, what great practical bearing has this desired abolition of avarice—an abolition to be secured by a clear demonstration that avarice is in itself short-sighted—a purblind barring of the way to essential happiness?

Just this.

The abolition of avarice upon an extensive, an international, scale makes plain the path for the feet of human justice, even for human generosity. Can it be denied that, where the
greed and the grasp is cut out, where the boast and pride of personal or national possession is tempered by a realization of the relative value of temporal possessions, it will be easier to make an adjustment? It will be easier for the wealthy individual, or the wealthy nation, to give up of superfluity and, out of a damaging abundance, open a sluice-gate that shall fill the dried watercourse of the poor individual or the impoverished nation.

And here it may be said that wealth is not always composed entirely of substance or possession, but much wealth may be said to lie in opportunity: and, in cases where a wealthy individual or a wealthy nation shuts up the gates of opportunity, guarding them jealously against the access of less fortunate individual or nation, then here is avarice with spotted-snake-like head poisoning the peace of humanity.

Of a surety, woe to the monopolist, whether man or nation! Can the curse of God and mankind against such be turned aside from its fulfilment?

So we find, where there is no desire for monopoly or even an avaricious excess, justice or the process of sharing, will be made easy.
We find also, on the other side, that, with the root of avarice cut out by reality, the poorer individuals and the poorer nations will not be exorbitant in demand or unreasonable in expectation. Negotiation and practical justice will be effected more smoothly, and all intentional and persistent awkwardness, resentments, suspicions and the miscellaneous hosts of the devils of ill-will, all doubtless will go by the board and depart discomfited.

So, perhaps, from the foregoing it is clear that the obstacle of avarice is to be removed, not simply from the rich but undoubtedly also from the poor; for the possession of wealth does not proclaim avarice, neither does the absence of great substance exonerate from all possibility of greed or of avarice; seeing that, after all, avarice is more a disposition of mind, the sharp claws to lay hold and to keep, rather than the amount of possession held or withheld.

But I hear it said, “This, after all, is but dream-talk, theoretical nonsense. We cannot make men good or bad on a large scale. We cannot root out this avarice, this quest of the things of this world, this obsession for material gain.”

You say you cannot? you say it is im-
possible? you despair of this accomplishment?

Then I say, "Very well, close the book: read no further: for, if you despair of the attainment of this basis, you despair of the new world; you despair of humanity. For assuredly and indeed I say upon no other basis can the new world, so desired, arise. Not all the economic adjustments, not all the armed centralized provision against the outbreak of any future war, will in the least avail you.

"Without the new spirit, the new world is already dead, still-born; and the chains are still about the neck of humanity; and, groping for the light upon a strange path, humanity weareth still the iron fetters of the soul."

But let us take a more careful view.

Why should you despair of the dissolution of avarice, the washing away of the clayey stain of worldly greed from the eyes and heart of mankind?

I do not in the least despair of this. I deem the new world possible, and my confidence herein rests upon a consideration of the human make-up and a conviction of the essential goodness of human nature.

It appears to me that what is required
is a clear demonstration of certain verities. Give mankind a glimpse of reality, of undoubted good, and mankind will not flinch, but will spontaneously set foot upon the path of a recognized actuality.

At present, it is the absence of the vision that causes the obsession with the temporal. Not looking beyond, the transitory and ephemeral loom large before him; but, were his eyes set free to gaze back into the past and forward also towards the light from eternity, his spirit, thus set free from the domination of the material present, would address itself gladly towards the new world.

Then would a wider tolerance in material affairs, a readier acceptance of a greater justice in material matters, prevail, bringing a deeper contentment of mind to those who give of their superfluity, and an unwonted sense of well-being to those who, of their deficiencies, receive. And from this banishment of rich suspicion and poor envy, would increase and flourish an abiding good-will.

And what practical step towards this undoubtedly desirable end?

Let the people give of their free will of what they can afford, the rich much, the poorer less. Let them even sacrifice a portion
of what is lawfully theirs that the remainder may be sweetened and become of great price. Let the people fast sometimes from foods that are lawful and from delights that are lawful. Then will they be strong not to stretch out their hands and their desires to what is unlawful; and their delight in things lawful will be deepened.

You say, "All foods and drinks are lawful. All delights are lawful within discretion and as occasion and consent may offer."

Read no further, then. Close the book. Go your way. In this life I find no compulsion towards any good course. Even in religion, I find no compulsion; nor that God compels to goodness or to His worship. A great freedom I see existing in the heart of the universe, in the heart of man; but I also see that to every action is tied its consequence. The hand dipped into the water becomes wet; the hand dipped into the soot bag becomes dirty with a dry blackness. Though there be choice of action, there is no choice of consequence.

There is no embargo against the practice of greed, avarice, malice, incontinence; but the punishment of these is inseparable, though sometimes subtil, secret, insidious as an
enemy ambush, or in the form of a sleeping unsuspected evil, as a time-bomb beneath the ground.

It would seem to me that the turning away of the face of God were the greatest of all punishments, and that a hardening, an insensibility to the bounty and mercy of God were the supreme affliction, the most numbing of all penalties.
Chapter Three


Power and the love of power is a stumbling-block in the path of happiness. It is a discord set in the sweet song of the harmony of humanity.

Who are they that think only by power shall peace prevail in the earth, and only by power shall the brotherhood of humanity be attained?

It is far otherwise.

Take as a first example that unit of society, the family. Do we find that the despotic assertion of the power of one individual of that family makes for the contentment and well-being of each and all of the members of the family? Individuals in one family differ greatly in their characteristics, their tastes and their needs. Their ways of essential self-expression are often divergent; their lifeways tend outwardly from the home influence in a wide disparity.

With nations it is noticeably similar. The
THE STUMBLING BLOCKS

life-idea, the criterion of conduct, the gleaming ideals are indeed not of uniform sameness over the awakening earth.

The dense population of the teeming cities, the quiet meditation of lonely country places, the bustle of sea-ports, the deep silences of the desert, the brooding mysteries of deep forests, or the wide exhilaration of prairie and steppe—are these of a uniformity?

So, we ask, is the Chinese ideal the same identically as the Arab ideal? is the expression of the Greek spirit uniform and indistinguishable from the American spirit? Does the West African tread the same path as the Mexican, as the German, as the English? or will the Norwegian confess to entirely the same aspirations as the Indian?

So we see at the present a diversity of humanity, a diversity of ideal, a diversity of criterion as to good and bad, high and low.

From this it follows that the practice of domination, of imperialism and, that worst form, forceful oppression, is in itself destructive, smothering and destroying the essential soul-life of some section of the human community.

At what conclusion, then, do we arrive?
Clearly that this domination, this imperial-
ism, this oppression, is a menace to the happiness and well-being of humanity. It should be the first law of freedom that national independence must henceforth go unchallenged. No aggression of large state against small state, of powerful state against weak state, of warlike state against peace-loving state, must be permitted.

The pooled armed power of the nations must make this impossible. World freedom must exist, must be safeguarded. The right of national ideals, though divergent, must everywhere be respected. The life-spirit, the culture of the varying nations, must have a sacred freedom from all forceful restraint to flourish and to bring varying fruits for the benefit of humanity.

Where freedom is established as a world ideal, a world-practised ideal, of what avail are armies, navies or the squadrons of the air? Formerly these were useful in the highest sense for defence, for the safeguarding of national existence; but now, with national freedom recognized by the vast majority of mankind as essential to world harmony and happiness, and with that old imperialism thrown down from its pride, the nations will pile their arms together, will cast off the
individual oppression of armaments for a collective and less burdensome security, thus releasing mainsprings of energy to peaceful and more productive channels, channels of natural blessing rather than of wasteful devastation.

And how much more effective to have the might of all for the defence of one than to have the armed nations standing by as neutrals, watching first one and then another of their brothers pillaged and suppressed! Surely aggression must be abolished from the earth! for indeed aggression is the negation of brotherhood, even as war is the destruction of peace, force the destruction of kindliness and hate the destruction of good-will.

Of a truth good-will is the greatest and surest of all the foundations upon which the palaces and temples, the mansions and the minarets, the domes and the turrets, the glad cities and the smiling harvest fields, may arise.

By good-will, opposites may fraternize, and very antagonists find ways of mutual harmony. Yet, with ill-will, even brothers and natural friends tread paths of frustration, while overhead deep clouds of hatred break forth into consuming violences.

Nothing tends more to the fostering of ill-will than the brandished club of power; and
whereas, by a kindly understanding, men may be led miles over the stony ground of hardship, by the sword's point of compulsion are they pressed back bloodily but by inches.

So it is clear that a great stumbling-block towards the attainment of the desired new world is power.

Yet, more closely, power is not only the oppression and forceful persecution of one nation exercised against a brother nation, power within one nation may be the foe crushing out the life of minorities or of individual freedom within the recognized boundaries of one nation.

These aspects of power require also their natural safeguards.

Let us consider, first of all, minorities.

What is the nature of minorities? It seems that, for the most part, minorities are of two kinds. Thus: in a nation, for we are now considering a nation, the great body of the people, irrespective of class distinctions, are moving forward; let us suppose that they are progressing. This movement arises often from causes outside their recognition or control.

Now here are the minorities, which are functioning outside the generality. Some minorities are so advanced, (so enlightened shall we say?) that they form what may be termed
the spearhead of the advance of the nation; while other minorities there are, which indeed, through sluggishness or by malnutrition, by misfortune or by the corruption of evil inclinations, have lagged behind—a dip in the hill by the winding path of national progress, and they are lost to the view of the majority.

Now here, facing up to the truth, we may reverse the picture in respect of two kinds of minorities.

As before, the main body of the nation is slowly advancing. In front, with rapid headlong strides, goes dangerously a reckless minority. These careless spirits press on with courageous buoyancy and indiscriminating enthusiasm over trackless ground, whom to follow would be destruction to the multitude. They have foolishly cast away the wisdom of long experience and thrown to the winds the caution of the generality. See! soon they perish, swallowed up before the very eyes of the multitude.

Yet backward look! are other small bands clinging courageously to the undoubted good of the past, to a kindness and simplicity and the age-old virtues of mankind. These cry warningly to the advancing multitude of the
nation, and behold! their prophecies are fulfilled before their eyes.

So we see ahead of mankind are minorities, both of good and of bad: and we see also somewhat after the fashion of rearguards, away behind the present dust and turmoil of the movement of mankind are other minorities, again both of good and of bad.

Were all these minorities indiscriminately to be suppressed, what would happen to the generality of mankind?

Marshalled in compact blind advancing column without guides or guards at front or at rear, what could save such nation from mass destruction, swallowed up by some unsuspected quagmire, brought without brake or warning to some hideous precipice, there by their own momentum to perish over the brink?

Thus, associated with power, we have the idea of compulsion, and, in the make-up of the new world, we find remarkably little room for compulsion in any sphere of human activity, mental or material.

Indeed, let it now be said: "The new world is the great freedom."

Has not God created man free to be good or bad, exactly as he chooses or pleases? Do we not thus find that the Great Author of all power, He, in whose hands rests the supreme
capability of compulsion, yet hath not used that power towards compulsion?

So, we must surmise, compulsion is an ungodlike thing, a devilish thing, a negation of life, a trampler-down of what it seeks to promote, a destroyer of rhythm and universal harmony, an agent working against the laws of the universe, stirring up the smoke and fire of hatred, violence and opposition, where should prevail good-will, self-action and mutual aid.

Do we not see throughout the universe, alike in nations, in individuals, in animals, birds and all beings, in plants, tree and in every green thing the earth beareth, and further, in every substance inanimate, every rock, stone or chemically known substance, that there is an essential individuality, an essence of being, to which man should have regard before he ignorantly lifteth the sword of destruction (which is compulsion) against it?

Co-operation is harmony, compulsion is discord.

In the new world there is need of a cosmic harmony.

So, to proceed to details, let religious prejudices be ousted, let there be no embargoes, no social ostracisms upon religious grounds, no
secret societies creating limited brotherhoods working darkly against the uninitiate.

Where every man is brother to every man, upon what good basis can there exist a secret society?

Let good-will be open and manifest, let suspicion and ill judgment of motives shrink abashed from the sacred ground of the new world.

Let the talisman and testing-stone be no longer ancient prejudice, but truth; no longer comfortable hypocrisy, but sincerity; no longer walled privilege, but a wide understanding and tolerance.

O you teachers of the young, how golden an opportunity were yours could ye yourselves but learn first!

And to the breakdown of these various hidebound compulsions, what guidance of suggestion may be given? Let the East understand the west, let the west understand the East!

And how may this be?

From every country of the East let youth come to every country of the West. Let every child of the West learn one language of the East; and from the East let every child learn one language of the West.
Over and above, as part of essential education, let every student of a university reside one year entire at a foreign university, there to study and to understand.

Connected with this, we have witnessed in peace-time a dangerous abuse of privilege, where groups and communities of one nationality visit, settle in, enjoy the benefits and hospitality of and increase in strength in, a country of a different nationality.

We have seen that this friendly infiltration may harden into an irritation of strong hostility, may prove indeed no less than the advance guards of armed aggression.

Why? because these settlement groups look first and foremost to their own nation, their sympathies are pre-eminently own-national. They are not in full sympathy with the land of their settlement, of their adoption.

This would appear to be a fundamental and dangerous error.

All such groups, who have separated themselves from their homeland and have elected to gain their livelihood from and to live in a land of different nationality, should be subject first and foremost to the law and rightful power of that land. The land which has given them hospitable welcome, the land beneath whose aegis they have gathered riches for them-
selves, should not be forced into the painful and dangerous position of becoming embroiled with the native land of her long-time well-treated guests on the mere pretext of a provocation.

Surely a foreign minority which has elected to live abroad from the motherland should, in simple justice, by such very action come within the full jurisdiction of the law of the land of their adoption, even as are the citizens and townspeople amongst whom they move and conduct their business.

In war-time are not these powers asserted?

In peace-time the dual rôle of national host and national guest is not enacted with the sacred sincerity due to the mutual benefit involved; but is marred by fear and suspicion.

The new world will require that persons living abroad do so for their own benefit and at their own risk, that Africa is first and foremost for the Africans, Asia for the Asiatics and Europe for the Europeans.

There would be no barrier, racial, national, economic, religious or other, to prevent any human being settling as an inhabitant in any country in the world; but his presence would no longer be a link of infiltration, a potential origin of a colony, a usurpation or an aggression.
Chapter Four

The Stumbling-block of Idle Contempt of Work.

Now, having negotiated three of the main obstacles barring the path of attainment to a new world, we find ourselves at once confronted by a fourth stumbling-block, set as an insidious snare or rather woven as the silken web of the spider, ubiquitously, yet almost invisibly, spun across the way of the winged spirit of man: and this, for brevity, we have styled "idle contempt of work".

Let us take size and measure of this destructive hindrance.

The social evil (for it is no less) lies in the condition of, and the prevailing mental attitude towards, work; than which, essentially, few more glorious or soul-restoring activities exist.

How, then, is society so much out of focus as not to realize this and to remedy by adjustment?

First, let us describe the error.

Everywhere we find people disliking work and working only of necessity, regarding work only as an unwanted means to a wanted end:
and what, in most cases, is this wanted end? to have enough to eat and a cloth or two to wear.

This indeed is a degradation of work, a degradation of vital activity, a degradation of life. For is it not now seen that work is activity and activity is life?

There may of course be other activities, harmful activities, destructive activities. Our question is not with them, but with beneficial activities, constructive activities, with work.

In the multifarious fabric of civilization we find many square pegs in round holes, many pegs dangling in no holes at all, and many gaping holes crying out for pegs.

What wonder, then construction of civilization be crazy?

If we examine this down, we come to the conclusion that one of the main causes for the rattling and clanking of this machinery of the welfare of humanity, this civilization, is the wrong attitude and environment of work. The rightful enthusiasm of work is damped at source, and the vast resources of an honourable energy—that should be stored up, then flow easily in a thousand channels of benefit to humanity—leaks away at source, leaving the channels almost dry and the benefit of humanity but a desert.
Now to explain in brief.

At the present time work has been degraded, debased. Work is mostly a mere means to an end and that end is money. This attitude is definitely wrong, and its prevalence deprives humanity of quite incalculable benefits. The new world cries out that the work itself must be the object and no more the irksome means to any end, worthy or unworthy.

To regard work upon this low estimate as means to an end is to defraud humanity, to debase existence, to rot the fruits of activity. A carpenter should be a carpenter, not because he is in desperate need of three pounds ten shillings per week and can find no readier method of obtaining this sum, but because he likes carpentering and because, even if he were free of monetary needs, he would still carpenter and wish to excel in carpentry.

The same obligation applies without difference to a baker, to a clerk, to a statesman, to a lawyer, to a farmer, to a schoolteacher, to a writer, to an actor, to an electrician, to a printer, to an artist, to a house-painter, to a politician, to an astronomer, to a religious practitioner, to a doctor, to any scientist or any industrial or artistic worker.

Then, and only then, will humanity progress, will civilization become firmly and
honourably established. Then, and only then, shall we have excellence in every human activity, shall we have worthwhile houses, worthwhile shoes, worthwhile entertainments of music, worthwhile drama and the food we eat shall delight us by its excellence, the books we read charm us by the living spirit and the ways of science shall be for the benefit not the destruction of society.

It must be so: this stunted, stinted, squinting apathy towards the essential and enthralling interest of all true work will never do. By it is humanity cheated and against it will humanity revolt.

Let it not be thought that any deification of work is here envisaged, that the ideal is "work, work and more work!" Not so. "Work for work's sake" that is "work simply to avoid being idle", lacks the essential benefit-bearing character of true work, which is an activity of benefit without ulterior motive.

It is not more work that is required. Doubtless some seven tenths of the work already done is useless work, essentially unprofitable work. It is the quality of the work that here is stressed; mere quantity we leave to delight some industrial megalomaniac.

There is too much work done to-day, far too much: there is too little good work done
to-day, far too little. The little good thrills and the massed heap of second-rate, perfunctory, shoddy, "made to sell", wearies till it sickens with its ubiquitous insistence.

It comes down to this—that those who have the power, socially, politically, industrially and economically, should now at long last become aware of the fact that there is no inherent necessity in existence for the great mass of humanity to be drudges, to be work-slaves. Owing indeed to the great bounty and provision of God, there is, in fact, no need for one single human being to be a drudge.

It comes down, secondly, to this—that, with the fruits of the earth gathered in such abundance that there is store for all, with means of distributing this abundance quickly to every part as never before, there yet remains a large spot blind in human vision and imagination to arrange this tardy justice. While we have either a great selfishness or a great indifference, or perhaps, after all, merely a stupendous ignorance, amongst those who have the power, socially, politically, industrially and economically, it is likely we shall continue to have the prevailing belief and practice that for the great majority of humanity of all nations, mere existence must necessarily be a tremendous struggle, and that the main activities of great
majority of humanity must be pinned down inexorably to the sharp question of obtaining food to eat and clothes to wear.

The rectification of this, what other word can we use but “pitiful” unless it be “childish,” state of affairs of humanity needs but an adjustment. It calls for no bloody revolution, no new ingenious scientific invention, just simply the awakening of the human spirit, the will to accomplish it, the kindly recognition that the brotherhood of man is no mere subject for debating societies but a practical, workable possibility and necessity, fraught with inestimable benefit to the whole human race, benefiting alike those who yield of their superfluity and those who receive of their deficiency.

Is it apparent, I say?

The rectification of the colossal system of work and wages lies at the door of the human spirit, of the human heart, of the human will. Where there is a will there is a way; and, without the enlightening of the human spirit, the cleansing of the human heart in high places and the quickening of the human will, where already the power is plentiful, there can be no new world. For not of sticks and stones is the true dwellingplace of man; and not of bread and money is the true life of man.
We require, then, a revision of the prevailing ideas concerning the true nature of work.\textsuperscript{10}

Truly work is not an irksome necessity—something that would not be done but to obtain a livelihood—work is the ideal expression of human activity.

By this I mean that the real carpenter then truly lives when he is carpentering, the real dramatist then truly lives when he is engaged upon the creation of drama or the quickening of the dramatic spirit. So the real statesman truly and most highly lives when engaged upon affairs of state.

This analogy does not fail down the whole gamut of human existence. The true farmer, the true doctor, the true baker or sculptor or builder or architect or engineer or poet or any other exponent of necessary human activity, finds equal and honourable place as the varying strings of the harp upon which the human spirit plays, while the song of life is sung in a cosmic harmony.

\textsuperscript{10} The Islamic attitude towards work is briefly illustrated by—

\textit{Qur’an} 53 : 39. “And man shall have nothing but what he strives for.”


\textit{Qur’an} 3 : 135. “And excellent is the reward of the labourers.”

\textit{Qur’an} 3 : 194. “I will not waste the work of a worker among you, whether male or female.”
Before we close this section of our portrayal of this idle contempt of work, by which we mean a fundamentally wrong angle of vision as to the inherent nature of work, one further point still remains to be made clear. That is the question of leisure.

We consider an ample leisure as a bedrock basis for human well-being and happiness.

This statement does not conflict with those statements we have made above concerning the ideal, the sacred, nature of true work, rather it bears them out. For it is the quality and excellence of work that we desire, not the mere quantity and magnitude.

And for this excellence of work due leisure is undoubtedly requisite, so that the mind, the body, the spirit may come with zest to the accomplishment of the sacred individual accomplishment of work according to the multifarious capabilities of the individual.

Let there, then, be ample leisure for all. Let the hours of work be adjusted so that, instead of the distressing folly of many overworked and many unemployed, we have the obvious sanity of work for all and leisure for all; no sweated industries and no peace-time bands of unemployed; no enforced overtime and no enforced idleness.
For mere idleness is not leisure; but leisure is something human and valuable and constructive, whereas idleness is an anguish or the seed of anguish.

By leisure there is a power of appreciation of the value of life; by leisure there is a comparison, an adjustment, a sane sense of proportion, without which life becomes an unmeaning irritation; by leisure there is opportunity and ability and desire to render thanks to the Supreme, and to rejoice in the manifest mercy which lies over the entire universe.

Now we may say also that not simply as rest from work and refreshment for more work is leisure necessary, but from another point of view.

There are social duties, there are family duties, there are personal duties owed to one’s self, which cannot continually and by large sections of the community be neglected without a great impoverishment to the joy and sanctity and health, alike of society, the family and one’s own self.

Art, drama, literature, music, outdoor sports, re-unions within the family, visiting of friends and acquaintances, the helping of the unfortunate, the visiting of the sick, the remembrance of God, lovers’ hours of life-planning and the great dreamings by which the
highest enthusiasms may be forged—how can these things be except by leisure? and what, without these, would be the value of life?

Finally, have we not now in the above brief words envisaged a happy, and at the same time thoroughly realizable, condition of humanity, wherein the worker of every variety of description shall have peace and monetary security to work at the kind of work which is nearest to his aptitudes and inclinations; to work, moreover, free from the deadening oppression of enforced long hours, and to enjoy at the same time enough leisure to realize that he is a man, that man cannot live by work alone?

And when this is accomplished (as assuredly it can be), will not the world wake to wonder, to a freedom of vision and to a well-being of life that shall make the past the burial-ground of regret, and the future a promised-land of fulfilment?

For although, in the new world, the present would be filled with the peaceful possibility of perfection, the idea of progress would by no manner of means be excluded from the future.
Chapter Five

The Stumbling-block of Insincerity and Untrustworthiness

Let no one think that this fifth of the seven stumbling-blocks is some pallid, hypothetical ghost of evil, some unpleasant yet intangible and insignificant bugbear without weight in the world of practical affairs.

Far otherwise.

Action follows from thought. From thought and the movement of inner motives springs existence; the outward practical, material visible, derives from the inner breathing of the spirit, thoughtful, desiring, planning, immaterial, invisible.

From inner beauty, without doubt, springs outward beauty to birth. From inner falsehood and dark deception creeps forth furtive evil ugliness and twisted shapes grotesque.

Let none, then, say that insincerity of heart can be no eventual material stumbling-block in the practical path of the uprising of a new world.

Very great is the constructive power of goodwill: very dread the devastating influence
of ill-will. Let none misjudge the potency of these two opposite forces to good or to evil.

So, with parallel comparison of dynamic energies of opposition, we have sincerity of motive producing what is sound, reliable, beneficial, confidence-promoting; and, on the other hand, insincerity of motive, a deceptive speciousness, producing instability, suspicion, insecurity and inward rottenness, rapidly breeding discontent, riot and revolution.

So we find that, for a new world that is worthwhile, the mainspring of action, the motive, must be clear and true and sound. Let us have done once and for all with the attitude towards life expressed briefly in the words, "to be seen of men", that most pitiable attitude towards life, which croons comfortingly to itself, "no one sees", "no one will know".

How shall we deal with such an attitude, seemingly as widespread as the present ramifications of human society, except we say that this attitude of imagined expediency and easy safe profit is unreal? It blinks reality. It requires not that men should see or should not see. Tied inextricably to every action is the influence of that action, the result of that action, the reward (whether good or ill or mixed) of that action. There is in the realm
of reality (the fundamental upon which life is based) no possibility of separating action and result. The consequence is tied to the action. There are no consequenceless actions, whether for good or ill or mixed.

Actions are to be judged by motives. From bad motive springs no action good to the doer, though good may accrue to the done-by.

We see, indeed, that actions range themselves into four classes.

First: Outwardly good actions from good motives.

Second: Outwardly bad actions from good motives.

Third: Outwardly good actions from evil motives, and

Fourth: Outwardly bad actions from evil motives.

And, of these, perfection alone belongeth to the first.

So, for the building of the new world, we must have the best motives. We must not, at the back of our minds and in the depth of our hearts, be planning outward benefits to others, while our true object is our own selfish enrichment and aggrandisement.

We need a greater simplicity of outlook, a greater trust in action, a greater intolerance of pretence, and, in the light of a great ideal, the
throwing away of a lame and cowardly expediency.

We must mean things, be steadfast in our attention to our great undertaking.

It will no longer be enough for us to devote a few hours of our days perfunctorily to the work for which we receive our wages, while even in these brief hours our thoughts and desires are elsewhere, and the swift passing of the time is our only consideration; but we must devote ourselves to the sound performance of whatever we have undertaken.

Each and every one of us must be at the work nearest to our hearts. Then shall we have excellence in every domain of human activity.

We do not want any longer potential farmers dozing in offices, while potential scientists and artists plod wearily in mud that means nothing to them, students in factories and bored minds with idle hands in classrooms—an end to drudgery! for most drudgery is work misplaced, work that has lost its vital interest by reason of the unsuitability of the worker.

Without the saving work-interest, it is labour in vain; it is destruction of life; it is disservice to humanity; it is the sowing of the seed of discontent, of discord, of
rebellion, of revolution, of the rottenness of social unhappiness.

Whatsoever a man's work is, that should be his most vital interest in life, that to which he directs his full energies with careful sincerity.

Now, to achieve this position, we must make the conditions of life easier. For no section of humanity hereafter must there lie the driving, grinding necessity, which, cracking the whip of cruel force, cries out: "Do this or starve!"

The possibility of choice of occupation with attendant livelihood must be generally available. Adaptability and adjustment must everywhere receive consideration. Nor should this practically prove difficult.

If we examine world-wide potentialities, we shall find that all that is required is a comprehensive adjustment. For throughout the world, by the bounty of God the Merciful, there is abundance of everything necessary for human happiness and comfort—abundance of food, abundance of water. Raiment and shelter and fuel and all kinds of medicaments are ready at hand to profusion.

Art and science and learning; knowledge and wisdom and the delights of music are
even as handmaids waiting at the service of humanity.

Nor is there any occasion for such desperate rush through kaleidoscopic life to gloomy, unknown, uninvited death, as we see to-day to be the prevailing passion of the age.

Nay, far otherwise!

There is vast time for dreaming, for thought, for meditation, for the worship of contemplation and the heart’s expression of a rejoicing gratitude towards the Great Maker, the Eternal, the Omnipotent.

So, let everyone work at his vocation, careless whether men see or men see not, knowing that the ultimate is between God and himself, that God indeed, in the most exact reality of practical everyday life, sees and knows; and that to every action inextricably is tied its result, whether it be reward or punishment.

So is evident one quality requisite for a new world; and that quality is the abandonment of insincerity of work, the abandonment of lip-service and eye-service in a heart-service that cares not for praise or blame, but carries within itself its own assurance of well and faithful doing.
Chapter Six

The Stumbling-block of Ignorance and Contempt of Other Nations

This is indeed a fearsome obstacle to the goodwill and well-being of humanity.

What nation, we ask, is there upon the face of the globe, who, in the mass, can with frankness plead not guilty? I doubt much if such a nation exists anywhere: and yet, for the gleaming new world which we hold in our determined imagination, it is of the first necessity that many such nations shall exist; nations amongst whom a realistic appreciation of the merits of other nations shall be the general rule and not the praiseworthy exception.

Patriotism, though in itself excellent, is not enough. Patriotism often results from, or induces, a wrongful contempt of other nations; and becomes a wet blanket against the natural warmth of goodwill between diverse humanity.

Ignorance, in many cases, is the prime cause of such pitiable error. And truly, where so many live unaware of so much even of their own country's history, is it to be expected that
their knowledge of other countries will be comprehensive?

Have we not in this last sentence indeed struck at the very root of this wrongful contempt of other nations, that root being ignorance? Where the mist of ignorance has been dispersed neither by a broad education nor by the healthful breezes of travel, the dull imagination, not quickened by the sharp comparisons of experience, is apt comfortably to consider the homeland the best, the home-people the best, home customs the best, the home ideals the best, the home standards of excellence the only criteria; to relegate the rest of humanity to a dim limbo of semi-civilized barbarians, and to be interested in them chiefly as a source of economic enrichment or as a field for missionary activity.

In either case it is a down-looking; a convinced superiority condescends to an interest in less gifted, less enlightened humanity.

How pitiable, how dangerous, how injurious to the welfare of humanity is this purblind attitude!

Where, then, is the corrective? What, then, is the inward making of the new world? I repeat, the new world must be evolved from within; a changed outlook, a changed
mentality must arise.

Instead of a jealous patriotism amongst nations, instead of an overweening assumption of superiority of nation over nation, there must arise a national self-forgetting. Nations must look outwards, think outwards: act outwards: national self-interest must be cast aside like a cumbersome garment that hinders the hands and the feet of the helper. Nation must help nation: for brotherhood is a mutual bond.

No longer must it be, "We indeed seek first and foremost the advancement of our own nation, and we will try and do as little harm to other nations as we reasonably can, consistently with our main purpose, which candidly is the furtherance of our own interests, economically, politically, strategically and socially."

Not this, but rather must it be, "Humanity is our interest and the great living forces that make for the welfare of humanity, even justice, freedom, mutual protection and mutual aid. If our brother nation is in distress, we will help him, economically, politically, strategically and socially. We are no longer champions of ourselves but of others. Our interests are not with race or national superiority, but with the great humanitarianism. Our flag is emblazoned with the emblems of
science, art, culture, religious tolerance and active goodwill towards all and sundry, especially towards any we have it in our power to assist."

Can we indeed formulate any other attitude which will be consistent with the inherent reality which forms the basis of the well-being of humanity?

And is not this reality briefly thus:

In every nation is good and the possibility of extended good. Germans, Italians, Japanese, Americans, Chinese, English, Russians, South Americans, West Africans, Persians, Australians and Norwegians—in all is good. None are to be exterminated, none suppressed. Humanity would be the poorer for the loss of any. Let us not consider that superior gifts, where evidenced, make for racial superiority, but rather contain the possibility of greater benefit to the generality of mankind. So will this natural excellence be a general blessing and a cause of general rejoicing, rather than a muddied fountain of injurious pride, and a polluted well-spring of execration and cursing.

Further, who shall fix the criterion of natural excellence to say that one nation definitely is better than another? National tastes differ; national standards differ, and certainly national ideals differ.
For instance, there undoubtedly are war-like nations and peace-loving nations, nations who extol material comforts and mechanical contrivances and nations who, tasting of the deeper waters of eternity and viewing the mirrored contemplation of the unseen, regard material things as trivial and impertinent.

Who will be judge, let him judge.

Where we see difference and diversity and a multiform colouring of individualities amongst national entities, let us not assume the sharply critical attitude of comparison, (how, for excellence, can one compare different colours?) but let us rather rejoice in the refreshing variety of delight afforded by the wide panorama of humanity.

Now, from ignorance comes mistrust, and from contempt is bred a reciprocal dislike. Mistrust between nation and nation resembles an effort to progress with the brakes on and induces an obstructionist policy—spasmodic efforts towards mutual good end in a frustrate futility, while reciprocal dislike between nation and nation hardens imperceptibly into hatred.

So important, therefore, is it to avoid ignorance and contempt of other nations. Nation must be well-acquainted with nation, the mass of the nation, not merely some highly
educated upper tenth of the nation.

To achieve this end attention must be paid to the education of the people of every nation, so that an international interest and outlook is bred everywhere.

Foreign travel must everywhere be facilitated and national customs, ideals and modes of thought be made familiar throughout the nations; personal friendship between members of various nations must be sedulously fostered.

Before closing this sixth section of our second chapter, one very important aspect of widespread ignorance and contempt of other national mentalities must be mentioned—the religious aspect.

Now, although religion is a personal and individual matter, in somuch that it is possible to find in one nationality adherents of various faiths, it often happens that a single nationality is nominally and for the most part professing one religion.

If we take the majority of European countries, we may say that outwardly (God alone knoweth the hearts) these countries are adherents of Christianity.

Now, in the Christian press we continually note an undercurrent of thought which briefly stated is thus: “Religion and Christianity are synonymous: Christianity is religion and all
else is superstition, error, paganism, agnosticism, atheism and a dark ignorance that knows not the truth. Perhaps we find present-day Christianity hard to practise, difficult to understand completely and inadequate for, or at variance with, much that has come to stay in modern life—but, on the other hand, Christianity is religion and we must somehow hold on to this religion (Christianity), because, somehow or other, we believe in God; and religion, however unpalatable or awkward, appears to be necessary in order to fill in the blank background of life—besides, socially, for such things as christenings, marriages and burials, what else can we in decency do?"

In answer to all this, I would state that without doubt there is a truth in the universe, underlying the universe, and that this truth can be known.

I would say that, in true religion, there must be nothing false, no juncture of marble and clay. A religion that offers us a mixture of things that are good and of things to which we cannot subscribe without painful misgivings, is not the true religion: it is only a part truth.

We must look askance at any religion which fosters amongst the generality of sane humanity an attitude of mind expressed in the words:
"Well, I suppose it's all right. I'd rather not go into the question too deeply, we'll pass it over quickly—take it for granted and hope for the best. We don't know everything; we can't see everything; we can't prove everything."

Now, there are many nations which do not profess Christianity and whose true beliefs and followed practice are little more than bywords of derision to the masses that populate Europe and, shall we say, America. Ignorantly to hold in derision, though with a secret discretion, the religion of a nation is to contemn a nation or a people in the most downright manner; and this, for a new world, is one of the demons of disruption that must be quelled with a stern hand, a wise head and a kindly heart, before the spirit of truth and tolerance can enter in peaceably.

How to this end?

Again I say, let the outlines, the main tenets and the beauties of other religions than Church Christianity be made known in schools, colleges, universities and amongst all the educational centres of the people. Let truth shine, not from one damaged facet only but from many beauteous facets of earnest human experience and deep human sincerity of love towards the One Creator. Let us remember
that we can skim off and cast aside the scum of falsehood that rises in the crucible of our testing experience.

To Christians I would say: "If you are completely satisfied with Christianity, if no uncomfortable doubts assail you in any way, if no longing for something better than to be throughout this life 'miserable sinners' and to have to explain away (in the case of virtuous women) the slander of 'in sin did my mother conceive me', if it is easy to you to be tossed on the waves of wine, to drink and not to drink in season and with faultless exactitude ever without evil, if the avoidance of fornication, adultery and pollution is securely easy to you, if true fasting seems unnecessary unto you (though Jesus and his disciples, we understand, fasted and mere change of diet and the abstention from meat is not true fasting), if on all these points you can sincerely and with assurance answer to your own satisfaction—then I say unto you hold fast unto the Christianity of the Church—God giveth grace to whom He will.

But, if complete truth seems not to be within your grasp beneath the dogmas of the Church, if the religious atmosphere of Sunday and the rushing business-pleasure atmosphere of every other day of the week in Christendom—
seem strangely incompatible, as if one being might live a double life, if it seems apparent to you that the priestly taking away of past sins brings no anxiety against the commission of future sins, if you long for a vision of actual truth embracing this life, the next life, the seen and the unseen, things animate and things inanimate, practice and theory, conduct and aspiration, a plain path of righteousness in fear of God and well-doing towards man, then bethink you that such truth exists, that such satisfying, convincing truth has been revealed and is in accordance with the true teaching of Jesus (without the obscuration of the Church) and may be found, by the Grace of God, in a religion coming from the East even as Christianity came from the East, a religion whose pristine lustre the centuries have failed to dim, whose Scriptures remain uncontaminated to this day.\footnote{11}

\footnotetext{11} The reference here is to Islam, whose scripture, the Qur-\-\-\-\-an, has remained intact, uninterpolated, in its authentic text for the past thirteen centuries.

That Islam has clearly realized the world unity of humanity is evident from various passages in the Qur-\-\-\-\-an. We need but quote—

Qur-\-\-\-\-an 10 : 19. “And people are naught but a single nation.”

Qur-\-\-\-\-an 23 : 52. “And this your community is one community, and I am your Lord.”

Qur-\-\-\-\-an 2 : 213 “All people are a single nation.”

The universality of Islam is further evidenced by the fact that a Muslim is enjoined to believe in the prophets of all nations.

\[Footnote continued to the next page\]
Pray with sincerity of heart that the way to this religion of peace and triumphant truth may be revealed to you. For, of a surety, God giveth grace unto whom He will; and none can be a true believer but by the Grace of God.

Compare Qur-án 2:136. "Say: We believe in God and in that which has been revealed to us and in that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes and in that which was given to Moses and Jesus and in that which was given to the prophets from their Lord: we do not make any distinction between any of them and to Him do we submit."
Chapter Seven

The Stumbling-Block of the Severance of Home and Marriage Bonds

We come now to the true foundation of civilized society.

Of a healthy and stable civilized society the true unit is not the individual but the home, the family nucleus. Yea, the walls of human happiness are builded of the bricks of human homes, of human families; and the durable cement, making fast the dwelling of human happiness; is the marriage bond, respect for the sanctity of marriage.

And, let me say, marriage is far above the physical; for, to the perfect human being, the spirit is above the body. The basis of marriage is, then, not the body but the true spirit, the ideal in man.

Yet as, on this earth, the spirit dwelleth in the body, so in marriage the body persists; yet, by the indwelling spirit, the body in marriage becometh purified and lightened, and becometh less burdensome by the natural assuagement of passion.

So much for human happiness and the well-being of human society.
On the other side we may see the foes that menace, the poisons that corrupt and the unrestrained wilfulness that twisteth awry, the natural kindliness of human love.

What are these foes, these poisons and this wilfulness?

Divorces, uncleannesses and the reckless exchange of the marriage garment for the multicoloured cloak of haphazard desires.

Now, the subject embraced by the description of this seventh stumbling-block, set in the fair path of progress into the new world, divides itself naturally into two sections; though, as might be expected, there are mutual repercussions between the two sections.

The first section deals with home ties, the relationship of parents to children and of children to parents.

The second section deals primarily with the relationship of husband and wife; though, without any doubt, the nature of that relationship between husband and wife profoundly affects the well-being or otherwise of the children.

First, then, the home.

We begin by saying that much of the unhappiness, much of the social unrest, much of the heart-damaging folly rife amongst Western civilization in his age of intemperate,
unforgiving hurry, springs from the basic error of disregard for the natural sanctity of home ties, from a flaunting impatience of anything that, by any selfish stretch of imagination, might be considered hastily as a restriction of personal liberty.

In the jargon of the age: "As long as one is free to live one's own life, then away with all encumbrances of outworn affection, of weakness, sickness, or wearisome age! Youth will be served, and duties devolving from the tutelage of home and the unripe experiences of minority, are ill-suited to the full-fledged wings of confident youth. Youth must not suffer. Sacrifice is a relic of an early, uncivilized age."

Yet not only from the side of youth, do we not find that the ties of home are violated by the parents also?

Do we not find sons and daughters and wives and husbands cut off from their inheritance, an inheritance due to them in natural, if not legal, justice?—How, before God, can it be a righteous act, even if a legal act, to cut off close relatives from an adequate share in the inheritance? to leave the bulk of one's possessions outside the family circle, and even inside the family circle to make injurious exceptions?
Returning now upon our traces and considering more fully the breaking of home ties by the sons and daughters, how often do we not find the aging parents left in comparative poverty, if not actual want, while sons and daughters keep aloof in luxurious circles heedless?—aged parents pushed out lest they become a weariness to a quick-witted younger generation!

Without multiplying instances, let me emphatically say that, without the remedy of heart towards the sanctity, the paramount sanctity, of close family relationships, the new world can be nothing but a painted eggshell, gilded perhaps—but fragile, brittle and full of emptiness.

Is it not noticed, if you will think, how many people there are living in this land who make friends closer than blood relatives? and cultivate strangers while they neglect kinsfolk?

Strangers, acquaintances, friends, each member of the human race is entitled to his due from us; but this does not presuppose the justice of neglecting, of dethroning, the members of the family from their first and most honourable claims upon our affection, our duty and our attention. Indeed, upon consideration, it appears credibly certain that
the reknitting of the sacred bonds of family and kinship, brother to brother, sister to sister, brother to sister, parent to child and child to parent, would be an enrichment inestimable in the general life of the community. For thus there would be drawn draughts of deep well-being and contentment of spirit, for lack of which we find to-day a selfish flitting hither and thither in desperate attempt to clutch an elusive and evanescent happiness, and in harassing dread of a besetting loneliness, an ubiquitous boredom.

Let us turn now to the second section of our immediate subject—the severance or disregard of the marriage bond.

Seemingly, it were too hard upon the frailty of human nature, and indeed an injustice against human society, to dispense with divorce altogether; but it has been well said that “Of things permitted, the most hateful unto God is divorce.”

And, to a calm consideration of the case, this must evidently be so. For, if marriage is the greatest social support, the highest benefit alike to man and to woman; and if, as we believe, the deepest human happiness and the loftiest ideal of human existence is

12 Saying of the Prophet Muhammad.
attained only in marriage, so that it has been said that "by marriage a man accomplishes half his religion," then, without doubt and irrefutably, must it be agreed upon the other side that divorce is the greatest social catastrophe, the poisoned hand sowing seeds of evil down the way of the future, a source of significant sorrow in the after years, the bitterness and estrangement of the children, an entanglement of social relationships, an embitterment of the affections and emotions.

Who lightly, then, would approach an extreme remedy? Who sever the sacred for a fleeting, an unjustified and an avoidable passion?

Yet not entirely, in this second section of our subject, are we concerned with actual divorce. The marriage bond may be broken, trailed in the dust and seared wantonly with inconsiderate love-fire, while the severance of divorce—the permitted remedy for the worst—is not sought.

Herein would appear the deeper degradation, a continuing foulness not severed by the sharp knife of divorce. Woe unto those entangled in the sordid meshes of such web!

13 Islamic adage. Compare the saying of the Prophet Muhammad: Marriage is incumbent upon all who can afford or who possess the ability."
Moreover, there is a certain will o’ the wisp love-desire, a love-desire that runs counter to marriage fidelity, to marriage happiness and the well-being of the children by marriage. Some, it would seem, with an internal exhilaration resembling an exhausting fever, follow with eager expectation this miasmic-shining sprite to sink helplessly into unsuspected bogs.

Yet what truly can anyone expect to gain from the elusive gleam of a destructive passion which, even if clutched and enjoyed, filleth the mouth with bitterness?

To walk unwarily in the presence of married women and, in the light of physical beauty and a vivacious attraction, to forget the rights of others absent, to bask in sunshine and to drink refreshing waters heedless of what comes before or what goes after, this often is the entry to a dark calamity and bitter solitude amidst the taunting ghosts of lost happiness.

Yet truly by the remembrance of God such things should be impossible.

It lies within the power of human capacity to abjure all married women, to cut diseased thoughts concerning all such cleanly at the root and be free of their dominion. A foregone decision forestalls the unsuspected ambush.
Over a mind made up in the light of reason, what power hath the elusive marsh-light of evil?

None.

Mostly it is that humanity, not pre-resolved, is caught at unawares by an undoubted sweetness. It behoves that the beauty and charm of a married woman should at once awaken the remembrance of her husband, our brother, lest we might injure him.

For the wrong done is so manifold, even hydra-headed. There is the wrong done by the doer towards himself—for his nature cannot wholly be bad. There is the wrong done against the woman who sinneth with him, though she freely consents. There is, in the third place, the wrong done against the husband of the woman; for his rights are broken, polluted and scattered to the winds. There is, further, the wrong to the lawfully begotten children to have a stranger thrust upon them to share, knowingly or unknowingly, in their hearts’ most sacred ties and affections. There is, beyond all this, the wrong done to society by the festering wound inflicted so wantonly upon family concord.

These are the wrongs of the first place; but adultery and fornication are things not static in themselves but concerning life; and the
evil involved therein may be said in many cases to be an expanding evil, whose roots and branches of sorrow extend with increasing years—a poison which waxeth and will not readily be persuaded to cease from its virulent action widely destructive of the future.

And the remedy for these evils? perhaps one asks.

The remedy is fasting and making secure the bonds of self-control, so that, in the early stages of the enticement, the hugeness of the threatening evil is apprehended and a halt called to the increasing downward momentum. Seen well ahead and with secure brakes, the steepest and most tortuous hills may safely be negotiated.

Most requisite is it that the faculty of guarding against evil should be cultivated. Let a habit of prayer become confirmed; for the Eternal, the All-Powerful, is also the Ever-Present, the Hearer and the Helper.
III

ABOLITIONS AND INSTITUTIONS
Now, although the new world to be prepared for humanity must be the age-old world animated, idealized and perceived in the real light of truth, justice, brotherhood and gratitude, nevertheless there must be a domain of down-throwing and a domain of setting-up.

Certain falsities must be swept away and certain aids to the freedom and expansiveness of the spirit must be introduced upon a stable basis.

In this third section we therefore propose to outline some demolitions necessary and some institutions desirable.
Chapter One

The Abolition of Class Prejudice and Privilege

Let class prejudice forthwith be abolished. Why?
Because it is a rock of selfishness and a fortress garrisoned in hostility to humanity.
You say I must make good such downright statements.
Let me do so.
Now, upon what is this class prejudice ultimately based? It is not upon wealth. There are many wealthy whom the soi-disant higher classes would scorn to consider their social equal.

It is not upon education. There are many lacking real education, who are securely ensconced in the higher social seats.

It is not upon virtue. Heaven knows there is no need to labour that point.

It is not upon courage and valour, nor social service, nor health, nor any excellence, mental, moral, physical or spiritual.

Then, we ask, upon what is this class distinction based? Is there any noble quality
left that might worthily serve as a line of demarcation between class high, class middle and class low?

We look around and, perhaps with a certain sorrow, have to admit that no noble quality forms the criterion, but that class distinction rests upon privilege and a cliquish exclusiveness without merit to humanity. To speak and think the same social slang, to observe as a code a few encrusted conventions, not to admit the originality of independent thought and action, to abstain from discussing religion in public and to yield with grace and good humour to the lesser human vices and weaknesses—all this, aided by the sounding names of influence in high places, and who will question the candidate for social elevation?

But I say, in human sincerity and in human standards of values, these class distinctions are a mere nothing, a worthlessness, an antiquated tracery of historical cobwebs.

As at present constructed, no class has a monopoly of true human worth.

The highest courage appears in all classes; kindness and goodness shine as scattered stars from out every class; intellect and genius glow from poet and scientist, musician and artist, architect and engineer, philanthropist
and philosopher from every class over humanity at large.

What then?

It follows that mere belonging to any one class of society is no criterion either of worth or of unworth.

Away, then, with all snobbery! the class or high or low, is as nothing; it is the individual alone that counts, that registers goodness or badness.

So, let every high class affluent not look with a haughty condescension upon any person of lower degree, but rather with human-heartedness let him help or be sociably friendly with one who may, by true human standards of worth, be better than he.

Birth and rank and the distribution of riches are in the hands of God.

Further, let not any one of lower degree be therefore presumptuously discontented. Let him not envy higher station or greater riches. Let him reflect that, whereas higher station and greater riches are in no way any indication of greater merit, so also are they in no way any assurance of greater happiness. They may, indeed, even be barriers against a knowledge of truth and an obstacle in the way of nearness to God.
Closely associated with the need for the abolition of class prejudice is the need for the abolition of privilege.

In what respect is the word "privilege" used here?

By "privilege" we mean here the usurpation of, or the exclusive use of, natural human rights and advantages unwarrantably by one particular set or section of the community. So that, whereas in all cases the door of opportunity should open readily at the knocking of merit, it is found shut fast to all who know not a secret sign or shibboleth, to all, may be, who are not nobly born or heavily encumbered with the world's riches.

So, by artificial barriers of a rigid exclusiveness, it is sought to fortify the status and possession of some worthy and of some without doubt unworthy.

Break down these bristling barriers. Let the worthy retain the advantages and rewards of their worth, but let the unworthy fall from their bolstered estate, even as small sand through a sieve. And, upon the other hand, let the new and universal merit pass through the spiked gateways and the heavy, grilled doors, and enter the castle of achievement.

Moreover, snubbing and snobbery are great injuries to human kindliness; and class pre-
judice is a granite bastion against human brotherhood. If there is insistence upon the sharp division of class from class, a flavour of untouchability is introduced into our society and hands that would help become numbed, lips that would speak kindness become frozen, and hearts that would go out in affection find themselves encased, chained in a narrow prison.

Is there any great sage or teacher or prophet of this description, who lived and taught and worked for one class alone, holding another class in contempt?

Can we associate such conduct with the Buddha, with Jesus, with Muhammad? and if it is found that class hatred, class contempt, class mistrust exists in any nation, how shall that nation find itself disposed towards members of other nations? If it cannot generously and sincerely love its own, how shall it love its foreign, brothers? If it love not all its foreign white brothers, shall it easily turn in love towards the dark-skinned, the black-skinned and the yellow-skinned?

Yet this is what must be.

There must be this intermingling in friendly equality of black, yellow, brown and white on
the basis of human interest and affection. The devils of distrust and the proud tyrants of superiority must be cast out, dethroned.

So, let each nation see to it that the first beginning is made in this desired direction and that at home no bitterness of class, no exclusiveness of class can exist any more; but that, by an amiable reasonableness and a sincere kindliness, the various colours of class may blend into a picture of contentment and of peace.

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14 We know of two instances in which this ideal has in practice already been realized to a noteworthy extent—
1. In the friendly mingling of diverse races in the great South American state of Brazil.
2. In the practical everyday brotherhood of Islam, which transcends all barriers of race.
Chapter Two

The Institution of Sincerity into the Work-Life of Humanity

Now, with regard to the life of humanity upon this planet Earth, may we not say that it has four aspects, body, mind, spirit and soul?

And, in view of the fact that the One Supreme, the Creator, the Ultimate Controller, has established humanity upon this Earth, may we not say that it devolves upon humanity to make a very fine and good thing of the brief individual stay amidst the bountiful provision of the Earth?

Yes, indeed, in modern phrase, it is up to humanity, not, I say, "to make the best of this earthly life", for that suggests that the life the Creator has given each one of us is, after all, a poor thing; no, but to make a truly good thing of this earthly existence.

In every part, in every aspect, the life of humanity must be good—physically good, mentally good and spiritually good.

Can this be achieved?

There is no insuperable negation.
Humanity may be said to have a *raison d’être* of two aspects, of which the first is to worship God—and this appertains to the soul—and the second is to pursue its natural and individual vocation of work, and this concerns largely the body, the mind and the spirit.

Having thus cleared the ground beforehand, we find that congenial work is the greatest factor in securing the widespread, firmly based happiness of humanity.

Every created individual member of humanity can contribute something towards the glorious sum total of human happiness; and I submit, without lengthy disquisition but in one word, that for this purpose, for the making of this contribution, there is but one requisite; and that is “Sincerity”.

Sincerity of work is the essential.

The interest, the personality, the heart of the worker must be in his work—no time-serving—no means to an end—no “may as well do this; it’s well paid” attitude—no “get rich quick and then, hey-day, please ourselves” outlook, but a satisfying sincerity of endeavour, an approach which says, “This is my job; this is what I live for; and if I were rolling in riches, I should still wish to carry on with this work of mine.”
We see here the sincere, the genuine worker, not the time-slave, not the profit-slave, not the "must get a living" slave, not the drudge, who lives only for his leisure moments.

Now, desiring to make this clear and to manifest the supreme importance of this genuine work, this heart-service in endeavour, I must state that all civilization, actual or possible, is built up of two parts. The first part is the raw material; the second part is the fashioning of that material for the use, the service, the benefit, the delight, the progress-in-wisdom of humanity.

The first part causes us no misgiving: it is supplied with a lavish abundance upon every hand by God the Omnipotent, the Good-Giver, the Most Merciful of the merciful ones. Upon the question of the raw material there is no doubt, there is no scantiness but rather an abundant perfection, so that, considering this first part of the make-up of civilization, all that is required of us is to be abundantly grateful for so lavish a provision.

But now let us view the second part of the subject—that is the fashioning of this material by mankind into civilization. For, let us but reflect, all this mercy that is given by God does require the painstaking attention of mankind.
For food, the fields must be tilled, the orchards must be tended, the plantations must be cared for. The weeds of neglect would spoil the harvests and the crops, and the offended land would revert to the barren wild.

For raiment, for every kind of clothing from oilskins and sou'westers to the lace of a ballet dancer, human thought and care and the cunning of science is requisite.

For the building of houses and the great meeting-places of religion, of statecraft and of social delight, there needs the skill of the architect and the skill of the builder, even beyond the skill of the stone-mason, the constructor of durable brick and the moulder and fashioner of metals and the shaper of massive beams and the makers and joiners of polished boards and all internal woodwork.

But not only as regards the food, clothing and housing of humanity do we find the human element to be the necessary fashioner, preparer and suitable servant to humanity of the God-given raw material, we find also this same human element to be a vital necessity for the bringing to the hearts and minds of humanity a thousand other God-created benefits less material and mundane.

We have the service of the mind and the service of the spirit. These must be directly
administered to humanity by men and women themselves, although the original essence is from God.

Let me illustrate.

A prophet is a man, but the message he, under inspiration, delivers to mankind is from God. Genius of writing, of poetry, of instruction, of scientific discovery and invention, and of the arts of medicine and healing may indeed come to humanity from the Most Merciful God, but how can these forms of genius come home "to the hearts and bosoms of men" except by the intermediary of man?

We see, therefore, that man is dependent upon man for the delight and healing of books, poetry, various forms of fine art, of music and of the message direct from God in revelation to man for the life and instruction of man's spirit.

So we must reflect, and it were well if humanity might remember that every human being can contribute some good gift to make abundant the store of general happiness of mankind.

This individual contribution can best be made by employing a sincerity of work, by putting one's heart and one's best into some congenial work or beneficial activity, and offering this as a love-service to humanity.
There must, of course, be an honourable obtaining of money or its equivalent; for provision must be made for food and clothing and the material necessaries of this life; but society, or guilds of society, or the state, or the great body of the profession or craft or industry concerned, must make due provision in this regard.

The point, which cannot be emphasized too greatly, is that the monetary profit motive must go from man's social activity service, from man's work. The monetary profit motive is base and unworthy of mankind.

To make engines in order to make money is fundamentally base and wrong, and disadvantageous to mankind.

In making engines there should only be one motive—to make good engines—efficient engines.

Where this money-making motive affects nearly every human industrial, scientific, artistic activity and even invades the realms of religion, literature and the drama, there is humanity duped and degraded in every field. The profit-makers in one direction are themselves cheated and shoddily served in a thousand other directions, and the cry is, "woe indeed to humanity where the profit-making motive prevails!"
No, we must sweep away all notions of devoting ourselves, our talents, our capabilities and energies towards the making of money. The best qualities in us must be concentrated in sincerity upon our congenial vocations, professions, trades, crafts, work or labour. Only then shall we be sincerely and rhythmically happy; only then will the excellence of service in work be restored to humanity; only then will science and the arts and the soul activity of humanity rise to heights of splendour and dignity, and be fashioned to endure in a worthy satisfaction.
Chapter Three

The Freedom and Life of Literature and the Drama

In this the third chapter of the third section of our subject we treat of the great spiritual-emotional-creative power pent up in literature and the drama, which issues forth and permeates the substance of society as the yeast does the bread—that great spiritual-emotional-creative force, which sweeps abroad through society and civilization as a cleansing, refreshing, invigorating wind—literature and the drama, that deep well from which the soul of humanity drinks the enlivening draught that gives her eyes the vision of heaven, the contentment of truth, and a kindly sympathy with suffering humanity—that literature that thrills with poetic prophecy, that drama that turns aside from error and inhumanity, and guides a restless, changing society to a happier security of well-being.

What, then, of literature and what, then, of drama—these twin wings of the spirit?

Is it not obvious, without belabouring words, that in their case, least of all, can the
money-element predominate? Nay, in their case, most of all, must the money-element, that oppressive shadow of Mammon, be eliminated.

If any wish to write for money—no harm—let them do so.

What we are trying to say is that one who desires to write should not be faced with a "write for money or starve" complex, or be compelled to work long hours at some other money-earning occupation, with only a few uncertain hours' leisure to devote to what is nearest his heart—even leaving aside the fulfilment of social duties and amenities, and the care of the corporeal vehicle of the spirit.

No, herein is a great lack of civilized cohesion, a smothering of a potential human excellence.

Nor, on the other hand in the case of the drama, must we continue to find a dictatorial box-office Mammon hoarsely shouting that the only drama of merit is the one that rides rattling coins, and fills the air with showered bank notes amid the acclamations of the dizzy crowd.

Mass-thinking is not necessarily the highest or best thinking; and fifty million may grope blindly where one can see clearly.
No, this much at least is plain. The drama must be set free from the fear of the box-office, from the domination of the shadow of Mammon. No longer must the drama, for very existence, be compelled to supply what the public wants, what the public knows, and to fall in with a wishful thinking complacency within the narrow framework of state-social-religious convention; but the drama must be free, must live, must if necessary (or if possible) shock the public, compel the public, give the public what it does not know, amaze the public and make it think and smart beneath the flagellation of the lash of truth.

Yet not always will a freedom-having drama mean a rending and a gnashing of teeth, a bitterness and a sorrowful discomfort of spirit.

Far otherwise.

There is much truth that is sweet, that is soothing, that is uplifting, that is the very antidote of despair, a continual well-spring of refreshment.

But now, having made the object clear—namely, to set literature and the drama free from the domination of the shadow of Mammon—how are we easily to attain that object?
Strike at the root.

Let not the making or the selling of books be any longer a gamble of monetary profit. Cut the money element ruthlessly out as a surgeon would some canker of the flesh. Let no more for ever success in literature have any relation whatsoever to pounds, shillings and pence, or to dollars, or to rupees, or to the florins of Holland. Let every writer be assured, at least and in every case, of a bare sufficiency that will provide enough food to keep body and soul together, enough clothing for decency and health, enough material of ink and paper, whereby his thoughts may be registered in some semi-permanent form, and, as for the rest, let him brave the bay leaves and plaudits, if they be forthcoming—they primarily concern him not—but let his true contentment lie in his having delivered whatever message he had to deliver and in his not having debased the spirit by material necessity, nor by the lure of easy profits.

What hath the spirit to do with the profit and loss of this world?

Yet now at this point sharply it may be asked: "Who is going to provide the wherewithal for the sustenance of writers? And from whence is this wherewithal to be provided?"
In answer, let a hint rather than detail be given. The material business side of the making and distribution of books must be taken over, possibly but not necessarily, by the state (some other more competent body might be found), and from the normal transaction of business in business matters, aided, if required by price control or state subsidy, there should be found more than enough for the provision of the bare sufficiency for any writer not already having personal means.

So, we have it that the wings of the spirit should be free, that the writing of books should be freed from all monetary profit or loss to the writer, but that the general sale of printed, bound and published books should, from its business side, make ample assurance that no writer should lack the bare sufficiency of means to devote himself to writing, and that no writer should be compelled, owing to the lack of life's necessaries, to devote a great part of his life and energies to some outside work in order to obtain an honourable living.

Now as to the drama—very much the same principle would be applied. Dependence upon the box-office would be swept away. A dramatist would write no longer with one eye upon his craft and his other eye upon the likelihood of box-office fluctuations, but rather
with both eyes upon the moulding of the drama of his mind and heart.

As to theatre managers, a Drama Council, with or without Government subsidy, would arrange for the acceptance and production of numerous plays. The day of the fabulously long run of any one particular play would have gone for ever into the gilded limbo of ousted Mammon. Larger repertories would be available, and, if there were any charge for seats, it would be no tax upon the pocket of the poorest.

The drama would live by the voice of the people, not by the pockets of the wealthy; and a healthful spirit would wake and stir abroad over the cities and villages of a democratic-debative England, by whose side undoubtedly would be Scotland, Wales and Ireland.

And more than this—the realms of drama would be by no illiberality confined. Russia, China, Germany, France, Italy, India and the whole civilized commonwealth of nations the world over would find place in the varied repertories; and these different nations would speak in succession of days from the same stage, proclaiming the freedom of the human
spirit and the amity of all nationalities in matters of the intellect and the heart.\textsuperscript{15}

\textsuperscript{15} In brief, it would seem that literary genius cannot devote itself to its own support, but, as soon as the eye of the eagle is turned earthwards, the sweep of its wing perisheth and it becometh a very groundling. From the days of Maecenas literature has flourished best by patronage; witness the courts of the Eastern Khalifs. True literature is spiritual and appeals to the spirit of man. The provision and upkeep of the body is another and separate affair.
Chapter Four

Concerning Education and the Acquisition of Knowledge

Let it first be understood that education is not the acquisition of knowledge, neither is the acquisition of knowledge education.

Education concerns the moulding, the development, the enlivening, the sharpening, the hardening and the making resilient of the mental faculties.

The acquisition of knowledge concerns the mental assimilation of facts, the familiarity with causes and effects and composition of substances. These uneducated mind cannot properly control and digest and produce in their respect a right judgment.

For the training of the mind, education is for the most part dependent upon schools and universities; while for the pursuit of knowledge, for the generality of men and women, there exist societies giving specialized lectures, organizations giving technical lectures and a variety of freelance lecturers giving occasional and special individual lectures.

What should be requisite for the new world
in respect of schools, universities and courses of lectures, whether by organization or by individual?

First of all, it were folly to expect a new world, even if attained, to endure under the old educational system.

Ruthlessly must the class privilege system of education be broken down.

The training of the mind and the acquisition of knowledge is the living right of the nation as a whole, irrespective of class, and of each individual as a social unit, irrespective of wealth, breeding, social status or influence in high places.

Now, at this point, lest question or objection be raised, let it be stated that the formation of moral character, considered by some to be the chief end of education, is more within the province of religion; and by religion is not meant the Church dispensation, nor yet exclusively Christianity, but rather the following of the way of God; and no doubt many have found God by sincerity in Islam, by sincerity in Buddhism, or by a deep sincerity in Hinduism.

For the moment, then, we are concerned with secular, social, political, artistic, agricultural and industrial good, towards all of which education will pave the way.
Let, therefore, the basis of education in the new world be world-wide in conception. Let it regard the world brotherhood of man as a living actuality, a rule of universal life, not the subject for a debating society.

To this end youth should be made familiar with the history, habits, customs, style of language, idioms, ideas, ideals of the Anglo-Saxon nations, of Greece and Rome, of China, of Russia, of Arabia and India; and should be familiar with the peaceful blending of races which has taken place in Brazil—there we may behold a concrete demonstration that the white, the brown, the black may blend in an enriched social harmony, knowing no invidious distinction, social, political or industrial.

The youth of all nations must be trained that racial superiority of any description is a figment, a dangerous delusion, and that whatever superiority may exist between man and man is individual and a matter of personal action, rather than of inherited prestige or pre-eminence of birth.

Further, some means of useful livelihood should form part of the educational training of every youth.

The education of girls is by nature different, and calls for different treatment.
Very important obviously is the education of girls.

And in what should it consist?

In a great variety of delightful subjects, no doubt. Healthy, joyous, intelligent womanhood, with this what nation could fail of general well-being?

But let us mark down some of the essential ingredients of education, training and knowledge that are necessary for the living perfection of womanhood.

Indeed a woman should know how to cook, and have had training and practice in cooking before her wedding day. A woman should have been instructed in household economy and household management before her husband presents her with a house to run.

A knowledge of first aid and nursing is essential to every perfect woman.

A sound familiarity with arithmetic should be made requisite. If a woman, in after-life, is to spend the housekeeping money of her husband, let her as a girl acquire an exact knowledge of accounts.

Upon the other side, the habit of assiduous concentration in reading should early be developed; for oftentimes, after marriage, a woman has a lavish portion of spare time and not a little solitude.
With an acquired power of profitable reading, these hours of so-called loneliness will be turned into a daily delight and to an invigoration of the mind.

How well the qualities of the mind suit a woman!

Besides this—reasonable outdoor sports without fetish—swimming—random cross-country walks in every kind of weather—the theory of music, with a variety of lengthy practical illustrations (i.e., to listen to various works of music of considerable length)—personal hygiene and mothercraft—an outline of comparative religion—English language and literature, together with a grounding in one other European language and one Oriental language—the rudiments of English history, with a more intensive study of world-history and the cultural outlines of the great civilizations that have existed in the world, Hebrew, Aztec and Inca, Indian, Chinese, Greek and Roman and Egyptian.

Of high importance, also, is voice-training, for natural singing expressive of joy; and elocution, for a pleasurable speaking-voice.

How often during the day do girls and women talk, and were their voices invariably musical, with what greater harmony would life progress!
Now having, though very briefly, touched upon the nature of the education which should emanate from the schools of the new world, let us pass on and upward to the consideration of universities and the scope of universities in the wide new world—for let it be certain no insular seats of ancient learning, set in walled gardens of ancient privilege, no expensive, sporting-social, leisurely superiority complex, where a few weeks' term connects the absent, idle months will suffice the awakened new world.

The universities must remember not only the "humanities" but "humanity" itself.

Therefore the composition of the new universities should be greatly cosmopolitan.

In any one country the proportion of native-born undergraduates should in no case exceed fifty per cent. With forty to fifty per cent of native-born students let the remainder be resident from abroad from a variety of distant lands, European, Oriental, American or African. Break down the barriers of unfamiliarity and mistrust, if not of antipathetical prejudice. Let the cry be for science, for learning, for wisdom, for the arts! and let this sacred cry be the bond of brotherhood the world over!
In other words, let English students attend in large numbers universities in France, Russia, Germany, China, America, India or Cape Town. Let the Chinese, Indians, Russians, the Arabs or South Americans do likewise—leave their homelands and study for a period abroad, in England, Australia, Canada, Italy or Greece.

Distance having been annihilated, what prevents this?

And beyond this—a stage further—above the universities with their floating studentage, let there be permanent research stations, permanent schools of high philosophy and seats of religious practice and learning and devotion beyond the ancient monasteries. Herein let the way be expounded freely and without charge to any sincere inquirer.
Chapter Five

The Requirements of Government

For the new world it will be necessary to recognize that, for all intents and purposes, a world-state has been formed, has come into existence.

Every nation will be sovereign and yet, speaking strictly, there will be no sovereign state; for each will be in a position to be overruled by all, and all will be the defenders of each.

It seems evident, then, that the formation of a World Council with world power will be requisite, leaving to each and every nation freedom to manage its own normal affairs, freedom to choose its own form of government.

Upon the World Council every state and nation would, it seems, be represented, the basis of representation being that of population—wealth or power or presupposed race superiority would in no case carry weight or receive favourable consideration, as against the plain and definite basis of representation by population.

All national representatives upon the World Council would be upon an equal footing with
no privilege or prerogative attaching to black, yellow, white or brown.

The representatives would themselves elect their supreme governing Committee of Three and any executive officials requisite.

At the beginning, while the world was shaping, it might well be that the World Council would meet at various places in different states at different times.

Boundary questions and international disputes and grievances would fall to be considered promptly, investigated on the spot with despatch and settled with clearness and equity.

The armed forces of all nations would be at the disposal absolutely of the World Council. Any standing force deemed requisite by the World Council for the permanent policing of world peace would be drawn up by the World Council by rotation from amongst all the nations represented upon the World Council.

Thus the naval, military and air forces of various different nations would be on duty at one and the same time subject to the direction of the World Council; and, after their periods of service had been fulfilled, the naval, military and air forces of other represented nations would take their place.
It amounts indeed to this—apart from the naval, military and air force contributed by each nation towards the policing and making safe the world ways, whether on land, on sea or in the air, there would exist no individual independent national army, navy or air force.

Nations would learn, think and act war no more, except for the force periodically and in rotation placed at the disposal of the World Council.

Now, as there would be a World Council of strategic defence to make the world an ordered security, so there would be World Councils to plan and direct, to acquire information and to advise in respect of other vitally important matters, such as the open door of economic facility.

Raw materials would in no circumstances be the subjects of monopoly.

Every nation should have some access to every kind of raw material; and the import and export of the chief products of industry, of plant and mechanism of all kinds, would be freely assured without invidious discrimination.

There would likewise be a World Council to devise, organize and supervise world transport and distribution of all kinds of essential
commodities; so that, where abundance of every kind of material blessing, such as food, clothing, building materials and the means of both entertainment and instruction, undoubtedly exists, no country, no district, no town and no village should be by circumstance or intention unjustly deprived of its lawful and natural participation in such abundance—surely glut and dearth should be unknown.

Now, although a new world were established, springing up and flourishing in the ways of peace by reason of a quickening and revivifying of the spirit of mankind, that spirit which breathes and blesses by the manifestation of goodwill, nevertheless it is not to be supposed that the whole course of natural phenomena would therefore and thereby be changed.

It is to be presumed that earthquakes and terrestrial disasters, floods, cyclones and grievous famines would still in some measure occur.

It would therefore seem that one function of the central world government would be to adopt swift remedial measures upon an adequate scale; and, on the other hand, to take timely prevision of such largely avoidable calamities as floods and famines, and by precautionary arrangements secure the minimum of distress and suffering.
Further, there are such world questions as emigration, population of the present waste places and relief of districts overpopulated.

A central world organization for the study and amelioration of the ills and inequalities herein involved would tend to remove breeding spots of discontent, to make more equable the general uplift of humanity and to stabilize human happiness and peace.

Where the risk and the fear of the uprising of war has been eliminated on a world-wide basis, it is to be presumed that nation could inhabit with nation, both within and without national boundaries, with no evil mistrusts, jealousies or subversive plottings.

Now we have stated above that "At the beginning, while the world was shaping, it might well be that the World Council would meet at various places in different states at different times."

So, having regard to the size of the world and the vast distances still separating states and sections of humanity, it would appear matter of facility to assign three main permanent centres of meeting for the World Council, spaced at relatively equal distances across the inhabited globe.

These might well be Washington, Cairo and Nanking. These three designated centres for
the meeting of the World Council would have permanent accommodation, offices and governmental machinery and extensive bureaux of information. Nevertheless, the existence of these three well-equipped world stations of government would not prevent the World Council from meeting at any place in any state as occasion might show desirable.

Always should it be remembered that the practical aim henceforward is the government of humanity by humanity, no nation or race is supreme, or to be treated as supreme. The unit of world government is the human being, not the representative of any particular nation, race and colour.

Let it be ever remembered, however strange and new to the everyday life of practical affairs the idea may come, that the brown, the white, the black, the yellow form but one extensive brotherhood—that strangely varied brotherhood of mankind.
Chapter Six

The Pursuits of Peace—Negative

Now, in considering a new world, it has definitely to be kept in mind that the old world is with us still, influencing us, cramping us, blockading us, holding us upon all sides with obstacles become absurd and irritating and often dangerous to our health and development, like garments we have outgrown but not discarded.

Let us with good haste discard them! explode the offending obstacles from our path with salutary demolition, destroy the frowning follies of the past! let us burst through these barricades of hardened haphazardry into the fresh breeze and sunshine that still mercifully beckons us!

What, then, are these obstacles, what the unwanted legacies of the past?

Naming some, we find slums, and not entirely slums but all unhealthy town congestions where buildings and business press down the human spirit with prison sensation, all overcrowded places wherein to live sees health glow dimmer and dimmer, like a lamp flame in stifled air, until health has to be bolstered by a holiday.
Incidental upon the foregoing is one point that deserves mention.

Conditions which make the so-called "rush hour" of city workers not only possible, but for the majority unavoidable, should certainly be abolished. What is happening to humanity, if it must live under such conditions? If daily in crammed tubes and buses after a long day's work, it is to denied even the physical space necessary for the minimum comfort of its physical body? If it is to be grudged the modicum of air (underground at that) requisite for normal natural breathing? And for whose benefit, might we ask, is all this degradation the human personality?

Perhaps an answer might be found.

Let those who find it, ponder over the remedy for this daily disgrace to the name of civilization.

Further, upon the main streets of metropolis, upon the wide ways of London, no less than upon its narrow roads and tortuous alleys, we have found a congested mass of mechanism, built for swiftness but proceeding more slowly than nature's solitary snail—not in fact proceeding at all but jammed by its own multitude.

Such things should be abolished, should be made impossible.
It would seem to state that London is too large, London is a colossal error—an overgrown city, that, in a new world, must be kept most definitely within the bounds of reason, common sense, health, decency and the natural dignity of humanity.

With the means of communication so swift, so ready to hand, so at the disposal of all, whence would come the demoniac desire for all to herd together to work in the same few square miles of Earth's space? and not, mark you, to live in this space but daily to spend hours of uncomfortable travelling to enter this uncomfortable, material-minded pandemonium?

Again I say: "Perhaps an answer might be found. Let those who find it ponder over this daily disgrace to the name of civilization."

Let those with power ponder. Let them reflect that still the Earth is wide and that still there is a soul in man.

Many other occasions are there for the demolition of the old bad ways that had grown up with us; old bad ways that in some sections of the community tended to lower the status and decency of man, to make him, as it were, a thing apart from the generality of his fellows.

For instance, coal-mining and coal-mining conditions.
Here a different kind of humanity has been developing: but why in this service, so dangerous, dark and deadly, should conditions be bad, wages sadly inadequate? and why, above all, should there be two, often opposing and always contrasted, classes—the owners who own and accrue vast profits, and the miners who mine and raise the natural wealth, while they but receive a totally disparate pittance?

If the owners cannot deal fairly and humanely and proportionately with the miners, should not the ownership of the mines revert in justice either to the state or to the corporate body of the miners themselves?

A question whose solution cries out for a new spirit of goodwill.

Now, also upon the negative side, we must have hospitals for the eradication of ill-health and the elimination of diseases caused by life under the old bad conditions; hospitals for the care of the war-wounded; hospitals for broken limbs and for maternity.

Yet it is here positively emphasized that the multiplication of hospitals will not constitute a new world, nor lay the foundation for a new world, nor, to one who thinks form any hypothesis of congratulation or supporting evidence that progress has been made to the achievement of a new world.
Certain other evils are there which maintain a hold upon society at large, such as gambling, intoxicants, indiscriminate sexual rambling, a careless ignorance of the difference between a club and an office, a general absence of the finer courtesies, and the presence of an individual attitude of aggression, which, either with a humorous effrontery will seek to glide with laughter over all mistakes, or with reviling and fluent cursings will cast the error elsewhere—such things are to be seen on every hand, and those that follow them reap the penalties inalienably attached.

The only sure eradication would seem to lie in a better upbringing.

In childhood such weeds should be uprooted by the fostering of better appreciation of true values, social and moral.

Not alone the body, not alone the intellect, but the fine spirit must be nurtured—a spiritual poise must be obtained, even before the end of schooldays is reached.

The school must provide a training by which youth can live—a healthy body, an active mind, a controlling spirit.
Chapter Seven

The Pursuits of Peace—Positive

We come now to the positive and more attractive side of peace; for mere demolition of outworn ideals, and aspirations which the changed face of society has proved barren and sterile, will not avail for the perfected happiness of mankind.

If there is one word which might comprise the positive side of peace, I think, it would be the word "health"—not, of course, just physical health, but health of body, mind, soul, and spirit.

So, for complete human happiness in the new world, we must have complete health, in each of its four manifestations; health of the body, health of the mind, health of the soul, health of the spirit.

Now truly, upon this Earth, these four aspects are all bound up together for the completion of human happiness; and, as together they constitute perfection of life and do not mar or encroach upon one another, but are each and all parts of a harmonious sympathy, so, where any one of the four,—body, mind, soul or spirit,—is sick, diseased, dwarfed or stunted, then the symmetry of the perfect
pattern is broken and the ideal remains unattained.

But, let me emphasize, the ideal is attainable.

How?

Thus:

First, as to the body: the requirements necessary for the construction of bodily health are well known, even if little practised.

Are they not (commencing from infancy) fresh air, adequate (but not excessive) nutrition, exercise, adequate (but not excessive) and proper rest?

Children, of themselves, cannot provide these four requisites of air, nutrition, exercise and rest in balanced proportion. The children are in tutelage to the home and to the school. Home and school together, with a sincere intention and a wakeful attention, can make good health well-nigh universal.

And now, secondly and a more difficult task, as to the development and perfection of the mind.

Pre-eminently this is the province of the school, not the home. The chief characteristics of the perfection of the mind resemble those of a jewel; for the mind should be clear, sparkling, polished, incisive. On the other hand, the perfect mind will be active, vigorous,
capable of enduring fatigue, and deeply imbued with a sense of order and classification. Over and above all these, seated upon the throne of mind-management, will be a power of concentration which will keep a straight course and plough to the heart of matters, disregarding all distractions and incidentals, as a glorious ship furrows her way unswervingly through the dancing waves.

To attain this perfection the mind will, in youth, have to be ground and pounded and exercised, enlarged and contracted, wearied with weights and pummelled with punchings, taught exactness and taught to feel its way step by step.

How best can this be done at school?

By intensifying mathematical training, by giving practice in accounts wherein are met frequent and terrifying columns of cash figures, by odd multiples of items at broken amounts each, and a little removed, by committing to memory for individual recitation long passages of verse in one or two foreign languages.

The finding of hidden mistakes of various sorts will also sharpen concentration.

There probably are other excellent ways of sharpening, making flexible, making robust and of controlling the waxing mind of youth; let these be added in season also.
Now, moving to the third point, the fostering of the soul in the school-time and home-time of boys and girls, onward till youth merges to manhood and womanhood: what can feed and vivify the soul?

The quickest, most comprehensive answer is, "Beauty."

There are a million forms and aspects of Beauty.

Let some of these be presented simply and naturally. Their appeal will quicken. The soul will awake and, for itself, seek other beauties.

For this purpose art is the rapturous hand-maid, bringing multitudinous delights in pictorial representation, in imaginative design and colouring. Beauty abides, too, in poetry, in drama, in music, in countless flowers and butterflies, in wide panoramas of mountains, lakes, deserts, woods, meadows and sunsets. Beauty dwells by caverned bays, by the risings of the sun, by the wheeling of the stars, by the phases of the moon, by the silence of midnight and by the grey-eyed dawn.

Remains, then, the fourth portion of our human programme of perfection—the awakening and strengthening of the spirit.

Now, here we have perhaps the most important domain of education—initiation into the realms of the spirit, realms which hitherto have
been—even as so many foreign countries on
the map—unvisited, unknown, remotely un-
appealing and considered as without interest or
influence in respect of the everyday life that
faces each human being. But we have suffered,
the world has suffered, for our apathy, our
ignorance and lack of enterprise.

No; indeed, the realms of the spirit have
direct and intrinsic bearing upon us, our world
and our happiness. Nay, they are the very
source of our happiness, the wellspring of our
delight, the firm assurance of our unassailability.

In the days of school, in the days of youth,
we must awaken this spirit. Amid all the
growing, developing, adjusting, blossoming
and maturing of the human existence to man-
hood and womanhood, the province of the
spirit must be recognized, must be preserved
against all encroachments, lest the growing
physical, growing mental and fair blossoming of
soul overlap the boundaries of symmetry and
proportion, and leave in the human pattern no
pervasive radiance of the spirit; so that human
life becomes resultantly, at best, but a beau-
tiful distortion.

In brief, at school in youth the spirit must
be fostered.

It were well if this might be done at home
also, but we leave that question in insistence
that certainly at school the spirit is to be fostered.

And how so?

The spirit in humanity may be raised up, fostered, strengthened and made dominant by the imaginative teaching of history in schools; and by history we mean not merely, nor mostly, English history but human history, world history—the calling forth to new life the deeds, the aspirations, the patience, the well-spoken words, the lofty thoughts, the nobility of soul, the endurance against hardship, the unflinching steadfastness of purpose towards good of the veritable heroes of humanity, of whatever nation, of whatever faith, from the earliest beginnings of ascertainable history until this present time.

Let the youth of to-day live in enthusiasm with the great of all historic ages. Let them be imbued with their thoughts and aspirations and strike home with their high deeds.

Thus history will embrace not only wars and the chronicles of wars, but peace and the arts of peace.

But not only history, though that is brightly valuable, we must also call in the aid of the wider outlook, of philosophy, of the fundamental proportion of existence, of the relative, but essential, value of this life in respect of
the past and in respect of the future.

Those great prophets, those high-minded sages deeply conversant with truth those renouncers of the seen and temporal, steeped in the colours of the Eternal—of all these must we seek aid humbly and to early youth shadow forth the Way Eternal.

If the seed be sown, perchance it shall spring. If no seed be sown, from whence shall arise thy tree of life?

And indeed, not by mere theory, by mere word, however sublime, but by initiation into practice, only thus shall the spirit that overcometh be brought forth, be made strong.

For, let it be understood, the spirit is the master; the highest controlleth the lower and lowest.

If there be no secure spirit, ruling body, mind, soul and spirit, if there be no control in truth and rightness and in essential reality, just what avails the human life? what hope or trustworthiness or divine goodness is there existing in our human make-up?

So, then, from youth the body must be taught and made familiar with this control of the spirit. From youth the body must, though in light measure, practise abstention from food, from drink, from the delights that beset the senses, so that the essential persona-
lity may become healthy and be made strong, so that never can it be overthrown without its own consent, neither can it be led unawarely astray by errors, imperceptible singly but gross in sum total.

The theory and practice of fasting and sacrifice and renunciation must be made demonstrably a reality, just as much as the bodily needs of eating, evacuation, cleanliness, exercise and rest are approved, tested and practised.

As to religion—frankly the word should not be used to cannot merely one or other denomination of Christianity. The world is wide; there have been many true prophets, the pure teaching of Jesus how excellent! but we must not cast aside our knowledge and love of many other true prophets, who arose also from out the East.

An end to bigotry! an end to narrow dogmas! open the heart and mind to goodwill, to tolerance! let us love God (how many names hath God?) more heartily and with more absorption!

We shall not, thereby, love our fellows less; and, when a generation is brought up to acknowledge the spiritual side of existence, then it will enter in, by right, to possess and to enjoy, to have and to hold, a new world.
IV

CONCLUDING REMARKS
And now I saw that the work was approaching completion, that enough had been said to visualize the new world, the new world that must spring from the awakened, liberated, purified hearts of mankind.

The terrible ordeal, the colossal catastrophe, the boiling-up of the mighty cauldron of life and death, the overthrow of the dizzy palaces, the burning-out of the nests of comfort, the scorching of the lap of luxury, the grim vision of triumphant sacrifice, the rolling-back of the barriers of brutality, the emerging of the gleaming spirit of humanity girt about with the light of liberty, justice and the sanity of national goodwill—all these had pictured themselves vividly upon the panorama of destiny, a tumultuous prelude to the pageant of peace—the pageant that even now was assembling, was robing, was mounting the chariots of the years and was sounding the heralding trumpets of happiness.

Yes, indeed it was so.

No doubt existed in my mind that, by the grace of God, the deliverance of humanity would become actual, that from the world cataclysm would arise world-serenity, that, as the world devastation had
CONCLUDING REMARKS

arisen from the heart of man, from the passionate hatred, the passionate pride of race, the passionate ambition for world power, set upon the crushing throne of iron force, so, in opposite manner, from the heart of man, from the agony of sacrifice, from the testing of danger and torment, the stern endurance, the deathless love of liberty and the purification of mutual aid in the hour of most desperate need, would arise the world's regeneration, built firmly for the nations in unassailable goodwill.

The old spirit had died in torment of failure: the new spirit, ushering in the new world, was arising from that fiery deathbed, no phoenix brighter.

For the crux was not new material; ever was there abundance of material; but a new spirit.

Not alone in the planning and building of any dazzling palace of happiness could happiness be brought to inhabit, but by the chastened awakened spirit, the spirit of serene sincerity, of a patient, indomitable goodwill.

Indeed and after all, happiness is an individual, intimate, internal affair. Riches cannot make it nor poverty mar. Physical health cannot assure it. Happiness triumphs over the pains and sufferings of the body.
In all verity, happiness being of the spirit, I see not how indeed it can be ousted from the heart of the true and perfect man.

Does one raise a finger in triumph, questioning the word "perfect" in connection with "man"?

I would say: "Who created man?"

Some no doubt would answer: "God".

Then I would say: "Is it thinkable that God, the Lord of Perfection, the All-Powerful, the All-Wise, would create something incapable of perfection?

"Far from His Glory be such thought!"

But, though happiness is of the spirit, and though the new world lies awaiting birth in and from the heart of man, let us remember the wide-flung snares, the stagnant, fever-ridden marshes, the tangled jungle-growth that cramps, that chokes, that suffocates the Earth's fair promise and the smiling order of civilization.

Let us uproot these weeds—the greed for wealth, for power, for ease at the expense of others, the obsession with money, the baleful octopus of interest upon money, the debasing profit-motive, the ignorance and the prejudice of racial pre-eminence, those frowning castles of antique privilege, those barriers of birth, that puffed and petulant pride of class; and
Let us build, upon the essential brotherhood of humanity, upon mutual understanding, upon intelligent, affectionate aid of nation towards nation, a new world of peace that shall endure.

It has been said that the kingdom of heaven is within us;¹⁶ and no less true is it that the new world lies within us, awaiting that flash of recognition that shall cleave the dark doubts and awaken an enthusiasm of conviction, by the light of which humanity may enter into its heritage of happiness.

* * * * *

I laid down my pen. I went out into the garden of night. Darkness was over the Earth; not a star shone; but the clamour of war had ceased and a brooding quiet reigned.

From this quiet the night shall pass to dawn by permission of the Ruler of Events, the Author of Peace, the Lord of Perfection, the One, the Eternal, the Supreme.

¹⁶ A Christian idea, a Hindu idea, a Muslim idea.
Books by
Al-Hajj Khwaja Kamal-ud-Din
(FOUNDER OF THE WOKING MUSLIM MISSION, ENGLAND)

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