TIGHT BINDING BOOK

UNIVERSAL
LIBRARY

OU_166564

UNIVERSAL
LIBRARY

ISLAM VERSUS CHRISTIANITY

NGLAND IN PARTICULAR AND THE REST
OF THE WESTERN WORLD IN GENERAL
ARE BOUND TO EMBRACE ISLAM."
—*George Bernard Shaw.*

BY
M. HOSSAIN, B. A.

CALCUTTA :
MODERN BOOK AGENCY,
10, COLLEGE SQUARE.

PREFACE

A soldier's duty, however unpleasant, is respected whenever his country, religion or any other sacred object is at stake. An inroad on one's country is a visible, perceptible and combatable thing, but an attack on the religious and cultural foundations of a nation is worse in as much as it works imperceptibly and subtly into the minds of the people. It is a bigger challenge, a harder fight which the soldiers of culture must face. If you would agree that patriotism requires one to protect the country against territorial aggression, then it is equally, if not more, patriotic to preserve the cultural and religious foundations of a nation or a community. Our crusade in this book has been directed against this cultural aggression.

It is one of the ironies of human mentality that whereas Islam is the only religion which up-holds the truth of all previous scriptures, inculcating respect and veneration for all religious founders, it is at the same time, the most maligned of all religions. The Holy Quran devotes a number of verses to the vindication of the good name of Jesus and the honour of his Holy Mother Mary, against all manner of dirty calumnies. What is the treatment Christianity has accorded to Islam and its founder in return ? A wholesale campaign of misrep resentation

and vilification of both! The latest manifestation of the most unkindest cut comes from one Mr. Levonian who has taken up the cudgel against Islam, the Prophet and the Holy Quran. He has painted black every thing that a Moslem regards as sacred, and has vilified in most unpardonable language the society, morals and education of a community which constitutes nearly one-sixth of the whole world. He has, so to say, given the dog a bad name and then hanged it. Mr. Levonian's *Moslem Mentality* is an uncompromising piece of literature which has taken into account the dirt and filth of a country which abound everywhere without any particular reference to one clime or time. His object is propaganda—religious and political. In the first place he is a native Christian (Armenian), so the truth of the proverb that "converts are more zealous than the original adherents" will be appreciated. The political purpose of the propaganda is to point out to the world that the economic and political supremacy of some Moslem countries are meaningless without a democratic society, high moral order and a status for women. But the main purpose is to prove the worthlessness of Islam as a religion for the salvation of its adherents and to present Christianity to these people. What an honesty of purpose and what a missionary zeal! Unfortunately Mr. Levonian has to go back, since Moslems are more than convinced about the efficacy of Islam, not

only as a religious guide, but also as a keeper of social order and moral virtue.

Incidentally I have compared side by side the Biblical and Quranic scriptures to show that Islam, far from being inferior, is superior in every respects to Christianity. I have proved beyond the shadow of doubt that Islam is a greater healer of sin and a giver of greater peace than Christianity. I admit there are two sides of every shield, and I would not mind if Mr. Levonian had stopped short at presenting the one side only. But he has presented the single side falsely and painted it with the colours of his own mind.

This book is not only a reply to Mr. Levonian, but also an impartial study of the comparative excellences of Islam and Christianity, and Islamic and Christian Civilisation. Let the reader judge for himself.

This work, as a vindication of our faith, has been undertaken at the repeated requests and urgent importunities of some distinguished members of the Muslim League, the Anjuman-i-Islamia, Tabligh Committee, and the Khilafat Committee, as also of several leaders, both officials and non-officials of our faith and community. Several scholars of Islamic culture and civilisation have laid me in deep obligation by freely lending me their help and support in compiling this work. I take this opportunity to offer my heartiest thanks and sense of gratitude to each one of them, though want of space cruelly prevents me from mentioning the individual names.

I will consider my labours amply repaid if this compilation is successful in removing the misconception prevailing among the non-Moslems, especially the Christians, about Islam, the religion of humanity, and thus paving the way for establishing friendly relation between Islam and Christianity, the two great sister-religions of the East.

THE AUTHOR

CONTENTS

	PAGE.
PREFACE	i—iv
CHAPTER I.	
CHRISTIANITY VIS-A-VIS ISLAM ...	16
CHAPTER II.	
THE CROSS AT THE CROSSWAYS ...	37
CHAPTER III.	
DAUGHTERS OF EVE ...	57
CHAPTER IV.	
THE CHRISTIAN AND MOSLEM ALPHABETS ...	105
CHAPTER V.	
THE LURE OF THE BRIBES ...	129
CHAPTER VI.	
SIDELIGHTS OF MOSLEM CHARACTER ...	139
CHAPTER VII.	
THE TUG OF WAR ...	152
CHAPTER VIII.	
SLAVES OF THE SEX ...	163
CHAPTER IX.	
THE EAST AND THE WEST ...	199
APPENDIX ...	215

List of Illustrations

Al-Haj Al-Farooq Lord Headley.
50 Year's Dress Progress.
Obstacle Race.
A Mug for Marriage.
Goddess of the Harvest.
The Player on the Stage.
The Decency of the Civilised Country.
After the Ball.
Her Eleventh Partner.
A Different Drive.
Children of the Shame or Bye-Products of Civilisation.
Mohammad Pickthal.
Lovegroove Habib.
Fatima Agnes Davidson.
Dudley Sadiq.
Dr. Whyment Amin, Ph. D, LL. D.
Loudon Aziz.
New Turkish Leaders.
The Woking Mosque.

Bibliography

Moslem Mentality—By Levonian.
Turkish Revolution—By Djelal Nouri Bey.
All About the Khilafat—By M. H. Abbas.
Hero as Prophet—By Thomas Carlyle.
History of Islamic Civilisation—By S. Khuda Bukhsh.
Cross in the Crucible—By S. Haldar.
Nineteenth Century and After
Muhammad and Christ—By Mawlana Muhammad Ali.
Masonic Hermatic Qabalistic and Rosicrucian Symbolical Philosophy—By Manly P. Hall.
The Holy Bible.
The Holy Quran—English Translation—Mawlana Muhammad Ali.
Works of Thomas Jefferson.
Rise of Christianity—By Kalhof.
Islamic Review—Edited by Khawja Kamaluddin.
Report of the Registrar-General of England.
Uncle Sham—By K. L. Gauba.
Awakening of Turkey—By E. F. Knight.
Principles of Social Reconstruction—Bertrand Russell.
Conflict Between Science and Religion—Draper.
The Look-out Magazine of Christian Education.
Revolt of Modern Youth—Judge Lindsey.
Arabic Civilisation—Hell.
Hibbert Lectures.

Encyclopædia Britannica.
Encyclopædia of Ethics & Religion
Historical Memoranda—Stowe.
The Death of Dance—John Ludgate.
Chronicles—By Grafton.
Criminal Trials—Jardine.
American Commonwealth—By Lord Bryce.
Popular Government—Maine.
Modern Democracies—By Lord Bryce.
Sword and Religion.
Europeanisation—Ibrahim *Hilmi*.
Expansion of Islam—By William Cash.
The Sayings of Hazrat Muhammad—A. A. K. Muhammad.
The Glass of Fashion—(Mills & Boon Ltd., London.)
Daily Express.
Autobiography—By Mrs. Asquith.
The Nation and Athenœum.
The Times. Capital. The Nation. Literary Guide.
The Quiver. The Morning Post. The Bystander.
The Daily Telegraph. The Light.
Markin Samaj O Samassya—N. Choudhury.
The Western Civilisation.
Life of Bishop Burkley, etc. etc.

ISLAM versus CHRISTIANITY

CHAPTER I

CHRISTIANITY VIS-A-VIS ISLAM

"I have read in Moslem writings deep and tender expressions of respect and reverence for Jesus that for the time I almost forgot I was not reading the words of a Christian writer. How different it is sad to say, has been the way in which Christians have spoken and written of Mohammad. Let us put it down to its true cause, ignorance."

—*Rev. R. Maxwell King.*

The moral impotency and spiritual bankruptcy of the Christian religion have demoralised a considerable portion of Christendom to an extent which is despair of even the most aggressive missionaries. It has now been discovered that centuries of aggressive proselytism brought Christianity no more followers that the peaceful and loving embrace of Islam did to itself.* The vulgar nakedness of the present-day

* Compare Canon Isac Taylor who bears eloquent testimony to this fact in the following strain : "An African tribe once converted to Islam never reverts to paganism and never embraces Christianity. How little have we to show for the vast sums of money and all the precious lives lavished upon Africa. Christian converts are reckoned by the thousands, Muslim converts by the millions ; these are extremely unpleasant facts ; it is folly to ignore them."

Mahatma Gandhi, the greatest living man of the age, says in this connection thus : "For I have seen that any Zulu embracing Christianity does not *ipso facto* come to a level with the Christians. Whilst immediately he embraces Islam he drinks from the same cup and eats from the same dish as a Musalman."

Christian morals and the gross emptiness of Christian ethics have been mercilessly exploded by the scholars of religion. The worst aspect of the Christian incompetence as a moral force and as a spiritual guide is seen in the attempts of a section of the so-called Christian missionaries at shameful vilification of other religions of the world that have stood the test of time and have saved millions of destitute souls from sin and damnation. The baffling psychology of the so-called missionaries has rendered them criminally intolerant of the virtues of other world-religions, and they did not stop short at propounding the comparative excellence of Christianity, but went as far as crying down upon Islam, Hinduism and Buddhism.

Specially Islam has fallen under the evil eyes of Christian missionaries and vile propagandists. These people who had tried to encounter every great religion of the world in order to establish a world-wide Christian Empire have nowhere been so much bewildered and baffled as in their struggle against Islam.

And the reasons are obvious. To-day the Muslim world is passing through a period of renaissance. Every Islamic country is doing its level best to work out its salvation without the intervention of the Christian Powers. Self-determination is the order of the day. Turkey, Persia, Afghanistan, Egypt and Iraq are after the same ideal. The first three Muslim States have already attained their goal; while the

last two are struggling for it. These are surely the bright signs of the revival of the Muslims, and augur a splendid future for Islam. With the political awakening, there is a strong under-current of religious reforms as well. That is to say the Muslims of the day are becoming alive to their religious duties and responsibilities. They now realise that as Muslims they are responsible to deliver the message of Islam—the message of peace and brotherhood to the whole world. In every country—whether under Muslim rule or not,—there are Muslims who cherish the great hope of preaching the sublime glory of Islam all over the globe.

Thus the whole Muslim world is in a state of upheavel ; and this has naturally alarmed the Christian missionaries. They have now invented a new lie to meet the new situation. Noticing the progress of Islam in Europe and America they are giving out to their dupes that Islam is being represented in new colours.

Specially the conflict between Islam and Christianity in the Near East has taken the most virulent form during the past centuries and the legacy of that struggle has been borne at the present time not merely by the Christian zealots themselves, but also by those converted pigmies who had been followers of Islam even two generations ago. The worst part of the conflict is the shameful and obsessing vilification of Islam by the mercenary missionaries. The Prophet Muhammad (may peace be upon him) is also

a victim of their wrath and foul play. The literature with which they spread the bacteria of their obnoxious breath is only fit for banning and proscription in every civilized country of the world. A huge press is subsidized by the Christian Church for this malicious propaganda. The Carpenter of Nazareth would have been most shocked by the behaviour of his followers if he had not risen from his grave much earlier during the resurrection. The war-cry of Pauline Christianity for power and materialistic predominance has struck terror and a sense of blasphemy in the minds of all religious and potent nations of the world.

The latest generous attempt at presenting Christianity to the Musalmans for their salvation has been made by one Mr. Levonian. His *Moslem Mentality* is a great surprise, nay, a sham. The deliberate one-sidedness and passionate unscrupulousness betrayed in his book casts an adequate reflection on his purpose, points of view and the remuneration for his troubles. To go through the book is to be put at one's wit's end as to whether it could be the outcome of ignorance of the Quran and Islamic culture and civilisation or the outcome of something worse—a harmful propensity for blaspheming Islam and everything Islamic to people who are in the dark about it, or of American subsidy which pours forth generously and profusely on such occasions. The book has rather a good get-up, and this cannot be denied, but the contents are many times more obnoxious than the get-up of the book is beautiful. The flap of the cover

gives the information that "the book is an independent study. The author has not merely gone to the works of European and American scholars. He has read the original Islamic sources and is well acquainted with the literature and history of Islam." Moreover, "an Armenian Christian, he was born in the Near East. He was in close contact with the missionary organisations."

This explains the whole situation. Mr. Levonian is an Armenian Christian and most surely he is greeted as a "native Christian" by those upholder of Christianity whose cause he has so foolishly fought. He has posed himself as an authority on Islamic culture and civilisation and in so doing he has betrayed a scandalous ignorance of both of these. After all, the Moslems cannot but take this persistent, systematic and organised propaganda as a serious humour. Mr. Levonian has defiled his pen in such a manner in piling abuses upon Hazrat Muhammad, the Prophet, and Islam as a religion as no barbarian of the Amazon jungles would ever care to do. Mr. Levonian is supposed to have resided several years in Moslem lands and specially in Turkey and yet he could not find any laudable or generous trait in the character of Musalmans. We are reminded of a particular species of the animal world that lives on filth and dirt alone and never cares for the good and beautiful. His book is itself a sad commentary on the aesthetic taste of Christian missionaries. He has based his observations on street scenes and the con-

versation in public baths in order to vilify Islam. Authoritative and representative sources indeed! The awkward and hasty generalisation to which he has resorted throws immense light on the purpose and substance of the book. Mr. Levonian's access to proper literature on the subject with which he has dealt is likewise limited and unauthoritative. He has generalised with least efficiency about Moslem life and his opinions have betrayed a shameful ignorance of the moral and spiritual potency of Islam the followers of which have reigned over Christian countries for centuries. *Moslem Mentality* has failed to be an effective challenge against either Islam or its adherents. Indeed, the political and missionary agencies that hired Mr. Levonian for this filthy job made a great blunder in selecting such an ill-informed man as the exponent of their points of view. The scope of the present book would be realised if the reader will only go through several passages quoted below from Mr. Levonian's *Moslem Mentality*:

"The Moslem moral life is really very loose. The greatest harm Islam has done to its followers has been its divorce of life from morality. In the Islamic mentality there is not the fundamental distinction of right or wrong, just or unjust. In the desert life is free from rules or order. The will of the ruler is the rule in everything. So it has been in the sphere of ethics in Islam, and that is the tragedy of the Moslem peoples."

"To-day an illuminated Moslem does not respect his Moslem social environment, whereas an illuminated Christian remains faithful to his Church.."

This is a quotation from *The Turkish Revolution* by Djelal Nouri Bey which book Mr. Levonian has profusely quoted. In the same book, however, appears the following passage: "Christianity lowered men to the stage of animals. Thinking was unlawful and expression of opinion was forbidden. Discussion was regarded as a great sin. Men were regarded as unclean creatures. God has come down to the world in the person of Jesus and shed his blood in order to wipe away the sin of Adam and Eve. A woman having been the cause of sin, all women were put under a ban. It was conceived a sin to take care of the body, because of the curse attached to it. Temporal affairs were overlooked and the body was despised as an unclean thing. So the body suffered with filth and poverty which were considered as characteristics of a good person. It regarded as a sin to wash the body because of the fear of washing away the baptismal water. In Spain the Church forbade the use of water for washing. In 1467 A. D. Cardinal Spinoza destroyed the public baths of the Arabs in Spain, and in Abyssinia even now the people do not wash themselves in order not to be like the Moslems, and they consider this as a requirement of Christianity." and etc. etc. But this is just by the way. We shall examine each and

every one of the accusation in the course of the book, and let us state the issues raised by Mr. Levonian first:

"It is the moral degeneration of the Moslem life, and any cure or method will remain superficial unless there comes about a regeneration of Moslem character. The greatest things needed in Moslem lands is a new moral consciousness, a new sense of right and wrong."

A Turkish writer is quoted as follows:—

"It is a funny thing really! We worship an Allah who addresses every body in Arabic; in fact he does not know any other language than Arabic.

"If the tounge with zeal would say "Allah" once, all sins would fall down as autumn leaves. No principle more perverting to human morals could be found than this hymn. It simply means that one may injure people, commit theft and adultery, oppress the poor, tell all sorts of lies, cheat simple people, hang them and kill them if possible, and yet by saying "Allah" once, all sins are forgiven and disappear like dry leaves in autumn and one becomes as clean as if one had done nothing. The Moslems in Persia, Bukhara and Turkistan are still singing: 'Religion and life are antagonistic; whoseover has religion cannot have money.' I know that there are other factors also in the deterioration of the Moslem East, but none of those



50 years' Bathing dress Progress.—It has taken 50 years for Eve to develop or more properly speaking reduce her bathing costume.
(Fifty Years after?)

factors has caused disaster as much as the religious factor. Our conception of religion ought to be changed. Turkey is called up to create a new realm of conscience free from false legends."

'Do we find that spiritual tone in the minds of Moslem leaders? Human passion breaks all bridles. If polygamy is forbidden by law, sensuality finds worse ways for its expression and the latter condition may become worse than the former".

'It was a common saying in the Turkish Empire that one could get things done only by one of the three things—*political pressure, graft or women.* Only one of these three would appeal to the Turkish mind and the strongest was the third. There is a Turkish saying: A fish stinks from the head. The head of the Moslem life was the palace of the Sultans. There was the seat of the Caliph, the Viceregent of Allah, the Commander of the Faithful and of all Believers; and what terrible places those palaces were! Really the things written by the Moslems themselves recently about the inner life of the palaces, and the private lives of the Sultan Caliphs, have shocked even the Moslem themselves. These immoral factors have had no little to do with making Islam and its Caliphs, and ultimately all religion, a ridiculous thing in the eyes of the Moslem youth. They contain such terrible descriptions of immorality and sensuality of the

palace life! If the head is so, what is the body? An American social worker among Moslem boys once told me that the Moslem boys ought to be given more information about the sexual life. I said they already knew too much, and had experienced too much; they ought to know less. Their books, their text-books, their holy books are full of it. *Sensual life is central in Islam. The Moslem home atmosphere is full of it.* I remember once the Moslem mother next door to our house heard her little boy (only six or seven years of age) swearing terribly and cursing the girls and boys. The mother being proud of this turned to the father and said: "See how nicely he swears!" The Turkish language is famous for the immoral meanings it attaches to the words; so it is with Arabic too. *The Moslem life is degenerate desperately. Vices had entered the palace, the government offices, schools, mosques, families, clubs and everywhere. From top to bottom it was corrupted. It is a terrible thing for a child to be born in a Moslem family and to grow up with a Moslem background.* We ought to realize this fully for two reasons. First, it will save us from superficial appreciation of the modern changes in Moslem land, as if the whole Moslem life has been changed completely. Mentalities which are the inheritance of many generations do not change so

easily. Laws may be changed by a stroke of the pen, but habits persist terribly. The inherited impulses and modes of thinking cannot be transformed by bright resolutions." And so on.

Mr. Levonian's book abounds in, nay, compilation of, such vilifications. He has inspected with a canine nose every drain and drawback of Moslem life rejecting all the perfume and light in it and has reasons to think that Jesus is showering on him blessings, if not thanks. His investigations bespeak also of his visits, perhaps in the robes of a Christian Father every nasty brothel that still exists in Moslem lands. He has referred also to the unscrupulous inscriptions on the walls of every urinal that is found on the roadside of Constantinople or Angora. Nice scripture indeed, and authoritative too! His references are not worth the scrutiny of even an apprentice in the art of systematic scandalising. The purpose of *Islam versus Christianity* is nothing but to examine his exhortations in the light of truth and the actual state of affair in the Moslem countries of to-day. The title of this book may at first sight impress the reader with the idea that we propose to make a counter attack upon Christianity. Essentially Islam is not antagonistic to Christianity and the instances which we are going to cite are authentic evidence of the absence of such an antogonism. The religion of Islam prescribes to its adherents that they should venerate Christ to whom the teaching of a true faith is believed to have been revealed. It will be seen in

the following pages how Pauline Christianity being baffled in its efforts to provide salvation for its adherents has made shameful aspersions on the faith and morality of non-Christian peoples of the world, and has betrayed jealousy with those forces that give their followers courage, inspiration and morality. Mr. Levonian discrediting Islam launches upon a shameless analysis of the religion, education, manners, and morality of Turkey. Why Turkey was chosen as the dumping ground for loads of Christian gypsies is explained by the Christian intolerance of Moslem Turkey's political and moral sway over the Christian lands even recently.

Mawlana Abul Kalam Azad, the Great Muslim *savant* rightly observes in this connection thus: "Among all the ruling Moslem nations, the Turk can not expect justice and impartiality from a European mind. Be it a European historian, or a statesman of the present age, he can eulogise the worst Musalmans who are dead, but he cannot open his mouth in praise of the Turks whose defensive swords have been living for five centuries to be thrust into the heart of Europe. He can compile a good history of the Omayyads and sing the praise of the age of learning and civilisation under the Abbasides, he can even worship Salahuddin Ayyubi (as an idol) whose noble sword opposed the united forces of European Christendom during the Crusades in Syria and Palestine, but he cannot act justly towards the Turks who, as he would think, not being content with

Arabia, Egypt, Iraq, Syria, or Palestine advanced towards Europe and captured the very heart of that continent, *viz.* Constantinople and who further rushed into the interior populations like a flood from the ocean, to the extent that more than once the walls of the capital of Austria were shaken. This is an offence which Europe can never forgive. No other ruling dynasty of Musalmans took part in the commissions of this guilt (*the conquest of Europe*) and therefore every Muslim ruler who could not divert his attention towards Europe was good. But the Turk is denounced as an uncouth barbarian because his sword has dispelled the magic of Europe. What stronger proofs can be required of the just and tolerant rule of the Turks continuing for five centuries than that the subject Christian races have remained compact political and religious bodies and strong enough to be raised to independence at once with the decline of Turkey—a capacity which they could never have acquired under Christian control. On the contrary, in India, under the British Government which is not yet a century old, people have lost even that regard for national dignity and solidarity with which their ancestors ruled over this land 100 years ago. This alone is enough to distinguish between the methods of European Government and those of the Turks. The Turks cannot even imagine the horrors, atrocities, brutalities, national prejudicies and hatred which the arrogant idolators of Europe have perpatrated in Asia and Africa in these 19th

and 20th centuries in broad-day light. The whole history of not only the Turks but also of Asia cannot present a paralled to the horrible and shameful barbarity which one nation of Europe tore another. And yet the Turks are uncouth barbarians, and Europeans are civilised cultured, and harbingers of peace and security."*

Turkey, as is well-known and as will be seen in the following pages, is a tower of Moslem strength and has always upheld the Moslem faith during its years of political and social vicissitudes. Islamic civilisation that was brought from Arabia to Turkey reached its zenith in this country, and the Caliph as a religious authority exercised his sway all over the Moslem world. His prescriptions were even of late treated as scriptures, and any dishonour shown to the Caliphate roused all Moslems to a feeling of unanimous protest and indignation. The civilisation of Moslem Turkey with its excellent social system and the Caliphate is truly representative of the pure religion of Islam. To hurl bombs at this country's religion, Holy Books, e. g., the Quran, society and morals, and also to accuse Hazrat Muhammad the Prophet, of his failure to bring salvation to his followers cannot but infuriate the whole Moslem world. Such a barbaric attack could not have gone unchallenged in any Moslem country and that is why Mr. Levonian had to be exported to Europe to publish the results

* Vide *All About the Khilafat*, page 64.

of his drain inspection. Had he been in Turkey or in any other country where the sanctity of religion is kept in tact and preserved by the authorities, at the time of publishing his book, he would have to spend a few lonely hours in prison cells. Thanks to his ingenuity, courage and to his skill as well!

An attempt will be made in the following pages to present the religion of Islam as it is to-day and as preached by Hazrat Muhammad. It will also be shown how falsely the charges have been levelled against the Moslem manners and environments, as contrasted with Christian environments. Moslem morality will be found much superior to the Christian or Biblical morality. It does not require much effort to defend Islam against the unauthoritative, mean and weak aspersions of Mr. Levonian, but at the same time, his dogmatic and queer attack on Islam and Moslem mentality should not be allowed to pass unchallenged in this age of mutual understanding between Islam and Christianity.

In setting forth the purpose of Mr. Levonian's book it would be incomplete if no reference is made to his proposals for presenting Christianity to the Moslems for their salvation. What an honesty of purpose! He again complains against the past endeavours made in presenting Christianity to the Moslem peoples. It would be well in this connection to quote his own points of view. He enunciates three reasons primarily for this. In the first place:

"In our presentation of Christian doctrine in

the past, it has been a great mistake to begin with the idea of God, in place of Jesus Christ. It is a simple fact that Christianity is Jesus Christ and has begun with Jesus Christ. The Christian idea of God has not been the result of any intellectual reasoning, but it has sprung directly from the life and teaching of Jesus. The first disciples learnt the Christian God through Him. Would not that be the right way of presenting the Christian God to the Moslems also? Instead of interpretating God through Jesus Christ we have tried to interpret Jesus Christ through God. The ideas of the Moslem with regard to God are imperfect and if he begins from these, he cannot have a right idea of the person of Christ. The difficulty with many Christians even is the same to-day. It is extremely important that the Moslem first of all should understand Jesus and his life before tackling the Christian idea of God; therefore it is wrong to begin with God in presenting Christianity to him."

In the second place:

"In the past Christians have not only made a mistake by starting with God, but also by emphasising a metaphysical God, and consequently by teaching a metaphysical Christ to the Moslems. The chief contention of the Moslems against the Christian is that the Christian believes in three Gods. What I want to point out is this, that



A Mug for Marriage.—At Eccaussines in Belgium, the unmarried men and women of the town and the neighbouring districts gather at a great annual fair. All who wish to get married wear a mug in their buttonhole as a sign of their willingness to enter the matrimonial state and many marriages result from the meeting. Photograph shows a newly engaged couple kissing.

this kind of thinking is quite alien to the Moslem mind; it does not attract him to Christianity; it does not illuminate his mind with regard to the Christian idea of God and Christ. It does terribly confuse his mind, and confirms him in his suspicion of Christianity. It is no wonder that the present-day Moslem writers have ridiculed this as a relic of the intellectual jugglery of the Middle Ages. We must modify our statements with regard to God, and find a new way which will dispel the misunderstandings in the Moslem mind with regard to the Christian idea of God, and clarify his thought."*

In the third place:

"In the presentation of Christianity in the past, it has been a mistake to emphasise the mysterious and the supernatural to prove the truth of the Christian revelation. We have tried to prove the truth of the Bible by emphasising the mysterious and the supernatural in it. This never convinces the Moslem with the old mentality, because the Orthodox Moslem himself resorts to that same method of the mysterious and the supernatural in proving the truth of his book and his Prophet. The Moslem with the new mentality is also never satisfied with it, because he protests against everything that is not comprehended by human reason. The supernatural has been a stumbling block to his accepting the truth." *

* *Vide Moslem Mentality.*

By thus frankly admitting the drawbacks of early Christian propaganda, Mr. Levonian formulates his own proposition. He says :

"Christianity has a great contribution to make in this Moslem transformation. First, we must make *a new presentation of the Christian religion to the Moslems.* Our presentation in the past has not been adequate, and has not spoken to the needs of Moslem mind. *Islam is a religion of external authority, based on authority of a capricious Allah, or His Prophet, or His Holy Book ;* and our presentation of Christianity also has been that of a religion of external authority, either of an Omnipotent God or an Infallible Church, or a legally interpreted Bible! *Islam is a religion of laws and dogmas,* and our presentation of Christianity has also been chiefly on the line of emphasising laws and dogmas. Islam is a religion of power, based on the idea of overruling others by force; the teaching of Christians on war and their general attitude, surely has not been very different from that. We have also acted and treated others on the principle of material power and our teaching and conduct have been a denial rather than an assertion of the Christian faith in the use of spiritual forces. The world of Islam needs a new presentation of Christianity. *The soul of the Moslem is restless at the present time. He has a sense of inferiority and is deeply jealous of his neighbours.* He is

passionate and is driven to and fro, but does not find satisfaction. He is obsessed by an inner discord, and his whole outlook on life is not normal. His Allah is a God of power, and lacks that beautiful quality of meekness ; therefore the Moslem is ferocious in his dealings with others. *He is a hard father in his home and a hard ruler in his country. He is under the control of his passions*"*

It will be our purpose in the following lines to examine the allegations against Islam and the claims of Christianity as an alternative religion. Mr. Levonian has ruthlessly attacked the sanctity of Islam, Moslem institutions and the virtues of Moslem character. His points of view which he could hardly establish by reason or otherwise constitute the inevitable assumptions on which he proceeds to present Christianity to the Moslems.

It is to be borne in mind that in this huge propaganda against Islam, there are some brilliant exceptions few and far between. The Christian scholars of independent means who have studied Islam and Holy Prophet with unbiased mind and from original sources, have been constrained to appreciate the beauty and truth of the divine message which the Prophet gave to the world. The simple monotheistic belief in Allah, the unique brotherhood of man, the abhorrence of evil, and the complete resignation to the will of God are such virtues of Islam as have invariably won admiration of the Christian writers.

* *Vide Moslem Mentality.*

Western aggrandizement—growing more and more serious day by day has awakened the Islamic world to a sense of peril—that has brought home to it the necessity of girding its loins for a possible life and death struggle—has made clear beyond doubt the futility of methods outworn and the folly of indolent acquiescence in things as they are—has sounded the call of duty and the necessity for self-sacrifice, if the Islamic world is to stem the rising tide and survive the deluge.

CHAPTER II

THE CROSS AT THE CROSSWAYS

"The Code of the Quran makes, doubtless, a deeper impression than has been made on Christianity by the Code of the Bible."

—*Dean Stanley.*

"*Islam is based essentially on self-interest.* The struggle for existence and the use of brute force is its principle in human relationships. Yet even in the animal kingdom this principle is not quite true. There is more love in the animal kingdom than we realize. Certainly this theory is not true in human relationships. Every society based on the principle of brute force is bound to end in destruction. How the Moslems can get rid of this habit of appealing to force, and learn to do things on the principle of good will, will be a most difficult question for them in the future. How fundamentally different was the teaching of Jesus in this respect and how sorely the Moslems are in need of learning of Him that meekness and lowliness of heart!" *

So says Mr. Levonian in his book. We are pained to repeat here again that in dealing with any subject it is as well that we should lay aside all

* *Vide Moslem Mentality.*

our natural prepossessions and prejudices and look at it from a perfectly just and dispassionate point of view. Unless this is done history will sink into a mere commonplace controversial literature. The personality of the writer must remain in the background, if he hopes his work to be worth paying any attention to.

What does "ISLAM" signify? It is a simple Arabic word; it literally means (1) peace; (2) the way to achieve peace; (3) resignation; (4) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God. Therefore complete submission of the human soul to the Divine Power of the Almighty God is the very Essence of Islamic belief. Islam is also justly called the Religion of Peace. Man's submission to God is otherwise termed Peace with him; and his duty to his fellow brethren to be kind, sympathetic and loving to them is just to live in peace with them. Islam compels its followers to do both *i. e.* to live in peace with God and man, thus helping Muslims to establish universal Peace on Earth.

This conception of submission—"divine slavery"—which according to Carlyle "is the greatest of lessons sent by God to his men" *—has been utilised by Mr. Levonian in explaining it as a Moslem characteristic. But it is not so. Mr. Levonian asks in page 228 after quoting the words of the Prophet—"know that all Moslems are brothers of one another"? what about the

* *Vide Hero as Prophet.*

non-Moslems? By way of answer we need not do any thing more than refer to no less an authority than Dean Inge's "*Christian Ethics and Modern Problems*" (pp. 300) wherein will be found: "The Church was early on the war-path against Asians and then against Moslems. Massacres of Jews, heretics and Muhammadans were considered eminently meritorious, though Gratian is of opinion that a slayer of a Jew or a Pagan should do penance. This was not the view of the pious St. Louis of France, who in answer to a question said *the best answer which a lay man can make to a contentious Jew is to draw his sword unto him as far as it will go.* The old Testament was often appealed to as sanctioning wars for the help of the Lord against the mighty. The Crusades against the infidels were officially encouraged and crusades might be ordered against any power which opposed the Papal policy." Leaving aside things of the past, even contemporary history of the Christian countries furnishes us with innumerable instances of insane cutting of throats, the rattling guns of destruction sweeping over peaceful countries, dragging the neutrals in the thickest of the fight and the beastly drinking of fellows' blood. Was the great European War of 1914-18 the result of the spirit of love which is the keynote of Christian life, as Mr. Levonian advocates? He says:

> "Love! the most foreign thing to the Moslem mind. Love in the sense of love to the loveless; love springing up out of a pure heart; love as

self-sacrificing for your neighbour; love forgetting yourself, your superiority, your wealth, your position, and your interests that is quite foreign to Islam ... ... Moslems ignore the law of love, because the teaching of Islam is without it." *

But the attitude of Jesus towards religious persecution is more representative of the above accusations rather than that of Hazrat Muhammad. That the man who said to his audience: "Think not ye, I have come upon earth to bring peace; am not come upon earth to bring peace, but a sword"—should be hailed as the Son of God is abominable to the heathen religious sense. But, at any rate, like disciples of Christ, the Christians have been up to this disclosure of his mission by himself. The rattling of sabres has been heard in Christendom as in nowhere else. Canon Carmichæl wrote in *The Christian*: "The Bible hardly seems to see any evil in war at all ..... The Lord Jesus never says a word against war". History informs us that Europe has enjoyed hardly five-hundred years of peace during these two thousand years since the death of Christ. This is admitted even by Herbert Spenser, the great Scientist who lamenting this fact remarks thus: "Christion Europe throughout many centuries saw priests taking as active a part in war as do priests among some savages.' We shall make a brief reference here about the last Great War and exclude all others from our purview.

* *Vide Moslem Mentality.*

What do the brutalities perpetuated by both the belligerent parties in the Great War signify? What is the standard of civilisation, and how should it be gauged? Should we take the last Great War as the result of the high civilisation that the European nations claim for themselves or as the inevitable result of Christian influence on mankind? At this point it would be a pertinent question whether the civilisation of a nation is to be measured by the number of battle-ships, cruisers at its disposal, the long-range of its guns which are ready to hurl the fire of death at any moment, or the tanks that are ready to crush every thing before them or the number of the bombing planes that are ever prepared to make deserts of human habitations. Whatever that be, the humour of the last Great War was that each of the belligerent parties claimed that God was on their side, that they were fighting for the preservation of Christianity and for the sake of righteousness. And what was done for the preservation of Christianity and for the sake of righteousness? Innocent babies were murdered mercilessly. Women were assaulted and outraged and killed barbarously and villages pillaged and burnt to ashes in a way that even the nomadic hordes of Central Asia in the mediæval period could not imagine. If this is Christianity, then most barbarous people are much more civilised than Christians of to-day. The history of Islam can rarely furnish us with the information of war which was one-thousandth part of this Great War, between

countries under the sway of Islam. It is a matter of doubt whether even of such a horror occured in the Moslem world, they would have dragged in their God to support the brutalities that each party might have perpetuated. This is then the Christian religion that is so highly spoken of by Christian zealots who at the same breath vilify the religion of the Near East—Islam. The very name of the religion, Islam, which means submission to the will of God, suggests its superiority over Christianity, when we look into the fact that Christ means the Son of God.

It is also interesting in this connection to observe the true spirit of Islam as set forth by late Mr. Khuda Bukhsh: "Universalism is its keynote: unity of God its sole slogan; *brotherhood of man* its cardinal tenet; a will to conquer its refreshing inspiration. The rest is the creation of theology and not the essentials of Islam. And such is the Islam of the modern Muslims. the true Islam of the Prophet."* In support of what we said before in connection with the Christian feeling of brotherhood, namely, that war is a recognised and indispensable institution of European civilised countries, it may be appropriate to quote a few lines from *Principles of Social Re-construction* by Mr. Bertrand Russel, F. R. S.: "War is surrounded with glamour, by tradition, by Homer and the Old Testament, by early education, by elaborate myths as to the importance of the issues involved, by the

* *Vide Islamic Civilisation* (Vol. II., pp. 108)

heroism and self-sacrifice which these myths call out. A nation which believes that its welfare can only be secured by suffering and inflicting hundreds of thousands of equally horrible sacrifices, is a nation which has no very spiritual conception of what constitutes national welfare. It would be better a hundredfold to forgo material comfort, power, pomp and outward glory than to kill and be killed, to hate and to be hated, to throw away in a mad moment of fury the bright heritage of the ages. We have learnt gradually to free our God from the savagery with which the primitive Israelites and the Father endowed him."

The traditional Christianity—the Christianity of Paul—as it stands now after about 2,000 years of aggrandisement and aggressive proselytism is a failure. It has fallen on evil days, so to speak, which is being betrayed to-day by every effort by its exponents for the expansion of the religion. Its hollowness has been almost totally exposed, its philosophy, defective from its very inception, battered; its maxims proved te be the most fallible. Inspite of the vast resources at its disposal military, monetary and every kind of it—it has not even been able to perform what Asoka, the follower of Budha could do for the propagation of Buddhism in his own life. It is strange to think how and why the religion of the son of God can be and should be so slow in spreading among the majority of mankind —heathens, non-Christians. Looked at from .this

angle, Jesus, the Christ, the son of God, who professed to his followers and disciples that he had come on earth to perform miracles, that self-advertised man, can claim no higher position than a man possessed with talents above the average; more so when we take note of the fact that he proclaimed on innumerable occasions that he had God always beside him to help him in his mission which was of the Almighty himself more than of him. If we are to believe the story that Jesus Christ came here with God's message, for the performance of his mission and much more than that, that he was the son of God Himself, we have to discard our belief in the Omnipotence of God. Otherwise, how can we reconcile the story of the Bible, which every "true" Christian holds to be as true as man is mortal, that God created this whole universe in less than a week's time with the fact that in two thousand years, only one-third of the human race has gone into the fold of Christianity?

If the history of how the people have been converted into Christianity is looked into, it is shuddering. The horror that accompanied the spread of this religion, the human blood spilt for its propagation, the unbelievable cruelty that was meted out to people reluctant to enter its fold far exceeds that was done for any other single cause and puts to shame even Atilla, the Hun. It would be superfluous to tell any reader of European history mediæval or ancient —what Christianity did in the name of religion in that continent. Those harrowing details naturally

make one disposed to doubt as to whether Christianity is at all a civilising religion. The history of Pauline Christianity from almost the beginning to date is a history of incessant warfare, pillage, ravage, incendiarism, cruelty and torture and hardly of any peace. It is bewildering to think how the chosen people of God can be so brutal, so unscrupulous, so inhuman and so unreligious in dealing with their fellow-creatures who are also sons of that one Almighty Father.

Apart from all these hideous incidents, the tragedy of the whole thing is that people, who to-day profess Christianity, are the most un-Christian in their manners, behaviours and practices. This is what most proves the failure of Christianity. The West has adopted but has not accepted it and this is clearly exhibited in how the so-called Christians have been behaving themselves since the very beginning of Christianity. To-day, it is clearly on the wane. To account for this we have to revert to the gradual development of science and the dissemination of scientific knowledge and through these, the gradual rationalisation of man. The more man is becoming rationalised, the less the impression that Christianity, the religion of the son of God, can create on him. Not to speak of laymen, innumerable clerks, even Doctors of Divinity, have openly attacked the Christian Religion in point of its philosophy and science. Its philosophy is as narrow as its principles are unscientific and its objects as unhumanitarian as its creeds sectarian. Biblical ethics is as shallow as Christian morals are loose to-day. Is

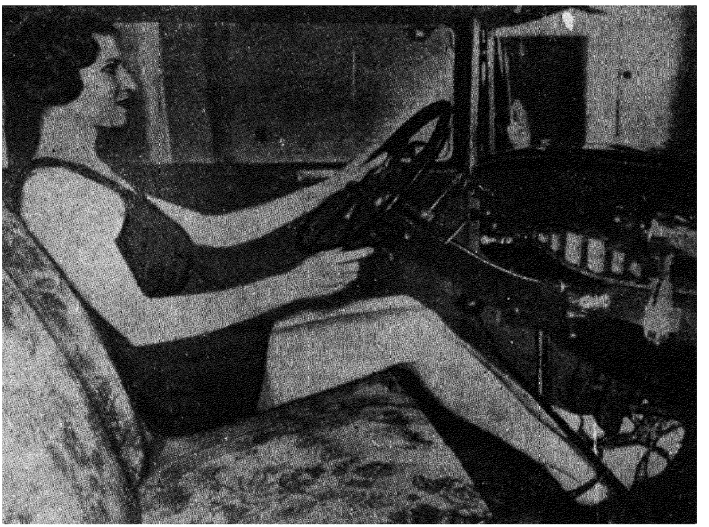
it this innate hollowness that accounts for the growing disenchantment of people about Christianity or what? It is common knowledge that Christianity has much less charm to-day that it had even in the early 19th Century to the Christians. It is no wonder then that it would weigh much less to the non-Christians also. What is the reason behind? A glance at the Bible and how it has been construed from time to time to suit the interpretors' disposition would suggest the reason. The supporters of Christianity are to be credited that they have been able to stick to it inspite of bewildering interpretations of the Bible. The Pope explains a thing in one way to make matters easy for him. Luther explains it in another and Calvin in a third—each claiming his interpretation to be the only true one. And the poor creature who seeks light from the Bible is thrown in more darkness than he formerly was. He is at his wit's end. If he still persists to pin his faith on Christianity, he probably does that in consonance with the Biblical prescription that people should not try to be reasonable, but should be blindly faithful to Christ and his Gospels. It is extremely curious, and to us, heathens, non-Christians, how the protagonist of Protestantism could denounce Reason as the "Bride of Evil." From whatever quarter it might have come, it may safely be asserted that the 20th Century would not accept it as an expert opinion on Reason. Should any one to-day give his assent to the exclamation of Thomas-á-Kempis in the fifteenth century in his

famous "Imitation of Christ"? –"Cease from an inordinate desire of knowledge, for therein is much distraction and deciet." If this is the true spirit of Christianity, one should rather be a heathen and suffer in the infernal regions after death than die with Christ and go to heaven. And we are told by eminent theologians that this was the true spirit of Christianity even a few centuries back.

Mr. Reginald Rynd tells us: "ignorance and superstition ..... were carefully fostered in the interests of priesthood which dared not submit its credentials to the dry light of human reason," and that this was done only to preserve the spiritual prestige of mediæval Christendom. But we need not take so much pain as to look into Mr. Reginald Rynd to be acquainted with the true spirit of Christianity. The Biblical myth of "Paradise Lost" brings us face to face with it. What does the punishment inflicted on the first human beings for "tasting of the fruit of the forbidden tree" signify? If Adam and Eve symbolise the humanity and the judge in above mentioned incident to be the true Christian God, the true spirit of Christianity is as clear to us as anything. It must have been a serious humour of Jehova that while everything else was open to them, "The tree of knowledge of good and evil which stood in the garden of Eden was the only tree which was under Jehova's ban." This single parable speaks volumes about the true spirit of Christianity. Mr. S. H Idar

in his *Cross in the Crucible* very truly says that: "A religion which belittles knowledge and magnifies faith will not rank high amongst the religions of the world in point of culture. Morality is intimately associated with culture. Civilisation is ..... ethical, morality is its foundation. But Christianity has allied itself with ignorance." But in Christendom, as the *Nineteenth Century Review* states, "..... intellectualism is regarded as the enemy of faith." Christianity would keep its adherents permanently in the dark and would not allow them to be cultured and reasonable; on the contrary, it will foster ignorance and superstition among the masses if it can only to preserve the "spiritual prestige of mediæval Christendom." This Christian spirit will sound ludicrous, if not akwardly humorous, to every heathen, be he a Muslim, Hindu or a Budhist.

Another thing that can not but amuse a heathen is the Christian belief in the infallibility of the Bible. "To deny the authority of the Bible is in Christendom tantamount to heresy, for which the law provides the severest penalty." Every Christian has to believe willingly or unwillingly that "Scripture is a fountain of infallible truth, and exempt from all errors; every word of it is absolutely true, whether expressive of dogma, of morality or of history." The question that naturally arises here is whether the Bible is as true as the Divine parentage of Christ or of the story of the resurrection and if both are true, which of between these two, is more true.



Obstacle Race (Motor).—The competitor should *kiss* all the Police Officer they meet on the road-side.

We learn that the Scripture, whether expressive of dogma, of morality or of history is true and infallible. As a matter of fact, then, the story of divine parentage and of Jesus rising from among the dead must be true. The truth and infallibility of these stories have been beautifully attested to by Mawlana Muhammad Ali thus: "At the time of the advent of the Holy Quran, Jesus Christ and his mother were two of the sacred personages whose names were held in the greatest abhorence by the Israelites, which nation they belonged. Mary was falsely accused of adultery and her son was denounced as the offspring of illicit intercourse and as a liar. The Holy Quran had to sweep away these calumnies to establish the great principle of the righteousness of all prophets."* Herein, if not anywhere else, in the attempt of the Holy Quran to sweep away the calumnies attached to the parentage of Jesus Christ, it scores a victory over the Bible, which, as we shall see later, only vilifies the heathens and their sacred books. Mawlana Muhammad Ali continues: "The Gospels are full of miracles wrought by Jesus Christ and in them as in nothing else, is thought to lie the arguments of his Divinity. Even the central in the Christian religion is a miracle; if Jesus did not rise from among the dead, the Christian faith and the preaching of Christianity is in vain. Religious duties, moral teachings and spiritual awakening do not occupy the place which miracles do in the Gospels.

* *Vide Muhammad and Christ* by Mawlana Muhammad Ali, p. 6.

The dead are made to rise from their graves, multitude of the sick are healed, water is turned into wine, devils are cast out and many other wonderful deeds are done."*

"Even inspite of these miracles, the following of Jesus is poor, not only as regards number but also as regards its character. From among the five hundred that followed him he chose twelve who were to sit on twelve thrones, who were to be entrusted with the work after the Master, and these twelve showed a strange weakness of character, the greatest of them, Peter, denying Jesus thrice for fear of being harshly treated by the enemies and not even hesitating to curse when he thought that a curse was the only means of escape. The others even durst not approach Jesus, while one of the chosen ones turned out to be a traitor. On an earlier occasion when Jesus asked them to pray for him, he found them all asleep. Often had he to rebuke them for having no faith."* Thus is exposed to us the Holy Bible, its Gospels and the performer of miracles. Herein is to be found the answer to the querry why Christianity is so slow in spreading among the masses. The story of the following of Jesus, their nature and habit, their faith in their leader and in his power, all these make a sufficient testimony to the truth and infallibility of the Bible. Herein is the very limited capabilities of Jesus exposed. Herein is he proved to be no more than a man. Herein is

* *Vide Muhammad and Christ.*

proved to us the falsity of his claims as the Son of God and as performer of miracles. It is strange that a man who promised his followers and those who embraced his religion so much, could not even impress a dozen followers, who, on every necessary occasion proved disloyal to him and who, oftener than that, did not scruple to be disobedient. It is amazing how could the greatest follower of Jesus, Peter, go to the length of thrice denying him but to save his own skin and lying unscrupulously when it was the only means of escape. A sadder commentary to the holiness of the Bible could not have been prepared than it, of which every word is true, has itself done.

The same writer Mawlana Muhammad Ali continues: "Who was it that the miraculous deeds of Jesus, if they were ever done, made an impression? The mere fact that Jesus was unable to bring any transformation worth the name, and to make any impression either on his friends or foes, is a sufficient testimony that the stories of miracles were invented afterward." In the face of the Biblical facts related above, it is doubtful whether there is any Christian who can challenge the pertinence of the inference of the stories of the miracles having been invented afterwards. About the Divinity of Christ and of his power of performing miracles, out of which the Christians try to make so much capital, we propose to deal with in fuller details in subsequent chapters. It may suffice here to say that those stories have been

completely exploded by the present-day scientific and rationalised world. More funnier tales cannot even be thought of now-a-days.

Here a few words about Christian morality. Volumes can be written over this single subject. Any attempt to acquaint any body with the Christian morality of to-day would be shere waste of ink and paper. To say that to-day it is almost synonymous with adultery would not be doing the slightest injustice to it. Practically it has been so. Even a cursory glance at the number of annual births of illegitimate children in Christian countries would prove beyond any shred of doubt, the truth of the view we hold. The view held by Christians of eminence that a "marked falling away from theology to morals" in Christendom should be considered as a "gain to humanity" is extremely pitiable.

When the Holy Bible has thus been almost completely exploded, the priesthood of Christendom have adopted a novel plan for the propagation thereof. After we have examined the Bible in its various aspects, which, as we have already said, we shall do subsequently, it is doubtful whether these will be anything left to the readers to accuse them therefor. The Bible hardly ever prescribes love and tolerance to the neighbours. Unlike other religions, it prescribes in more than one place, cruelty and torture to the neighbours if they are unbelievers in him who is the son of God, in Jesus, in his divinity, in his claims as a performer of miracles and in anything

that relates to him. People are quite pertinently led to doubt whether Jesus was at all a priest of God or a demagogue who wanted to win his case under cover of a falsely alleged divine parentage. However, no more digression here. To return to our point. For the reasons mentioned above, the charms of Christianity are now almost all gone. Its fallacious maxims, its myths and its narrow philosophy can now no longer fan the fancies and arrest the imaginations of man. What to speak of the heathens, those that have been already ensnared, are much less disposed to take at all seriously the story that all their sufferings and miseries are due to a disobedience of Adam and Eve in the very beginning of creation in the form of eating of the fruit of the forbidden tree. It is to-day almost as well known to every body as that Jesus was crucified that he did not come to the world to give himself willingly up for the cause of the humanity; that he fled from place to place for fear of being persecuted by his enemies till such time as he could manage. Now that these are common knowledge, the priests have set up on a manœuvre and launched a malicious campaign to arrest, if possible, at least, for sometime, the rapidly receding tide of Christianity.

This is being done in the form of a deliberate, systematic and malicious propaganda against, and vilification of, the non-Christian religions. With vast resources at its disposal, Pauline Christianity has begun a crusade against other religious. Possibly, the zealots of Christianity do not realise that these artifices

of theirs are reacting more on them than on other religions. This leads us to the questions of the Near East. Christianity has never had any headway in the East. In this region it is a failure, in as much as Asia, from Asia Minor to Japan, is mostly inhabited by Musalmans, Hindus and Budhists. All the efforts of Christendom to expand its hold on the East have proved abortive. The Asiatic Christians can be counted on the fingures, so to speak, having practically no standing. But the conflict of Christianity is much more with the Near East where the followers of Hazrat Muhammad abound, than with Middle and Far East. The Near East has brought Christianity and Islam face to face and there, as we know, the latter has gained the upperhand of the former, most surely because it is a superior religion. Islam is more embracing than Christianity and it is the wider brotherhood of Islam that gave it the position that it now holds in there. We propose to discuss this also later on.

The two most potent weapons on which Christianity is concentrating most of its energies for offence are firstly missionary propaganda and secondly, literature. What they intend to do among the educated people by the distribution of deliberately misconstrued literature, the same they propose to effect among the masses by means of setting up of missions whose only functions are to vilify other religions and to paint them with colours to suit their requirements. It would be useless to

say here that the charges they level against non-Christian religions, whether through literature or through establishment of missions are somewhere imaginary, and somewhere delibetately false. It is hardly ever that any charge is true and where it is, more a matter of chance than anything else. Because to bring forth a proper allegation against a religion in any of its aspects, requires a thorough knowledge of it. But curiously enough the missionaries almost to a man are hopelessly deficient in this. To prove our contention we may refer to Mr. Levonian as well. To present to us the Moslem mentality, the Christian mentality has more been betrayed than the Moslem mentality has been vilified.

In his attempt to prove the superiority of Christianity and much more than that, the debasing influence of Islam he has only succeeded in adding a fillip to the long standing conflict of the West with the Near East. During these thousands of years it has remained as sharp as ever, only if it has not been aggravated by the aggressiveness of Christianity. What was originally a conflict between the pagan and the heathen has now turned to be a conflict between the Christians and the Musalmans. The Christians, now superior races in points other than religion and intellectualism, are now utilising this resources to discredit Islam and most of all other religions, as they are brought directly into conflict with them because of the unhappy positions of the Christian and Musalman countries. Mr. Levonian

has made one such attempt. He has attacked Turkey and has tried to prove that Turks are inferior to the Christian Europeans—which is a matter of strong controversy to-day —as a result of the degrading influence of Islam as a religion on man. He has attacked Turkish civilisation, court, religion, women and everything. According to him, Turkey is debased in morality, unscrupulous, dishonest and what not. It is not time for us to examine the findings of Mr. Levonian in his *Moslem Mentality*, which we shall do afterwards.

We shall, at this point, take a few notes from this *Moslem Mentality*. Mr. Levonian would have us believe that Islam has made Turkish lives unhealthy, that the Turks from the highest order to the vilest rogue, indulge in homo-sexuality, that Turkish sexual life is as corrupt as cannot be exceeded, that Turkish women are unfaithful, that the Turks swear and lie that parents take pride in efficiency of their childrens' swearing and various other nonsense of this nature. According to him, one can have things done in Turkey by one of the three ways, "Political pressure, graft, or women," and most easily of all, by the third. Without entering into an examination of these vilifications of Turkish life and politics, we may here look into the historical facts as to why Henry VIII was in such a hurry to renounce Catholicism and embrace Protestantism. But this is only a single instance. Volume after volume can be filled up only with instances of what "Political

pressure, graft and women" has already done in Christendom.

It is well known how women were used as intruments of treachery and political weapons in Christendom during war-time. The memory of Mata Hari is still but fresh in the minds of the people of the world, and her activities in connection with the German Espionage Agency at Paris during the Great European War sufficiently explain the Christian propensity of utilising women for vile and dishonest purposes. What Mr. Levonian has got to say against the behaviour of hundreds of the sisters of Mata Hari as international spies employed during war of 1914– 18 and those preceding it? Does he mean to say that Christianity is free from the blemish of making gifts of women for serving political and personal interests? It would be a long story to recount one by one the unhappy destinities that waited upon these poor victims of diplomacy and political greed, but we may remark in passing that Christian European attaches much more mercenary importance to their women that even the lowest section of non-Christian East and Moslem Near East do. The truth of this statement is amply borne out by the filthy examples quoted above. More of it later on.

CHAPTER III

DAUGHTERS OF EVE.

> "When we see the thousands of miserable women who crowd the streets of western towns during the night, we must surely feel that it does not lie in western mouth to reproach Islam for its polygamy. It is better for a woman, happier for a woman, more respectable for a woman, to live in Mahommedan polygamy, united to one man only, with the legitimate child in her arms surrounded with respect than to be seduced, cast out into the streets—perhaps with an illegitimate child outside the pale of law—unsheltered and uncared for, to become victims of any passer-by, night after night, rendered incapable of motherhood, despised of all."
>
> —*Dr. Annie Beasant.*

Even the vilest opponent would hot have dared to utter such shameful opinions about the life and character of Moslem women as has been done by Mr. Levonian in his *Moslem Mentality.* It is simply an evidence how far the pretensions of a quack religious reformer can go and how far literary prostitution can blind a man as to the truth of things. The queer and eccentric perception of Mr. Levonian that has produced this sham and scandal is exceedingly preposterous, and the results of which will shock even the deliberate and conscious blackmailer. He has pointed out that the Holy Quran permits polygamy and divorce to such an extent that renders the life of Moslem ladies a veritable hell and their character a will of their male folk. He has also tried

to show that the taking of concubines as prescribed or otherwise by the Holy Quran is in full vogue in Moslem countries and morality or chastity is a thing unknown in the life of Moslem women. A few samples of Mr. Levonian's aspersions and shameless outpourings in this connection are quoted below:

"Here is an incident which was told to me by a *Christian merchant.* He had a Moslem neighbour next door to his shop. One day he heard that his Moslem neighbour had lost his wife. She had been ill and died. The Christian merchant thought of visiting him and expressing his sympathy and sorrow. He went to his house and after saluting him, said: 'I was very sorry to hear about the death of your wife. May God console you and your children!' Immediately the Moslem stopped him and rebuked him by saying: What! I have changed my bed only.' He had already married another wife."*

Quoting an unknown and antiquated pamphlet, Mr. Levonian records:

"Polygamy and divorce are allowed in the religion of Islam ... Polygamy is a facility for men, also for women, as there are more women than men in the world ... Those who object to polygamy do not restrict themselves to one wife. Those who object to divorce wish it in their hearts." (The writer means the Christians, of course.)

* *Vide Moslem Mentality*

The difference is here only that polygamy is legalized in Islam."*

Quoting the same pamphlet, he goes on :

"In the religion of Islam there are two ways of marriage : one is Tassari, that is, to use a slave woman as one's legal concubine ; the other is by wedding a woman as one's wife. There is not a third way." (One would like to ask, could there be a third way ?)

..."Every Moslem of ability may take into concubinage as many women as he likes and nay marry four wives . . . in taking women into concubinage there is no need for marriage. Marriage is a contract by which a man possesses the use of woman to enjoy her."†

"If a married man wants to marry other wife or to take concubines and his already existing wife objects to it and even says, 'I shall kill myself if you take concubines or other wives', the man may not listen to her, because he has the right to take concubines and to marry other wives by the Holy Word of the Quran. 'Marry what seems nice to you of women, by twos, threes, fours."‡

"A woman divorced three times from her husband may not re-marry the old husband unless she is first given in marriage to another man and divorced by him."§

---

* *Vide Moslem Mentality*

† ‡ § *Ibid*

This is called Khullah and is according to Mr. Levonian one of the worst aspects of Moslem marriage.

It is a long chain of accusations to go through the rotten chapters of Mr. Levonian's book. He has tried to prove that Moslem women are kept under the subjection of man, that their position as compared with that of man is no better than the status of slaves as compared with their masters, that in Moslem society married women are regarded by their husbands as concubines and treated almost as such, and that too with the help of instances occasionally picked from public bath conversations and similar heaps of rubbish. Nay, he has tried to prove much more than that. He has tried to suggest and sometimes expressed the idea that women in Moslem lands are objects of man's sex satisfaction merely and are important as only sex tools, and that they have no other purpose to serve in man's life or society. He has also argued that for such a damnable position of women is resposible none other than the Holy Quran of the Moslems themselves. Such Christian propagandists as Mr. Levonian would have us believe that the Islamic world of to-day is synonymous with looseness of character, lax morality debauchery, adultery and sodomy while the Christian world is in its pristine purity so far as its morals are concerned, which, according to them, is traceable to the healthy influence of the Bible on social life. Several of Mr. Levonian's own bits are given in brief below:

> Take for example the number of Mohommed's wives, which is one of the most scandalising things in Islam. Chapter XXXIII verse 52, definitely says : "O, Prophet ! it is not permitted to thee to take other wives hereafter, nor to change thy present wife for other women, though their beauty charms thee, except slaves whom thy right hand shall possess."
>
> "The Moslem moral life is very loose. The greatest harm Islam has done to its followers has been its divorce of life from morality."
>
> "This is very important in Islamic Law. A man may divorce his wife, but a woman may never divorce her husband."

Without going into further details, we may state here that the purpose of the present chapter is to examine critically the charges that have been brought against Hazrat Muhommed, Moslem women and Moslem life, in the light of the Holy Bible and the Christian conduct with reference to women. In a subsequent chapter we shall make an attempt to present the mode of life that Christian woman have been forced to accept and its repercussions on Christian life as a whole.

The most damaging accusation brought against Islam is that it allows polygamy. Mr. Manly P. Hall, the erudite author of *Masonic Hermetic Qabalistic and Rosicrucian Symbolical Philosophy*, says in his article, the Faith of Islam :

Those who sincerely believe the harem to be irreconcilable with spirituality should, with consistency, move for the expurgation of the Psalms of David and the Proverbs of Solomon from the list of inspired writings, for the harem of Islam's Prophet was insignificant compared with that maintained by Irael's wisest king and reputed favourite of the most High."

The modernist seems to think that there is something unedifying and unethical in the institution of polygamy under all circumstances. The history of religion, however, reveals to us that most of the religious founders and teachers who were noblest patterns of humanity and were of pure and spotless character, practised polygamy, as is apparent from the above quotation. The present-day Christians boldly come forward to impress upon the world that Christianity advocates monogamy. Close scrutiny and investigations throw a different light upon the subject. The Patriarchs of the old Testament were polygamist. Jesus was a prophet who did not bring any new law, but came to fulfil the law of Moses. Jesus says :

"*Think not that I am come to destroy, but to fulfil. For verily I say unto you, till Heaven and earth pass, one jot or one tittle shall in no wise pass from law till all be fulfilled.*" (*Mathew V. 17, 18*).

"*The Scribes and Pharises sit in Moses' seat ; all therefore that they bid you, observe ; that observe and*

lo ; but do not ye after the works ; for they say, and lo not" (*Mathew XXIII ; 2, 3.*)

"This is the law of the Prophet" (*Mathew VII ; 12*)

The above verses make it plain that Jesus did not establish any new law or dispensation. He regarded the law of Moses as still binding on the people.

There does not occur one word from Jesus against plural marriages in the whole of the New Testament. His silence conclusively proves his sanction of polygamy as it runs through the whole Jewish system. It flourished in Palestine. Monogamy came from Pagan Rome,—not from Jerusalem. Further more, the Christians actually practised polygamy. The following passage from no less an authority than Westermark is very important :

"In the middle of the sixth century Diarmiat, king of Ireland, had two queens and two concubines. Polygamy was frequently practised by Merovingian kings. Charles the Great had two wives and many concubines ; and one of his laws seems to imply that polygamy was not unknown even among priests. In later times Philip of Hesse and Frederick William II of Prussia contracted bigamous marriage with the sanction of the Lutheran Clergy. Luther himself approved of the bigamy of the former, and so did Melanchthon. On various occasions Luther speaks of polygamy with considerable toleration. It had not been forbidden by God ; even Abraham who was a 'perfect Christian' had two wives. It is true



The decency of the civilized country.— Almost all the Journals, specially ladies Journals of the civilized country contain the advertisement 'how to obtain a beautiful Bust' with a naked figure as above.



After the Ball.—Civilized nation prefer other people's wives for dance and sometime make violent love with partner.

that God had allowed such marriages to certain men of the old Testament only in a particular circumstances, and if a Christian wanted to follow their example, he had to show that circumstances were similar in his case; but polygamy was undoubtedly preferable to divorce. In 1650 soon after the peace of Westphalia when the population was greatly reduced by the Thirty Years War, the Frankish Reichstag at Nuremberg passed the resolution that henceforth every man should be allowed to marry two women (Ibdd. P. 558 ul). Certain Christian sects had even advocated polygamy with much fervour."

In fact unbiased and thoughtful students must come to the conclusion that polygamy is the only solution of certain social and ethical problems. To give one out of many such considerations which justify the institution. Suppose as a result of War in certain countries women largely outnumber men. The sex impulse is so rash and strong that either you will have to sanction the practice of polygamy in order to fortify morality which is the back-bone of all religions, or you will have to allow free sex-life which is revolting to the human nature. There arise conditions in which polygamy may not only be ethically justifiable, but becomes a necessity. Even in the United States of America where the preaching and practice of polygamy is legally forbidden, there are thinkers who have had to admit its moral justi-

fication. The following statement made by a Christian minister will be of singular interest. The Rvd. Dr. Caleb R. Steton, Rector of Trinity Epixsopal Church says thus: "It is conceivable that this Government might some day make polygamy legal, and that legalised polygamy has certain features which recommend it, as compared with the progressive polygamy and respectable promiscuity toward which we are now tending."

As to whether the Bible forbids polygamy, *Mrs. Anne Kingsford* finding is an eloquent commentary. So says she: "The Bible seems to sanction a great many practises which modern civilisation and philosophy have unanimously condemned ... such for instance, are the practices of *polygamy* and of slavery *which are not only sanctioned in the Bible but are in some cases positively enjoined.*"

Mr. Levonian has shed more than sufficient amount of crocodile tears over the sanction of polygamy by Quran; but in his so doing he must have willingly or out of ignorance, lost sight of that verse in the Quran which may be said to mostly guide Islamic marriage even to this day. That verse runs as follows:

It must be clearly borne in mind that the faith of Islam and Hazrat Muhammad did not introduce polygamy into the world. What Islam and Hazrat Mahammad did was to put a *check* upon it. Islam does by no means make it obligatory. Islam allowed polygamy only under certain circumstances and restrictions. Restrictions imposed by Islam are so

stringent that it becomes absolutely impossible for an average Muslim to practise it. Polygamy under the restrictions of Islam is on no account for self-indulgence. It is a heavy sacrifice which only the chosen few are called upon to make for the good of humanity. In Muslim countries polygamy is not commonly practised. Hardly one in a thousand has more than one wife.

Not only did the holy Prophet himself live the simplest life of a labourer, but he did not even allow wealth to have any attraction for his family, his wives and children. Shortly after their immigration into Medina, the condition of the Muslims had changed, and they carried on a prosperous trade. The subsequent conquests went further to add to the comforts of life which the Muslims enjoyed. Quite a human desire crept into the hearts of the Prophet's wives that like other Muslim families they should avail themselves of their share of comforts. Accordingly they approached the Prophet in a body to prevail upon him to allow them their legitimate share of worldly comforts. Thereupon came the Divine injunction: O prophet! say to thy wives, 'if you desire this world's life and its ornament, come, I will give you a provision and allow you to depart a goodly departing. And if you desire God and his Apostle and the latter above, then surely God has prepared for the doers of good among you a mighty reward."* Thus they were offered

* *The Quran*—33, 28-29.

two alternatives. They must have either worldly finery or remain in the Prophet's household. Should they decide to have the former, they would have plenty of what they wanted, but would forthwith forfeit the honour of being the Prophet's wives. Can this be the reply of a sensual man? Such a man would have done everything to satisfy the whims of the objects of his affection. Nay, he would himself have desired that his wives should wear the most beautiful dress and live in comfort. No doubt the Prophet cherished great love and regard for his wives. "The best of you" he once said to his disciples, "is the one who treats his wife best." This illustrates his attitude towards womanhood. He had immense regard for the rights of women and was the champion of their cause. But when his wives came to him with what was apparently quite a legitimate demand to have more of finery and ornaments, they were coldly told that if they would have these things, they were not fit to live in the Prophet's household. Does any one who is the slave of his passions disregard the wishes of his wives in such a matter? This shows beyond any shadow of doubt how free the Prophet's heart was of all base and sensual thoughts. He is prepared to divorce all his wives rather than yield to what he regards as unworthy of his wives—an inclination towards worldly things. It shows conclusively that the object of his marriages was anything but self-indulgence.

Let us here consider the historical facts which

led the Holy Prophet to take a number of wives within the short space of five years from the 3rd year of Hejira to the 7th, while before that he passed nearly thirty years of his life in a monogamous state. This period coincides exactly with the period during which incessant wars were carried on between the Muslims and the non-Muslims. The circle of Muslim brotherhood was at the time very narrow. The perpetual state of war created disparity between the male and the female elements of society. Husbands having fallen on the field of battle, their widows had to be provided for. But bred and butter is not the only provision needed in such cases, as is supposed by certain short-sighted statesmen. Sex inclination is implanted in human nature, and the statesman who neglects the sex requirements leads society to moral corruption, ending ultimately in the ruin of the whole nation. A reformer with whom morals are all in all could not content himself with making provisions merely for the eating and drinking of the widows. The Prophet was anxious for their chastity to a far greater extent than their physical needs. It became therefore necessary to allow polygamy. This is the reason that he himself took so many women for his wives during the period when war was raging. Nearly all his wives were widows. Where self-indulgence is the motive the choice does not fall on aged widows. Lust must needs have virginity for its gratifications. And there was no dearth of virgins. It would have been an enviable privilege for any Muslim to be

father-in-law of the Prophet. But the object was a far nobler one—the protection of the widows of his friends. In polygamy alone lay the moral safety of the Muslim society situated as it then was.

Again, certain political reasons also led to some of the marriages. This was the case in the marriage with Javairiyyah, a lady belonging to the Bani Mustaḷaq and such was also the case in the marriage with Safiyyah, the widow of a Jewish chieftain. The Prophet wanted to conciliate both tribes.

We now come to the fourth period. With the conquest of Mecca in the year 8. A. H. internal warfare came practically to an end. Disturbances there were, but on the whole peace had been established in the country and normal conditions were resorted. And it is from the 8th year of the flight to the end of his life that we find that the prophet did not contract any new marriage. What is the evidence of facts then? It is clearly this that the Holy Prophet added to the number of his wives only during the time that he had to live in a state of warfare, when the number of males was reduced so that many women would have been left without protection and without a home if the difficulty had not been solved by permitting a limited polygamy. Before the Prophet had to enter on a defensive warfare, he lived in the company of a single wife, and after war was ended, he contracted no new marriage, and this sets all doubts at rest as to the motive of the Prophet. In all the marriages which he contracted during the War, there was some ulterior

moral end in view. There arose situations in his life under which he could not, consistently with the moral and religious mission of his life, help taking more wives than one. In that, he only showed compassion to the weaker sex.

Living in country in which polygamy was the rule, the Prophet had no liking for polygamy. He passed the prime of his life, up to 53 years of age, as the husband of a single wife, thus showing that the union of one man and one woman was the rule under normal condition. But when abnormal conditions arose he did not, like a sentimentalist, shirk his duty for the sake of an idea. He saw that the chastity of woman was at stake if polygamy was not allowed, and for the sake of a higher interest he permitted polygamy as an exception to meet exceptional circumstances. By disposition Hazrat Muhammad was not inclined to polygamy, living a celibate life of unexampled purity up to twenty-five years, and a married life of monagamous husband up to fifty-four, but when duty called him to take more women under his shelter he did answer the call of duty. It may be added in conclusion that the verse limiting the number of wives to four when a necessity for polygamy arose, was in all probability revealed after the Holy Prophet had contracted those marriages, but he was expressly permitted to retain under his shelter all the women whom he had married* and he did not contract any marriage after the revealation of that verse.†

* *The Quran*, 33, 50. † *Ibid*, 33, 52.

A lot of things has been said about the Moslem malpractices of polygamy and taking of concubines as has been pointed out by quoting a few passages from Mr. Levonian's book. It has also been said that the Holy Quran permits taking concubines as many as any Moslem may like. But does the Quran really permit that? From the Quran itself we learn quite a different thing. Says Mawlana Mahammad Ali: "I do not find any verse in the Holy Quran sanctioning *concubinage*. On more occasions than one, when the establishment of conjugal relations with slave girls is mentioned, their taking in marriage is clearly indicated."* Thus, it is found, though the Christian propagandists may vociferate to the effect that concubinage is sanctioned by the Quran, that the Quran tells a different tale and enjoins on its believers to marry even the slave girls with whom conjugal relations have been established. No doubt, the practice of taking concubines is prevalent among the illiterate Moslens; but on that account, to preach that this practice is allowed by the Quran is extremely wicked. Again, if there are some Moslems indulging in the malpractices of taking concubines, the Christian world is not wholly immune from it. The Christian Scotland, the Christian England, and most of all, the Christian America practised the use of unmarried women to enjoy them.

Here we shall quote a few incidents from the Holy Bible of Christians which throw some light on the

* *Vide Holy Quran*—by Mawlana Muhammad Ali, p. 209.

accusations of polygamy, debauchery etc made by Mr. Levonian against Moslems.

The Bible contains baser matter than that for which men and women to-day are imprisoned. Parts of the book are unmailable. Chapters 19 and 38 of Genesis are the worst. Read them and if they please you, look up these chapters: Gen. 16. 16, 29, 30, 34 and 39; Num 31; 1. Sam 25; 2. Sam. 11 and 13; and Judges 19. Ruth Esther and Songs of Solomon are more entertaining than moral. Christians would denounce these chapters and books if outside the Bible.

One would simply be shocked to be reminded about the following incidents described in the Bible which will clearly show you the treatment which had been accorded to women in the 'chosened' Land of Israel in Patriarchial times.

Abraham debauches his maid-servant (Gen. 16 : 4) and turns her and her child out into the wilderness (21 : 14).

Daughters of Lot prostitute with their father (Gen. 19 : 33).

Lot offers his daughters to a mob (Gen. 27 : 19)

Gideon has "many wives" (Judges 8 : 30)

He was more sceptical than we, demanding two signs (Judges 6 : 36-40), where as one would convince us.

Moses orders innocent women and children killed, and commands his officers: "... all the women, children that have not known man by lying with him, keep alive for yourselves." (Nun. 31 : 17-8).

David was God's favourite. The following are some of his records :

(a) Maintains a harem (2 Sam 5 : 13).

(b) Locks up ten concubines for life (2 Sam 20-3).

(c) engages a virgin to keep him warm in his old age (1 King 1 : 2-4).

Motherhood is sinful specially if the baby is a girl (Lev. 12 : 12)

Eunuchs and virgnis are superior to fathers and mothers, according to the New Testament. Jesus : "There be eunuchs for the kingdom of heaven's sake." !Matt 19 : 10-12).

The doctrine of the Virgin Birth brands every natural mother as impure.

The so-called Word of God says (Paul speaking, 1 Cor. 7 : 1) : "It is good for a man not to touch a woman." Birth control denies that. The Bible lies.

Corinthians 7 is a coarse dissertation on marriage.

There are in heaven 144,900 virgin men whom woman has never 'defiled'. (Rev. 14-4!. This is sex insanity and was probably written by an impotent.

Jesus preached no divorce. (Mark 10 : 2-12 and Luke 16 : 18). This anti-social teaching has been repudiated by every American State except the most backward, South Carolina, which has a special law governing inheritance by illegitimates.

"Woman should be in subjection because Eve was deceived". (1 Tini. 2 : 11-4) What suffering that fable has caused !

"Women may be captured, violated and then turned

out of doors" (Deut 21 : 10-4). No civilized state would tolerate such infamy. See Deut 24 : 1-3 and Num. 31 : 18.

"As the Church is subject unto Christ, so let the wives be their own husbands in everything." (Eph. 5 : 24).

"Wives, submit yourselves to your own husbands." (Col. 3 : 18)

"Thy desire shall be to thy husband and he shall rule over thee" (Gen 3 : 16)

The Bible word for "female" is so offensive that it cannot be translated into English literally.

"A husband may divorce his wife, if she displeases him" (Deut. 24 : 1), but wives may not divorce husbands. The thought would have shaken the Patriarchs with laughter.

"Unto the women he said, I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children." (Genesis 3 : 16) When a Christian hears a woman screaming in childbirth, he reflects that God is getting even with Eve for eating an apple.

Death for unchastity or for natural or accidental imperfection of the hymen. (Deut 22 : 20-1)

"Have they not divided the prey ; to every man a damsel or two . . . ?" Debroah. (Judges 5 : 30) Did you ever hear a sermon on that text ?

Elizabeth Cady Stanton said : " I know of no other books that so fully teach the subjection and degradation of woman." And on another occasion she

said: "... all the men of the Old Testament were polygamists, and Christ and Paul, the central figures of the New Testament, were celibates, and condemned marriage both by precept and example." It will be very interesting to quote *Mr. George W Foote* who wrote: "It will yet be the proud boast of woman that she never contributed a line to the Bible." No more of it now.

This then is the Holy Bible of the Christians. Should we ask Mr. Levonian whether his charges have been answered, charges of polygamy, immorality, unchastity, divorce, subjection of wo nen and similar other things? The loss of chapters in Holy Bible provide a sad commentary on Christian ethics and Christian perversion. Now let us see how Islam can defend itself against the malicious blackmailing of interested profligates.

The Holy Bible is full of absurdities and in Matthew 1: 13, you will find the lines. "A ghost begets a baby" Moreover, if a mother is a virgin (Matthew 1: 22-23), Virgins are also in plenty in Christian brothels. *Thomas Jefferson* said: "The day will come when the mystical generation of Jesus, by the Supreme Being as his father in the womb of a virgin, will be classed with the fable of the generation of Minerva in the brain of Jupiter." * The Christian world should realise that the day is come.

Mr. Levonian has complained that the Quran does not contain any moral code like that provided

* Works of Thomas Jefferson, Vol. 4, pp. 365.

by the Holy Bible referring as he did to the Ten Commandments. If even after relating the above criticism of Biblical morals and ethics we have to convince Mr. Levonian about the contradictions and fallacies of the Ten Commandments of the Holy Bible, we will be put at our wits' end. First of all, the Ten Commandments constitute a worthless negative philosophy. They are full of "Thou shalt not". There is not a single "Thou shalt." Moreover, the Decalogue is highly contradictory. The first Decalogue appears in Ex. 20; the second in Ex. 34; and the third in Deut 5.

As a moral code, the Commandments are defective. The first four have no moral value. The first three deal with relations to God, not Man. The Bible God commanded the breaking of all commandments, except those involving himself He gave orders to steal (Ex. 3 : 21-22), kill (Ex. 32 : 37), commit adultery (Hosea 1 : 2), and incited the Jews to appropriate the property of their neighbours (Deut. 20 : 10-7).

The first Commandment reflects upon God as conceited; the second prohibits the arts of painting, sculpture and photography; the third says that God is jealous (jealousy is a vice) and that he visits the iniquity of the fathers upon children—a manifest injustice; the fourth establishing the Sabbath, because God rested on the seventh day (first Decalogue) or because "he delivered his people on that day" (the third Decalogue), is broken by all but a few Jews; the fifth gives a selfish and false reason

for honouring pariets; and the tenth classes wives with asses and other chattels, and recognizes slavery. The Hebrew word translated "Servant" means "Slave". Besides these, the Ten Commandments do not restrain wife, child, and slave beaters, religious persecutors, liars (except in court) or tyrants. The Decalogue needs recantation. It is the funniest of all jokes that Mr. Levonian books of this Decalogue. The Sermon on the Mount (Math. 5, 6, 7) consists largely of romantic nonsense. Its good doctrines were not original. Non-resistance to evil (5 : 39-42), improvidence (6 : 19-34), are anti-social. Jesus—thinking ignores reality. It does not work. This sermon is merely a literary composition. It was never preached.

As to the ethical side of Christianity, Mr. Levonian who boasts of his "independent study coupled with acquaintance with the original Islamic resources and the literature and history of Islam", should not stoop to the average stratagem of the average Church propagandist. The moral and intellectual culture of modern days can not be called Christian simply because it came through those whose ancestors were Christians. But if Christianity claims it as her own asset, then every thing that is undesirable in the West must go to her also. In this respect we may say that we can not understand even the meaning of the word "Christian" when it is used by these men.

It has become elastic enough to mean every thing and any thing, which results, very often, in its

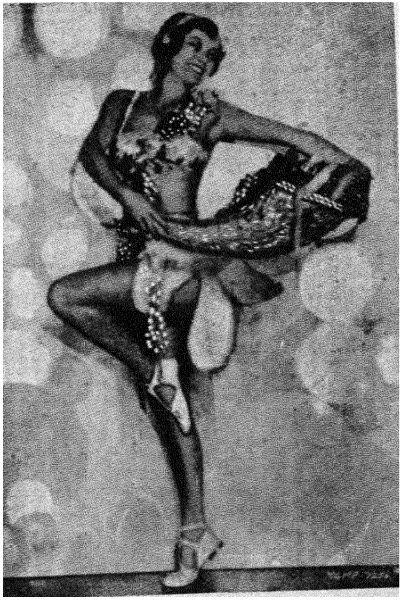
meaning nothing at all. Whatever appeals to a Christian Missionary at the moment, he graces with the epithet "Christian", though he may not find the like of it in his own Scriptures. For example, we may refer to the status of woman under Christianity. Her position was not an enviable one when Jesus appeared. The Hebrew law and the practice of that race, who were extremely self-indulgent in his days, had made her a chattel in the house, a thing to be bartered and passed from hand to hand. She does not seem to have concerned Jesus much ; she fails to draw upon herself the commiseration of the master, and he has not single word to say as to ameliorating her condition. Then comes St. Paul. His unchivalrous and harsh references to woman in his writings are well-known. The early Fathers go a step farther and spare no aspersion to malign womanhood ; and this condition of things has continued with modifications up to the present day, when woman has at last begun to assert herself. The cultured contact of the West with Islam, especially in the days of Crusades, brought to the Western world its ideals of chivalry. Honestly speaking we fail to see anything in Christian teaching which has any bearing at all on the betterment of woman. By Christian teachings, we do not mean what comes from the Christian pulpit to-day. The leading Christian thought of the twentieth century is radically different from the Christian thought of early centuries. They are not on the same intellectual level. Thus writes

Mr. Kalhoff in his *Rise of Christianity*: "What the religious person calls Christianity to-day—a religion of the individual, a personal healing principle—would have seemed folly to the early Christian." No. By Christian teaching we mean the teachings of Jesus himself or what may be infered reasonably from his words and actions. But if he himself remains absolutely silent on a subject, any thing said on it in our days by Christian writers can not be styled Christian teaching. Woman, as the history of Christendom shows, has ever been the most maltreated person, and we read in Dean Farrar's famous Life that Christianity "enobled man, elevated woman, and lent a halo of innocence to the life of the child." When and where Christianity did accomplish these things before the modern times? Modern ideas and ideals have come from sources other than Christianity. A religion that teaches that every child is born in sin rather robs him of innocence than lends him a halo. These writers should know better and respect history more. They should think twice on the implications of their own religion's doctrine before making such assertions. The Christian tenet of original sin involves an assumption which enables neither man nor child, neither can the principle of the Immaculate Conception elevate the motherhood.

Before Islam, Woman was treated as a chattel. No religion or civilisation had as yet raised her to the status that should have been her birth right. She was regarded as an evil but necessary appendage,



The player on the Stage of a civilized city, she is highly appriciated and" you can't forget the tunes ⟨?⟩ she strums."



"Goddess of the Harvest on the Public Stage."—The dress ⟨?⟩ of 'Goddess' of a civilized country.

and she received the worst treatment of all from Christianity. The story of the Temptation in the Book of Genesis, and the basic principle of the Church creed taken therefrom, damaged her position tremendously.

In dealing with the status of Woman, Islam and Christianity stand poles apart. The one has raised her from the lowest possible depths to a level equal to that of man, at a time when her degradation knew no limit; the other thurst her back to thraldom at a time when she was beginning to emerge from it under Roman civilisation. This civilisation was struggling to raise her status when Christianity came like an icy blast and nipped the efforts in the very bud. The statement, though historically accurate, will surprise many amongst those who are accustomed to listen to the very different story told by Christian writers. But if even Jesus does not seem to concern himself about the female sex, and if those who immediately followed him—and have since been looked upon as the builders of the Church, and filled with the Holy Ghost—did nothing to improve her condition, while their words and actions brought every odium on her; and if Christian states have continued this treatment for centuries, and indeed until recent days, when Woman began to assert herself, how can they declare that Christianity brought an honourable position to Woman?

The Hebrew Law was unfavourable to her. The Divine Command, "Thy desire shall be to thy

husband, and he shall rule over thee," had the effect of reducing her to the position of a chattel in the house, and so she was, in Judaic society. On the other hand, it must be remembered that Jesus did not come to destroy the Law, but to fulfil it. Whenever something appeared to him as an abuse of the Law, he expressed his disapproval of it, and tried to reform it. But in the case of Woman his silence shows that the idea of ameliorating her lot never occurred to him, though the self-indulgence of his tribe was peculiarly damaging to womankind.

If Paganism supplied the idea of a suffering Deity and of a crucified Saviour, and the sad event in the life of Jesus favoured their incorporation with Christianity, the legends of the Temptation in Genesis served as a beautiful connecting link between the two. It inspired the story of the Fall of Adam, and through him, the fall of the human race—a theory absolutely, and now admittedly, unknown to the Jews, but, initiated by the writers of the Pauline literature to strengthen and explain the Pagan theory of redemption through blood. To that extent it acted well, but it was of no service to Woman. The whole blame of human perdition, by reason of this first sin, was laid at her door: "Adam was not deceived, but the woman being deceived, was in the transgression." Woman consequently could not be in the good books of those who took these expressions as the Word of God and believed in the theory of the fall of Adam. This explains the cruel attitude which the Early

Fathers and the real builders of the Church adopted towards Woman, following as they did, in the footsteps of St. Paul. In fact, her disgrace at the hands of these Fathers was the true and logical sequel to the Christian beliefs, of which the following is an illustration: "Do you know," says Tertullian, when addressing Women, "that you are each Eve? The sentence of God on this sex of yours lives in this age; the guilt, of necessity, must live too. You are the devil's gateway; you are the unsealer of that tree; you are the first Deserter of the Divine Law; you destroyed as easily God's image."

The Christian apologist of modern culture, while he sees in it mediæval savagery and wantonness, cannot rationally deny that "the pious aspersions" of the Father were not without justification. The logic was simple and true. If it was believed that sin was a heritage and eternal condemnation its price—and so it is believed till to-day—then eternal condemnation has come through Woman; she opened the door of all human sufferings. She is the "organ of the devil;" "a scorpion ever ready to sting," "the poisonous asp", "the malice of the dragon." These are some of the blessings that Woman received from persons of exalted position in the Church such as St. Bernard, St. Anthony, St. Jerome, St. Cyprian, and St. Paul, who appears to be at the bottom of it. His personal grudge against the sex, in consequence of his suit being rejected by a Jewish young woman, the high priest's daughter, perhaps was responsible

for it. Say what you will, if "sin in nature "is the foundation-stone of the sacramental religion, which Christianity has become—the principle of Atonement and of the Divinity of Christ are mere corollaries of it, then Woman deserves all that has been said by these Fathers. Present-day culture may not tolerate it, but her real redemption lies only in exposing the falsity of these beliefs. And was not the Holy Prophet, even on this very point, the real benefactor of Woman, seeing that he gave the lie to this crude theology, and took exceptions to the theory of "sin in nature?" He declared that every child was born sinless, that in the case of the Temptation, man and woman were not respectively the tempted and the tempter, but both of them equally suffered and were equally deceived by the evil agency.

Just at the time when the Christian Church was so outrageously trampling on womanhood, and the rest of the world was treating her no less cruelly, Hazrat Muhammad came to save the situation. He raised Woman to such a height as she had never dreamed of before—a height which leaves her nothing higher for which to strive.

While the Christian Fathers were harping on the slogan that woman was made for man and not man for woman, Hazrat Muhammad told the world that woman was the twin-half of man in commenting upon the Quranic verse, that revealed in the following words the great truth that man and woman had come from the same essence and were

one and the same in that respect: "O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by whom you demand one of another (your rights) and (to) the ties of relationship; surely Allah ever watches over you."* The Quran gave the name of *Mohsina* to Woman, which meant that she was neither the "organ of the devil," nor his "gateway," but a rocky *fortress against Satan*, a lighthouse of virtue and continence that alone can save man from shipwreck while tossing among the stormy waves of passion. The Bible says: "Thy desire shall be to thy husband and he shall rule over thee", but the Prophet Muhammad says: "Woman is the sovereign of your house." St. Paul may say: "Let the woman learn in silence, without subjection, for I suffer not a woman to usurp the authority over the man, but to be in silence"; but the Quran contradicts him when it says; "Woman has like rights with those of man—the same is due to her as is due from her." She is not "a scorpion ever ready to sting," but "a garment of man as he is her garment";* she is not the instrument of uniquity" as these Christian Fathers calls her, but in the words of the Quran—a fountain of love and affection.* Let Jesus say to his mother: "Woman, what have I to do with thee?"—put whatever construction you like on these

* *The Quran.*

words and come with any explanation you please, people in Christendom even to-day reflect this utterance of their Master in their actions—the affluence of sons to go hand in hand with the indigence of mothers in the West—mothers are discarded and disregarded—but a Muslim leaves no effort undone to pay all respect and reverence to his mother, because his prophet Muhammad tells him; "Paradise lies at the feet a mother." Happy marriage may be a lottery in the West, as some assert, but it makes a wife, in a Muslim house, the dearest of friends, a counterpart of a man susceptible to all healthy and salutary influences. It could not well be otherwise seeing that we are bound to obey the Master who says: "The best of you are they who behave best to their wives." Again he says: "The best of you before God and His creation are those who are best in ther own families, and I am the best to my family."*

On the face of this it is difficult to see how can the Bible itself, or the Christians either, think highly of women or assign to them a glorious position. Inspite of howevermuch noisily the Christians may cry on the matter, it is a settled fact that women are treated more liberally in Islam than in Christendom and that "The Quran raised her woman to a position of perfect freedom and also of equality ... which among other nations, she has partly attained and that after centuries of hard struggle." †

* *Islamic Review.*

† *The Quran*—by Mawlana Muhammad Ali, Page 114.

So far about polygamy. Now about divorce. It has been found that the polygamy, that the Quran allows, is not as, nay far different from, what Mr. Levonian has painted it to be. Let it now be seen how far his portrait of divorce in Islam is true. He says that divorce in Islam is as easy as anything and that "I divorce you" is sufficient for a man to effect a divorce.

He goes on to quote many passages to show how easy a matter divorce is in Islam :

"Divorce may be oral or written. To say to the wife : 'you are divorced from me,' or 'I have divorced you,' is sufficient for divorce. Words like, "Go to your house,' or 'Your mother is on your neck,' or, 'Get away from me,' or, 'Go seek another husband for yourself,' or, 'Go to hell,' or, 'You are like pork to me,' etc.' depend on the intention of the husband in these words. If he means really to divorce her the woman is divorced by these words."

"Ordinarily a man may re-marry his divorced wife by saying, 'I appeal and return to my wife.' There is no need of a new marriage contract.

To divorce a wife is the sole right of a husband, except when the husband gives right to his wife. This is very important in Islamic law. A man may divorce his wife, but a woman may never divorce her husband.*

* *Moslem Mentality*, p. 38.

"If a man is disputing with another man with regard to their accounts says: 'you are demanding of me so much; I owe you nothing; if I owe you that sum, let my wife be divorced, and if his debt is verified by the court, his wife becomes divorced.

"If a man takes an oath saying that he will not join his wife and persists in his oath for four months his wife is divorced."

Such are the funny lies that are gathered laboriously by Christians to impute a bad name to Islam. Islam, as has been already seen, bestows upon woman a position of perfect equality with man, in almost every respect. Is it then believable that it should give to woman a position so subsevient to man with regard to one of the most pressing social problems, *viz.* divorce? The truth is that, in Islam, a woman has as much right to divorce her husband as a man has to divorce his wife. Moreover, in Islam, divorce is not such an indispensable neccessity as it is in Christianity. The sanction of the polygamy has saved it from many an evil that is now rampant in Christian society, *e. g.* concubinage and divorce. This is evident from the fact that divorce is much less prevalent in Islam than in Christendom, this developing almost into a joke, a habit with the latter. Most ingeneous devices are being taken recourse to in the present-day Christian societies to effect divorce. It is an unquestionable truth that the practice of monogamy and the prohibi-

tion of polygamy by law has led Christians to many evils, which are specially prevalent in Christian society against which polygamy has proved to be a very efficacious remedy:

"It may be added here that polygamy in Islam is both in theory and in practice an exception and not a rule, and as an exception it is a remedy for many of the evils specially prevalent in European society. It is not only the preponderance of females over males that necessitates polygamy in certain cases, but there is a variety of other circumstances which require polygamy to be adopted under exceptional circumstances not only for the moral but also for the physical welfare of society. Prostitution, the great evil of civilisation, which is a real canker with its concomitant increase of bastardy, is practically unknown to countries where polygamy is allowed as a remedial measure."

The truth of this opinion is sufficiently testified by the *Report of the Registrar-General for England* in his 27th Report: "Out of 4000 children whose births are registered in England, 65 are illegitimate; out of 1,000 registered in Scotland, 89 are illegitimate (1856 : 60) the proportion of bastards in an equal number of children of the two countries is as 3 in England to 4 in Scotland. This is to be accounted for by the difference in the law of the countries; in Scotland, subsequent marriage legitimizes all preceding children. Hence, there are many quasi-mar-

riages—women hovering between concubinage and marriage to which there is nothing corresponding in England, and they would nearly all, if they lived under the English law, be explicitly married.

> "As a class," says the Registrar-General, "These women in the pre-nuptial stage have comparatively few children; for, the fruitful marry, and the unfruitful as a rule remain unmarried." The Registrar-General adds, "The result seems to tell in favour of English marriage law, and against legitimization by subsequent marriage; in as much as the benefit to existing illegitimate children is purchased by multiplication of their numbers, uncertain connection between the sexes, and extensive disorganisation of family life."

The comparison between English and Scotch marriage laws may find the former to be better; but what is the more important information that the above supplies us? The percentages of illegitimate children born in Scotland and England are 6·3 and 8·9 respectively. It automatically suggests therefore that the percentage of conception that takes place through illegitimate conception is still higher. For, what is there to suppose that a considerable number of abortions do not take place? Western women have become notorious for their utter unwillingness to have children; but physical intercourse they desire more than anything else. Of course, the contraceptives are there, but, then, "accidents must

happen," as Mr. Kanhya Lal Gauba says in "*Uncle Sham*," and 'the best contraceptives are only 95 per cent sure." So, "the carrying of contraceptives invariably with the lip stick" do not always come to be of avail in eschewing pregnancies. If, inspite of all these devices, the percentages of illegitimate children in Scotland and England stand at 8·9 and 6·5 respectively, it can better be imagined than written down as to what extent and with how much unscrupulousness, the girls of these countries indulge in illicit connection and abortion that take place in Christendom, nothing better can be done than to refer the reader to "*Uncle Sham*," which speaks only with reference to America; and what is true of America in almost true of many other Christian countries also. We learn there that:

> By far the most prevalent of the means of avoiding maternity is abortion ... That "Nine out of ten excuses for abortion are imaginary, and it is evidence of concurring degeneracy." ..... That American women "do not hesitate deliberately to kill their own offspring." .... That "the reasons for avoiding maternity are not generally economic, because maternity is generally avoided in the classes best equipped economically to add to the race. The main reason for birth-control is the freedom it gives its parents to indulge in the pleasures of life without the responsibilities, the freedom to run trial

* *Uncle Sham*—by K. L. Gauba.

marriages, the ease in divorce without complication of the children." This betrays the sentiment of American women towards their own "chastity or honour."*

Mr. Levonian tells a funny tale to show that the Musalmans take a divorce as no better than a joke, which has grown into a habit with them:

"Here is another incident which was told to me by a Christian merchant. He had a Moslem neighbour next door to his shop. One day he heard that his Moslem neighbour had lost his wife. She had been ill and died. The Christian merchant thought of visiting him and expressing his sympathy and sorrow. He went to his house, and after saluting him, said, I was very sorry to hear about the death of your wife. May God console you and your children! Immediately the Moslem stopped him and rebuked him by saying, "What! I have changed my bed only." He had already married another wife."*

But what is actually found is that cases of divorce are much more scanty in Islam than in Christendom. In Christendom, divorce is now as plenty as blackberries in a black-berry tree. Compared with those of Christendom, the divorce cases in Islam dwindles almost into non-entity. Besides, there is hardly anything known in Islam as "trial-marriage," what has developed into a positive canker in the Christian society. Even besides these trial marriages, the actual

* *Vide Moslem Mentality*. p. 40.

cases of dissolution of marriage is no less apalling. "There were for examples in 1925 as many as 146,069 uncontested cases or 84 per cent of all divorces granted. In this connection Judge C. W. Hoffman of the Domestic Relations Court of Concinnati, found from an investigation in his Court that at least 75 per cent of the defendants had valid grounds for defence, but did not choose to stand upon them. The inference to be drawn is that the majority of divorces are the result of either a tacit or an open understanding between husband and wife. Further more, many Judges tell us, when suits are contested it is for the sake of the property and the children, and nothing else, in nine cases out of ten."* This is the stage to which monogamy may be said to have brought the Christians, in only one Christian country the number of divorces ranging up to about 173,892. The following figures are found in "*Uncle Sham*," (p. 104) as published in a United Press article concerning statistics of marriage and divorce for the year 1924 :—

Atlanta, Ga,	
Marriages	3,350
Divorces	1,845
Los Angels,	
Marriages	16,605
Divorces	7,882
Kansas City	
Marriages	4,821
Divorces	2,400

* *Uncle Sham*, by K. L. Gauba,

Denver,	
Marriages (appnox)	3,000
Divorces	1,500
Cleveland,	
Marrinages	10,132
Divorces	5,256

These figures are sufficiently eloquent as to the indiscriminate practice of divorce in Christian America.

A typical, average American divorce case, at this point, would be a good counterpoise to the divorce incident of the Musalman as told to his next-door Christian and inserted in his book by Mr. Levonian. The American divorce case as related in "*Uncle Sham*," * is an American woman saying to the Judge: "Yes, my marriage has come to grief and we have said good-bye, my husband and I. It was all his fault, as I told him. He was just an old-fashioned husband, in a new-fashioned day. He groaned about everything. Particularly about babies. 'Two babies are enough,' I said. 'Would you ruin my figure?' So we agreed to disagree. Yes, we have said good-bye." When this the picture, relating to divorce, of the prevailing Christian society, polygamy has saved the Moslems from a similar and complete disruption of their marital and conjugal ties and a wholesale pollution of their social sanctities.

Before passing on to some other aspect of the sex problem, I may refer to the scandalous gibes of

* *Uncle Sham*, by K. L. Gauba. p. 88.

Mr. Levonian towards Turkish Moslem ladies. They, according to him, have no chastity, morality, etc., and never command any respect from the male folk. Mr. Levonian has also quoted an instance where he has tried to show that Turkish male people identify the women folk with some secret part of the female body and thus dishonour them in common parlance. Mr. Levonian says :

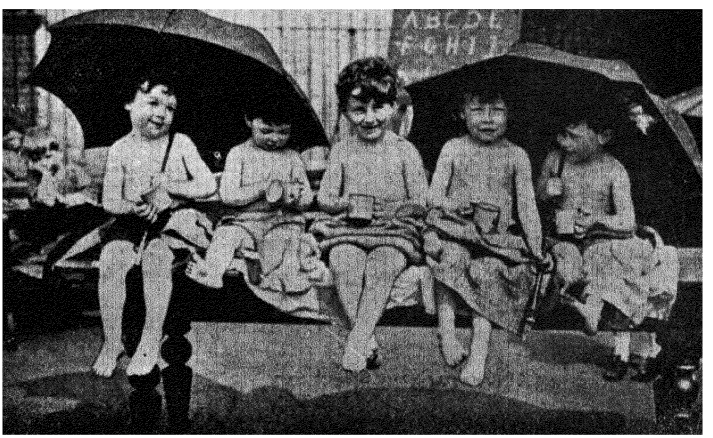
"I remember once in a Turkish bath, where people talk lazily on all sorts of matters, some men talking about women. One of them said: 'Women do not have a chastity or honour.' All the company agreed to it. That rings still in my ears. That was the way our Moslem neighbours looked on their wives. The common word used in Turkey for women is "Awrat", which means literally the shameful parts of the body. A woman is a thing to be ashamed of, and to be kept in concealment."*

Here too the reader will find that his authority for generalising so grossly about Moslem ladies of Turkey is nothing but a public bath and people talking lazily. In such cases he should not be given even the honour of being contradicted. But we may cite here the impressions and convictions of an English writer of repute Mr. E. F. Knight about the position and condition of Turkish ladies in society† He has travelled widely in Turkey and has seen it through the Revolution. His opinions must obviously

* *Vide Moslem Mentality*, pp. 40.

carry more weight than those of Mr. Levonian, the champion of Christian faith. Mr. Knight says: "There is no degradation of the women in Turkey. *The Turkish peasant women are far from being degraded as any other women of their class in Europe.* It may astonish some Englishman to learn that the simple living Turk of the upper and middle classes, though his religion permits him to marry four wives, rarely marries more than one. Of the young Turks whom I have met, not one, I believe, has more than one wife, and I have heard several of them speak with disapproval of the custom of polygamy. English ladies who have friends among the Turkish ladies have told us how refined, charming and—in these latter days—well educated they are. As most Turkish gentlemen retain their old customs in their family life, the Englishman visiting the house of a Turkish friend has no opportunity of seeing his wife, but his little daughters up to the age of twelve years are usually brought in by the proud father to see the visitor, just as they might be in England, when the pretty manners, the intelligence, and the careful education which they have evidently received (they nearly always speak French or some other European languages) tell their own tale."* Mr. Knight further goes on to say: "*The constant and deep veneration which a Turk entertains for his mother through life belies the nonsence that is sometimes talked concerning the condition of the women in Turkey. The Turkish*

* E. F. Knight—"*Awakening of Turkey*" pp. 12.



Children of Shame or Bye Products of Civilisation. More than 225,000 children are born out of wedlock in the United States every year.

woman, too, respected and trusted, is much freer than most people in this country (England) imagine, and the Revolution largely owed its success to her brave co-operation." These two paragraphs throw a flood of light on the status of Moslem Turkish ladies in society. The nonsence on which Mr. Levonian has erected his shameful thesis only shows his ignorance of the matter or some bitter experiences which he might have had in the Turkish under-world.

Women and morality are closely interrelated. Without any reference to morality, anything that may be said about women remains incomplete. It is an undoubted fact that the Christian morality is at its lowest ebb in the present day. Nevertheless, tendencies are clearly perceived of further ebbing. It is a matter of controversy as to whether it is the concomitant of a materialistic age or the outcome of the influence of Biblical ethics on Christian society. That the Bible does not maintain a very high ethical standard, does not require any very keen power of observation to see; so much so, that Christians have now been constrained to reject many parts of the Bible as un-Biblical though there are many who would still hail it as a divine revelation and a book that contains the highest ethical preachings. The late *William Jennings Brown* declared: "The Bible is our only standard of morality. If so, it would be advisable for the Christains to get a thoroughly revised edition of it, with many omissions and commissions and a revision of Christian methods." At any rate, it is a happy augury that the saner section

of Christians does no longer feel disposed to hold the Bible and its folk-tales in such blind reverence and awe as did the Christians of the Dark Ages or the Ages of Faith. It is not happy to imagine the only standard of Christian morality containing such immoral tales as the daughters of Lot and their immoral act with their father and of "Abraham first prostituting one wife and then another," and the Christians hailing them as divine revelations and infallible truths.

Yes, it is true, what Sir Leslie Stephen found, that the Old Testament represents God as prescribing immoralities. The Popes are no less responsible for the present state of Christian society than the Bible. There were Popes who even gave their sanction to immorality. *Mr. Charles Graham* writes: " ··· We find in the third century, the Bishop of Rome—the Swindler Callistus—lending his sanction to immorality, and reckoning adultery and murder as lesser crimes than the administration of a second baptism." It is true what Mr. S. Haldar says in his introduction to "*Cross in the Crucible*," that "the current notion as to the character of Biblical ethics go wide of the mark and the evils seen in Western life are traceable to the teachings of the Bible." It is a hopeful sign that the present-day Christians are trying hard to shake off the shackles of the sinister Biblical force, but as Mr. S. Haldar points out "... inspite of all the laborious attempts of all the learned philosophers and theologians, through several centuries,

to smooth out the creases of Biblical folk-lore with the flat iron of Ecclesiastical glosses, the force which has always exercised a sinister influence on domestic relations in Europe and on all international relations in the two hemispheres is not Western civilisation but Western Religion."

But, in discarding the Bible too, the Western people have fared none the better. The matrimonial tie is practically non-existent there to-day, as also the affections intermingled with that sex is getting the upperhand of everything else, as much as cannot even be imagined. Mr. Bertrand Russel, F. R. S. puts in his own inimitable, emphatic and lucid way, the cankers that are eating into the present-day Western Society,—the very life-blood out of it. The Christians have grown as perverse and immoral as never: "A very rather small section of the public genuinly believes that sexual relations outside marriage are wicked; those who believe this are naturally kept in ignorance of the conduct of friends who feel otherwise, and are able to go through life not knowing how others live or what others think. This small section of the public regards as depraved not only actions, but opinions, which are contrary to its principles. It is able to control the principles of its politicians through its influence on elections, and the votes of the house of Lords through the presence of the Bishops." One is very naturally disposed to ask, if sexual relation outside marriage is not wicked, what else can be?

Women, too, feel the same way over the matter as do men. They would have sexual connections, but would have no children, and if any becomes pregnant, she would take recourse to abortion. So long the desire for a limited family was due to economic causes. But, now there is another and more predominating factor,—the all-round freedom—what is mainly responsible for the Western woman's desire to have no child. As *Mr. Bertrand Russell* says: "Very large numbers of women, when they are sufficiently free to think for themselves, do not desire to have children, or at most desire one in order not to miss the experience which a child brings. There are women who are intelligent and active-minded who resent the slavery to the body which is involved in having children. There are ambitious women, who desire a career which leaves no time for children. There are women who love pleasure and gaiety. and women who love the admiration of men; such women will at least postpone child-bearing until their youth is past. All these women are rapidly becoming more numerous, and it may safely be assumed that their numbers will continue for many years to come."* So, women are no longer ready to be Nature's contrivance for the perpetuation of the race. Let the race die out, but their physical charms to elicit admiration from men must be preserved. Such is what the Christion society is to-day.

The unwillingness to have children prevails much

* *Principles of Social Re-construction.*

more in the higher than in the lower stratum of society. As a result, the poorer are increasing in numbers and comparatively higher class dwindling away. And along with this, the average prudence, energy and intellect in Western Society is rapidly falling away. "Within the classes that are dwindling, is the best elements that are dwindling most rapidly." In view of this, as Mr. Bertrand Russell says: "It seems unquestionable that if our economic system and our moral standards remain unchanged, there will be, in the next two or three generations, a rapid change for the worse in the character of the population in all civilised countries . . . The problem is one which applies to the whole of Western civilisation."* Yes, the whole of Western civilisation—nay, the whole of Christendom—is fast degenerating as a result of the unbriddled sex-gratification and unchecked control of children more by foul means than by fair.

The same writer goes on: "Owing to the excess of women a large number of women remain unmarried. These women, though not debarred in practice from relations with men, are debarred by the the code to have children."† As a result of all these, the physical relations of man and woman has become with the Western woman a matter of "pleasure rather than the satisfaction of a profound need, an excitement, not an attainment."

The Moslem world is free from this evil practice and those akin to this one—the greater part of it, though

* *Principles of Social Re-construction.* † *Ibid.*

not the whole of it, as that part of it which has not been able to withstand, or found it unwise for political reason to check the wave of westernization, is to-day partly suffering from this cancer in its body-politic. But it is nevertheless, a condemnable lie to say on that account, as Mr. Levonian does in his book that: The Moslem moral life is really very loose. The greatest harm Islam has done to its followers has been its divorce of life from morality. In the Islamic life there is not the fundamental distinction of right or wrong, just or unjust."* It applies much more appropriately to Christianity and Christian life than to Islam and Moslem life, and this has been seen in the preceding pages.

Let us now discuss the Muslim practice of veiling women. We learn from Mr. Levonian that "Veiling is a Koranic order." Would the Quran ever bear witness to this? The veiling as it is practised in some parts of the Islamic world is at direct variance with the Quranic order. The Quran does not prescribe this. It is a later development in Islam. At the time of Hazrt Muhammad, women were almost as free as men and Hazrat Muhammad is not known to have ever objected to this. Whether the veiling of women or keeping them in seclusion is a Quranic order, the Quran itself is a better authority in the matter than Mr. Levonian or even his more illustrious compeers. And the Quran never prescribes the veiling of woman or order them to be kept in seclusion.

* *Moslem Mentality.*

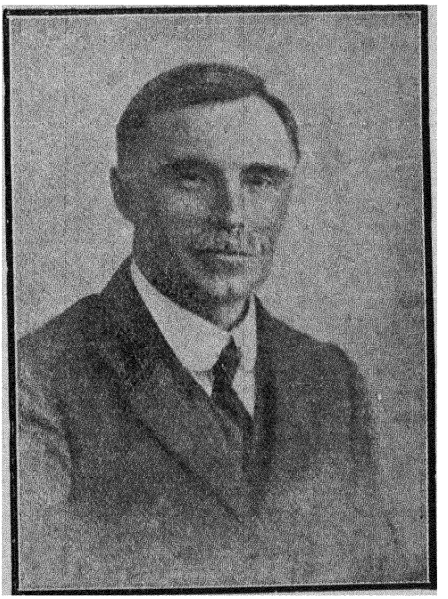
In this connection Mawlana Muhammad Ali says: "As regards the seclusion of women, the Quran never prohibited women from going out of their homes for their needs. In the time of the Prophet, women went regularly to mosques, and said their prayers along with men, standing in a separate row. They also joined their husbands in the labour of the field; they even went with the arms to the field of battle, and looked after the wounded removing them from the field if necesary, and helped fighting men in many other ways. They could even fight the enemy in an emergency. No occupation was prohibited to them, and they could do any work they chose."* To say, even after this, that the veiling of women is a Quranic order is a blasphemous lie that can ever be too much condemened.

But, it won't do to say, therefore, that the Quran prescribes no restrictions for women. Yes, it does. But, then, the restrictions prescribed by it are quite sensible and judicious, which proves Hazrat Muhammad's keen insight into human nature. The Quranic restrictions on women are contained in the verses 24; 30, 31 of the Quran. "The real restrictions contained in these verses is that both men and women should, when they meet each other, cast down their looks. But, there is an additional restriction in the case of women that they should not display their ornaments with the exception of what appears thereof. The exception has been explained as meaning 'what is customary and natural to uncover.' That women

* *The Quran*—by Mawlana Muhammad Ali.

went to mosques with their faces uncovered is recognised on all hands, and there is also a saying of the Holy Prophet that when a woman reaches the age of puberty, she should cover the body except the face and the hands. The majority of the commentators are of opinion that the exception relates to the face and the hands. Hence, while a display of beauty is forbidden, the restriction does not interfere with the necessary activities of women ..... A limited seclusion and a limited polygamy do not, therefore, interfere with the necessary activities of women; they are both meant for her protection, and as preventive against loose sex-relations which ultimately undermine society."* None would probably contend the view that they have had their desired effect when one looks at the Christian society of to-day. Undoubtedly, a limited seclusion of women is necessary to preserve their honour from the aggressions of men, to which women are always subject. Yes, as Mr. Levonian quotes in his book: "The veiling of women is for the safe-guarding of their honour. Women are always subject to the aggression of men, so the best way for them is to veil themselves. In their homes, women should not appear but to husbands and their own family circles, and when they go out, they should cover their faces, and their whole body from head to feet, and even their dresses."

* *The Quran*—by Mawlana Muhammad Ali.



Mr. Mohammad Marmaduke Pickthall
Editor "*Islamic Culture*", Hydrabad.



Amina Jessie Davies

CHAPTER IV

The Christian and Moslem Alphabets.

"The Renaissance owes its birth to Islam."

—*Draper.*

Scourging the morals and religion of the Moslem peoples, Mr. Levonian attacked the educational systems of the Moslem countries too in a haphazard and shameless way. The educational institutions of a country are the most vital and potent organisations for the building up of national character of its peoples. To ascribe the defects of Moslem character to the evil practices in the domain of education in Islam is simply an outrage on the Moslem system of education and moral training. Mr. Levonian has cited in an ugly manner his own experiences in some Turkish schools where he too had been a teacher for some time, where he has tried to prove that the entire system of education lacks that moral emphasis which is essential for the development of a virtuous and progressive national life. Let us first of all give below a few extracts from Mr. Levonian's book in order to explain his own point of view.

He says :

"Just before the war I knew of a Moslem father who sent his son to a Government school where every thing was free. The boy came home one day and told his father that he had

learned some thing new, that the earth revolved round the sun and not the sun round the earth. The father as soon as he heard this, got exceedingly angry, rebuked the boy, cursed the school, and took the boy out of the school."*

Behold what Mr. Levonian says in the following paragraphs:

"I am fully convinced that the chief defect of the pre-war educational system was not so much in the programme or the equipment of the schools, but in the lack of moral emphasis both in the outlook of the teachers and the pupils. Let me mention one or two incidents to explain this point. An Armenian teacher of music in the Government Normal School once heard the pupils using bad language to one another in ordinary conversation. They were using such immoral words that this Armenian teacher was shocked, and thinking that the Director did not know about it, went to him one day and told him how these boys who were going to be teachers in schools in the future were using such bad language to one another. The Director immediately got angry, and said: 'Make a list of these boys, and bring it to me, and I will do so and so to them,' using the most immoral words about the boys. He did it quite unconsciously. Using bad words, cursing one another with immoral terms, had become a

* *Moslem Mentality*, pp. 92.

habit with the Director as well as with the pupils. They learned science and pedagogy, but that did not affect their character."*

Without going into further details just at present, let me give a slice of what happens in Christian Schools.

Judge Lindsey says :

"The boys brought before me for theft came for the most part from the best day schools, the best Sunday schools, and many of them from boys' organisations that are nationally known,—agencies, one and all, supposed to make men of them.†

The *Lookout Mayazine of Christian Education* bitterly protested in an editorial thus: "Every college in America (Christian) is teaching heathenism by having in its curriculum Tacitus, Virgil, Homer, Sophocles, Euripides, Æschylus, Plato and Aristotle. The minute you suggest using the writings of Mathew, Mark, Luke, John, Paul, Isaiah, Jeremiah, Ezekiel, or any of the rest of this noble group the education nostrils elevate the nineteenth degree of altitude. This, however, shows luckily the new Christian attitude towards education."

But let us see what Mr. Levonian has further got to say in this regard. His next accusation against the Islamic system of education is the pilfering nature of Moslem students and teachers. He goes on to say :

* *Moslem Mentality*, pp. 93-94.

† *Revolt of Modern Youth*, p. 97.

"During the war I taught for three years in a well-organised Turkish Government High School, and I came across some incidents which opened my eyes to this aspect of the educational system among Moslems in contrast with the Christian schools. There were a few thousand volumes of good books taken from the houses of the deported Armenians and stored in one of the school rooms. They were supposed to be classified and form a library for the school, but the books began to disappear one by one. One day we found a few copies in the bag of one of the pupils, the son of the chief Mufti of the town. He had stolen the books from the room and taken them away without my permission. The director took the books back from this boy, but never spoke a word of condemnation. Then I understood the teachers themselves had been doing the same thing. They were taking the books away from the supposed library and selling them in the market for a few pennies. One day the Director called me and spoke to me about this matter, gave me the key to the room, and told me to be responsible for it. He had full confidence in me; he knew that I would not take away the books. But one day the Director himself indicated to me in our conversation that I should sell some of the books and bring the money to him! This was very shocking to me! It

opened my eyes to see how the whole system was corrupt from top to bottom."*

Next Mr. Levonian goes on to attack the character of lectures in higher schools and colleges. Speaking about a lecturer of physics he says: "I do not think he lacked knowledge, but he was a man who lacked character. Every day he came ten or fifteen minutes later than the hour assigned and not content with the loss of ten minutes in each hour, he turned the hands of the clock ten or fifteen minutes forward in order to finish the class soon! Everybody knew about it, and they laughed when he came out of the class-room; they were even pleased with it. Anyhow, the Director never spoke one word to that man about this thing; he himself was also pleased."*

Again Mr. Levonian points out that:

The chief trouble was with the character of the teachers; they did not do their work faithfully. Some of them spent their nights in drinking and other vices and came to the school next morning with red eyes and broken nerves. Some of the students did the same also. What could one expect from such a school system? ... What good can one expect out of the work of teachers with such bad character?"†

Behold how an educated Turk refutes the charges levelled against the Turkish character. Writes Mr. Khalil Halid Bey thus:—

"It is a very unchivalrous charge on the part of

* *Vide Moslem Mentality*, pp. 94. † *Ibid* page 95.

Christian critic to say that moral laxity is rampant in Turkey. It is also an injudicious charge which is certain to invite rubuke. There is no lack of evidence to prove that such a moral laxity is more noticeable in Christian countries than in the Muslim East. An impartial moralist who observes the mode of life prevailing among Christians and Muslims would not find it difficult to show that the balance of a shaky morality weighs a little more perceptibly on the Christian side. The very nature of the social structure of a Christian community affords more convenient scope for those who may seek sensual amusements. We must refrain from entering into delicate details of incriminating circumstances."

Mr. Levonian had further striven to prove the inefficacy of Islamic education toward the formation of character by citing some incidents of dishonesty on the part of Moslem officials of high rank. Here is an account in point:

"The Turkish Government wanted to build a road connecting Constantinople and Angora. For the last two generations the people have paid a special tax every year for the building of this road, but it has never been finished. The money has gone into the pockets of the officials. The Turkish engineers did their work so poorly that before they finished the last section, it was necessary to begin again from the first. It is a challenge to the Turks that the part of of the road built by the Romans in the same

> place still stands firm, defying the storm of many centuries. So it has always been. You may have money, knowledge, and science, but if you do not have honesty and faithfulness you cannot build an ordinary road. If mere science and money cannot build a road, certainly they cannot build up a nation."*

The above quotations will give an idea as to Mr. Levonian's aspersions on the Moslem system of education and their consequences in the life and character of Moslems. We shall immediately take up the moral justification of the standards of education enforced in Christian lands and the subject matter taught for the uplift of Christian morality and citizenship. Before taking that up, it is pertinent to remark *en passant* here that Mr. Levonian's grievances are more imaginary than real. His generalisations snack of purile investigation and betray a shallow understanding of the true spirit of Islamic culture and education. One or two instances of immorality among one or two teachers of a school is a phenomenon which cannot be earmarked for any country whatsoever, and cannot be the reasonable basis of such a sweeping conclusion as Mr. Levonian's.

The reader will notice here what Mr. Khuda Bukhsh, the well-known authority on Islamic civilisation says regarding the educational aspects of Islam :

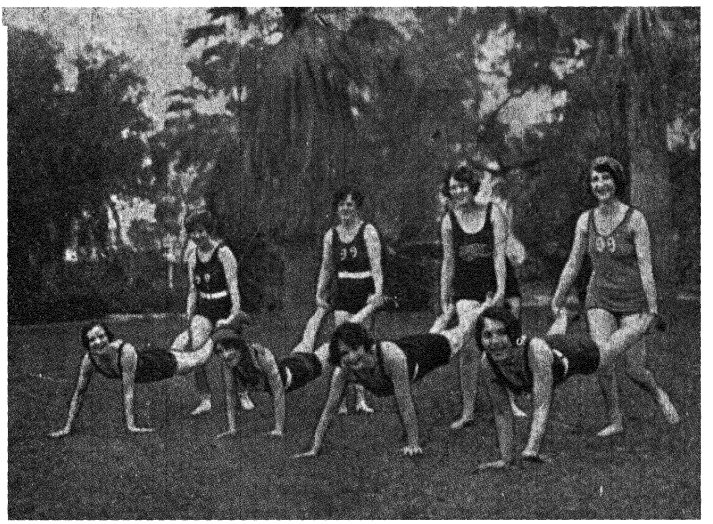
† *Moslem Mentality* pp 95-96

"What the educational system of the Moslem countries stands for at the present time is the growth and development of the true spirit of learning; a healthy and stimulating rivalry, drawing all that is best in us; the formation of all that goes to constitute a gentleman, the taste and propriety, the generosity and forbearance, the condour and consideration,—the full assemblage of them bound up in the unity of an individual character. What it wants is that the education should be directed to the highest ends, to the ideal perfection of citizenship; not the education which aims at the acquisition of wealth or bodily strength or mere cleverness apart from intelligence and justice."*

Again:

Apart from its spiritual and intellectual aspects, education has a practical aspect too—its civic aspect. With an enlarged outlook on life; with its spirit of toleration and compromise; with a wide and widening charity; with the realisation of imperious necessity of give and take, citizenship becomes a partnership in all science and in all art, in every virtue, in all perfection. Patriotism, in a loftier sense, is its flower and fruit,—the patriotism which cements common-fellowship and binds one to another with our unbreakable chain of sacred rights and obligations. Education at least in the busy

* *History of Islamic Civilisation*, Vol II, page 65.



A Different Drive.—Some civilized ladies taking part in what they called a Human Chariot Race.

world of the 20th century, is not intended to create a whole race of scholars devoted exclusively to the things of the mind, but citizens capable of judgment and discrimination possessed of larger views and wider catholicity than those which are bounded by the narrow horizon of self and self-interest."*

The following is also a running account of the thirst for knowledge and the spiritual appeal which the Moslem educational system fosters among the peoples from Mr. E. F. Knight, the well-known English writer quoted before.

He says :

"The awakening of Turkey, the growth of liberalism and the thirst for knowledge among the educated Turks even including the *Ulemas*, whom the world regarded as the most narrow-minded of Mussalman conservatives, were largely encouraged by the very measures which Abdul Hamid had taken to suppress these ideas and movements so dangerous to his despotism. Men of ability being suspected by the Palace and living in perpetual dread of the espionage which enveloped them like some hideous nightmare, were unable to associate with each other freely and had to live isolated lives the tedium of which they relieved by reading with a greater avidity than is displayed in other countries, where men have wider scope for their

* *History of Islamic Civilisation.*

> intellectual energies, works on history, philosophy and law, and other literature which was smuggled into Turkey across her land and sea frontiers. In latter days the Turkish exiles in Europe succeeded in pouring prohibited literature wholesale into Turkey, but at first the supply was small; one book passed secretly from one man to another, would be read by hundreds, and young men greedy for instruction even went to the pains of copying out with their own hands bulky volumes which they had borrowed. *Many an Englishman who considers himself well-read would feel ashamed on discovering how much wider than his own is the knowledge of English literature possessed by some of his friends among the young Turks.**

This account amply shows how much the Moslems value education as their moral and spiritual guidance, and seek inspiration from great men of learning of the past. Mr. Levonian will be reticent here.

One outstanding quality of the Islamic system of education is the fact of its growth without state interference or Mosque control as contrasted with the Christian systems. In Christian countries education is imparted from the political motive of the state and forms a part and parcel of state or Church machinery. Mr. Bertrand Russel, F. R. S., has amply demonstrated how the present system of education practised in Christian countries is full of political pur-

* E. F. Knight—*The Awakening of Turkey*, p. 26.

pose and devoid of creative capacities. He says: "It is not in a spirit of reverence that education is conducted by states and churches and the great institutions that are subservient to them. What is considered in education is hardly ever the boy or girl, the young man or young woman, but almost always, in some form, the maintenance of the existing order ... ... Almost all education has a political motive; it aims at strengthening some group, national or religious or even social, in the competition with other groups. It is this motive, in the main, which determines the subjects taught, the knowledge offered and the knowledge withheld, and also decides what mental habits the pupils are expected to acquire."*

Mr. Bertrand Russel goes on to illustrate his point of view by the following:

"To take a simple and almost trivial example, the facts about the battle of Waterloo are known in great detail and with minute accuracy; but the facts that are taught in elementary schools will be widely different in England, France, and Germany. The ordinary English boy imagines that the Prussians played hardly any part; the ordinary German boy imagines that Wellington was practically defeated when the day was retrieved by Blucher's gallantry. If the facts were taught accurately in both countries, national pride would not be fostered to the same extent, neither nation would feel

* *Principles of Social Re-construction.* p. 148.

so certain of victory in the event of war and the willingness to fight would be diminished. It is this result which has to be prevented. Every state wishes to promote national pride and is conscious that this can not be done by unbiased history. The defenceless children are taught by distortions and suppression and suggestions. The false ideas as to the history of the world are of a kind which encourages strife and serves to keep alive a bigoted nationalism."*

The same author has also the following on the religious teaching in Christian lands: "Elementary schools are practically always in the hands either of some religious body or of a state which has a certain attitude towards religion. A religious body exists through the fact that its members all have certain definite beliefs on subjects as to which the truth is not ascertainable. Schools conducted by religious bodies have to prevent the young, who are often inquiring by nature, from discovering that these definite beliefs are opposed by others which are no more unreasonable, and that many of the men best qualified to judge, think that there is no good evidence in favour of any definite belief. When the state is militantly secular, as in France, state schools become as dogmatic as those that are in the hands of

* *Principles of Social Re-construction*, page 150.

the Churches (*I understand that the word "God" must not be mentioned in a French elementary school*) The result in all these cases is the same: free inquiry is checked and on the most important matter in the world the child is met with dogma or with stormy silence."*

In Islamic educational system, however, a complete absence of state interference or religious control is emphaticully preserved. This will be clear from the following passages from Mr. Khuda Bukhsh's authoritative works and other relevent documents.

He says :—

"The one thing which stands out in bold relief is that the entire Muslim educational system grew and matured apart from and independently of state control. It was built upon purely voluntary efforts. It never had an ornamental figure head to carry out state orders, to impose state decrees, to enforce the official will. The next thing which strikes us in that system is the beneficent influence of religion therein. Interwoven pre-eminently with religion was the zeal for teaching and learning. The spiritual power which the Quran exercised over many nations led them on, without any extreneous pressure, to a desire to read it for themselves, and the desire rapidly spread over the Islamic world. And in response to this fast spreading desire thousands of elementary schools were established in many

* *Principles of Social Re-construction.*

and in far distant countries. 'That the Muslims established such schools for public instruction not only in Arabia, but even in conquered countries, is an achievement against which neither classical antiquity nor early Christianity has anything to show.'* And the elementary schools were but avenues to Higher Education, which was distinguished by perfect freedom of thought and movement, utmost publicity and intense activity in the domain of teaching—all these were permeated through and through with a religious strain."†

Again:—

"From the very beginning, for the use of higher instruction Islam lent the mosque. For Muslims the mosque does not bear the same exclusive character as does a Church for Christians. It is not merely a place of worship. The Muslim indeed, honours the mosque, but he does not hesitate to use it for any laudable purpose. Thus the indigent traveller there finds a shelter, the sick a hospital. Not infrequently the community in the earlier times used it as a court of justice; for even the administration of justice was tinged something holy. But next to prayer the holiest thing is learning; for it stands even higher than blind piety. Thus were the gates of the mosque readily opened for learned dis-

* Hell—*Arab Civilisation* (Tr. by K. B.) page 47.

† *History of Islamic Civilisation*, Vol. II, page 49 45.

cussion on questions of law. The immense growth of legal knowledge, however, soon let on subjects such as were, at first sight, remote from religion. Thus under one and the same roof the pious said their prayer and the philologist explained a poet." "Hariri, well-known to the West, delivered in a mosque at Basra, lectures on poems that were far from religions."*

Thus he sums up the true spirit of Islamic education :—

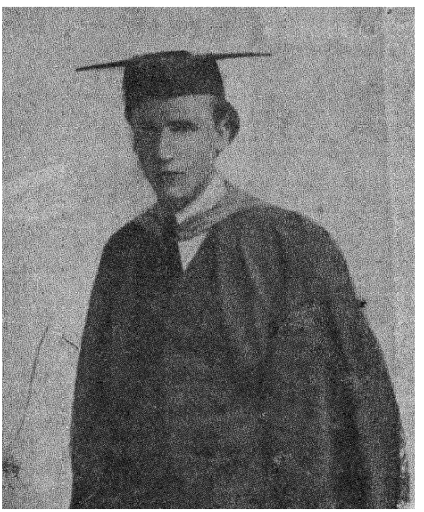
"What then is the lesson which the history of Islamic Education reinforces? Its outstanding feature is its freedom from state control, an anticipation of the most enlightened modern view of to-day. The entire system owed its existence and continuance to a pure and pressing demand for light and lore. It was a system not imposed from above, but which drew its sustenance and support entirely from the people. It was liberal, for it set no barriers to light; it was free, for with a free hand it lavished its gifts; it was widespread, for few escaped its influence; it was corporate and organised, for it knit the whole of the Islamic world into one indivisible cultural unity; it was bold, challenging, scientific, shirking no conclusion, fearing no consequences, disdaining no guidance. It was positively not education as is to-day, a mere stepping stone to a government post. It was an end in itself,—the end being the glory of the mind, the

* Khuda Bukhsh—*History of Islamic Civilisation*, Vol. II, page 46.

adornment of the soul, the making of a good citizen. With them, as with all free people, it was not the economic or material values but the spiritual values of education that counted. Nor were they slow to realise the incalculable importance of the personal contact of the teacher with the taught, and the moulding, leavening influence of such contracts; the enthusiasm it awakened; the mental alertness that it quickened; all that was noble and good that it drew out; the enduring impression that it left behind."*

Now, to come to the co-education systems of Christian countries we are faced with facts which would surprise Mr. Levonian and startle the Moslem world. With the spread of co-education in Christian countries, corruption and prostitution have developed apace. To take the case of the United States of America, we find that soon after the age of twelve, the girls set the ball of sexual indulgence rolling. "This early sexual experience is not confined to one man or boy, and once tasted it is only obvious that its repetition should be availed of as frequently as possible. The school boy of fifteen in the United States has long confessed to sex experience, and until recent years, frequented the red light districts for the purpose. *But with the advent of the high school girl, the rival to the prostitute, the majority of school boys have deserted the prostitute for the co-educational*

* Khuda Bukhsh—*History of Islamic Civilisation*, Vol. II, page 54.



Dr. Amin J. Whyment, Ph. D., LL. D., F.S.P.



Mr. Leedon Aziz

charm. Judge Lindsey found that more than 2000 persons were involved in the cases of 769 girls. The experience and habits formed in youth no doubt lead, in later years, to the frequentation of the assignation or call house. The number of sex delinquents may be gauged from the number of abortions and illegitimate children born in the United States. It is stated that about 250,000 abortions are performed annually in America and thousands upon thousands of illegitimate children are born every year in the United States."*

Nobody would deny the contribution of the West to the world science and literature. The West has opened many a channel of independent thought and invented such contrivances as have made life what it is to-day so far as physical conveniences are concerned. The development of the engineering industry is an example in point. But how many of these inventions and similar contributions are due to the influence of the Bible on the respective inventors and discoverers? Most of them had been non-believers and were worshippers of nature. They had little to do with the Bible. Newton, Tolstoy, Ruskin, Huxley etc., did not care for the Bible. The scientific inaccuracies obsessed their mind; they had no regard whatsoever for the Holy Book. The scientific errors incorporated in the Bible show the information of the class of people that compiled this Holy Book. The following are few extracts from the Bible quoted in support of our view :—

* K. L. Gauba—*Uncle Sham*, page 112.

Heaven is a solid roof supporting reservoirs of water. (Gen. 1 : 8).

The windows of heaven were opened. (Gen. 7 : 11).

Sky is strong, and as a molten looking glass. (Job. 37 : 18).

The earth has foundations, (Ps. 104 : 5) pillars (Sam. 2 : 8), and four corners (Rev. 7 : 1).

Rainbow was given, according to Gen. 9 : 13 as a pledge. The writer of the Bible did not perhaps know that the rainbow is as old as sun shine and rain.

The hare chews the cud, (Lev. 11 : 6); the camel does not divide the hoof (4); four-footed fowls (20).

Joshua stops the sun and moon (Joh. 10 : 12-3). Even as late a Bible commentator as Martin Luther said, "The fool wishes to reverse the entire science of astronomy. But sacred Scripture tells us that Joshua commanded the sun to stand still and not the earth." In such a case, Copernicus becomes a fool and his entire system a foolish one. The Bible lies, and the Bible science can not stand scrutiny in the light of modern science.

Languages have not evolved, but were made by the Almighty to stop the building of the Tower of Babel. (Gen. 11 : 6-9). The preceding chapter (10 : 5)—"Every one after his tongue"—contradicts the myth.

The clergy deny the evolution of species during ages, but believe that a woman changed to salt instantly. (Gen. 19 : 26).

Jesus holds disease caused by devils (Luke 4 :

33-41) and declares serpents and poison will not harm believers. (Marks 16 : 18). He was a faith-healer of the type of the Rev. John Roach Straton, and as such achieved notoreity. In an illiterate age, Dr. Straton would be hailed as divine.

"Is any sick among you? Let him call for a physician . . ." No, that is what an Atheist does. A true Christian calls for "the elders of the Church," and then prays and anoints. (Jas. 5 : 13-5). This unscientific teaching causes death. Christian parents let children die of diptheria without medical treatment.

The world created in six days, (Gen. 1). The subterfuge of the Scripture-twisting Modernist that "days" means "epochs" is indefensible. The six periods of Mosaic creation correspond in no manner with the evolutionary formation of the earth, Modernism is intellectual rush. It lacks honesty. Evolution undermines religion. That is why Huxley said: Extinguished theologians lie about the cradle of every science, as the strangled snakes beside that of Hercules," and President Jefferson said: "I am a materialist".

Thousands of persons have been killed because of the single text in the Bible: "Thou shalt not suffer a witch to live." (Ex. 22 : 18). The soil of every Christian country is stained with innocent blood because of that text. There is not a more terrible text in the Bible except the words of Jesus damning disbelievers. For three centuries witch fires burnt

in nearly every town of Europe lighted by that text. Four hundred persons were killed in one day in Toulouse in one day.

Joan of Arc was put to death as a witch. The Church kills and then canonizes. The following utterances in this connection would be interesting:

John Wesley: "Giving up witchcraft is in effect, giving up the Bible". Journal, 1768.

Sir William Blackstone: "To deny witchcraft is at once flatly to contradict the revealed word of God in various passages both of the Old and New Testaments."

Martin Luther: "I should have no compassion on these witches: I would burn them all."

There are other absurdities and impossibilities in the Holy Book of the Christians, which show the misleading nature of the Biblical knowledge.

"Sons of God" cohabit with daughters of men to beget giants. (Gen. 6 : 4).

A human body disappears in the sky. (Luke 24 : 51). Ask an astronomer or Lindbergh where it went.

A ghost begets a baby (Matth. 1 : 18).

The mother is a virgin (Math 1 : 22-23).

Buckle in his History of Civilisation has rightly pointed out that "The clergy, with a few honourable exceptions, have in all modern countries been the avowed enemies of the diffusion of knowledge.

This is the nature of material which claims superiority over the Holy Quran and Islamic Scrip-

tures. Moreover, Islam has been denounced by some half-scholars like Mr. Levonian as hidebound, narrow and averse to advancing with the times. No charge could be falser or less in accord with the judgment of history. Mr. Khuda Bukhsh points out in this connection: "It is not only now that Islam has been accommodating itself to the need of the times. It has done so throughout the ages. Its liberal principles have found yet more liberal exponents. Witness the entire Islamic literature! Does the history of the world show another literature catholic in taste, more liberal in principles, more generous in sentiments, more universal in tone and accent than the Islamic? Is there one narrow, parochial note in the splendid array of the Muslim poets who are the glory of the Islamic world from Sanai to Ghalib there is not one who has not preached "the truth of all religions," and the doctrine of the "brotherhood of man." It thrills me with joy and fills me with hope when I read this literature—the proudest legacy of the vast Islamic world."*

The diffusion of Islamic culture through travellers and caravans is also an eloquent testimony to the thirst for correct knowledge among the Moslems. They were not bigots are fanatics like the early Christians.

Khuda Bukhsh says:

"Azhari whose caravan was attacked and plun-

* Khuda Bukhsh's *History of Islamic Civilisation* Vol. II. page 144.

dered on its way through the desert, regarded his captivity and stay for some time among the Beduins as a piece of sheer good luck. Even from remote India came such lovers of learning and with entire justice a keen observer of Arab life, says that this craving for travel was of the highest significance for the diffusion of Arab culture. As the prevailing language of all literary and scientific lectures was Arabic, hail he whence he might in the vast empire of Islam a new-comer was perfectly at home in a mosque or a lecture-room. Language was never a bar or a hindrance to him. Thus the constant influx of travellers of men eager to learn and to see, of the wise and the ambitious, introduced into the intellectual life of the people a great variety and multifariousness. With the good or evil report of the lectures the travellers carried for away also their opinions and views. Thus not merely copies of new works, but also new thoughts and ideas made their way all over the Islamic Empire. Through the study of Greek philosophy, carried on with ardent zeal at Baghdad in the ninth and tenth centuries, all this stir and ferment soon affected and leadened the masses.

Islamic civilisation spread all over Europe and Asia without the influence of West on it, it spread and gathered moss of itself, because it was full of inspirations and utility. The West was shrouded in barbarism when the Islamic countries reached the zenith of civilisation. Mr. Khuda Bukhsh ascribes the triumph of

Islam to the several potent qualities of Islam and says :—

"We ascribe it to the illuminating light seeking impulses which Islam itself created—to the spirit of *give and take* which it fostered and consecrated—to the ideals of charity, humanity and learning which it held up and steadfastly persued. Islam can never come into conflict with civilisation—if by civilisation we mean spiritual development, material progress and intellectual growth."*

"There is nothing in Islam to hamper or hinder the advancement of man. The Quran gives naught but counsels of perfection, and the Quran is our light and guide. It does not so much as even prescribe the form of prayer—much less does it set up a code of theology obstructive to progressive hostile to enlightenment. There is not one precept subersive of light or culture. Could such a basis be inadequate for the building up of any civilisation ?"*

---

* Khuda Bukhsh's "*Islamic Civilisation*" Vol II. pp. 40-41.

CHAPTER V

The Lure of Bribes

"The law of Islam contains admirable moral precepts, and what is more, succeeds in bringing them into practice and powerfully supporting their observance." —*The Herbert Lecture.*

Mr. Levonian has said, as has been pointed out above, that one could get things done in Turkish Empire by one of the three things: "political pressure, graft and women." Let us examine here the case of bribes. Mr. Levonian has cited only one example of the system of bribery being practised in a Moslem country, Turkey, that took place in 1924.

It appeared that some deputies of the Angora Government had taken bribes and let a few rich Armenians enter Constantinople. The matter was discussed in the Press, and Refiq Bey, the Minister of Justice, came to Constantinople and gave a fitting reply to all comments in the following lines:

"Honourable Sirs: I am one of those who have followed this matter very carefully in all its details. I am sorry to say that we have discovered signs of filth in this matter, although we have had no proofs to judge legally the responsible persons. ..... However, I want to remind you honourable representatives of the Press that



Her Eleventh Partner.—After more than a half a century of stormy sailing on the sea of matrimony, Mrs. Caroline McDonald-Walters-Bronson-Burgess-Chavallier-Gardner-Luigi-White-Hatfield-Wills-Paschal, three times a widow and seven times a divorcee, has just taken husband No. 11. She is pictured with the lucky (?) man.

such vices as bribery and other misuses are to be found in all countries, they are universal diseases and humanity is impotent to find any cure for these things. Such vices are in the country of Hottentots and in Great Britain; they are in Turkey also."

Refiq Bey was entirely right when he said that the greed for bribes was a "universal disease" and was not the distinctive trait of any particular country. May we ask Mr. Levonian why was Jesus himself betrayed by Judas Iscariot? Was it not for the thirty pieces of silver? Down from that time to the present day European history abounds in such cases of great betrayals for silver or gold or both. A short account of such historic bribes and bribings in the Christendom will be set forth here. In ancient Greece and Rome, bribery was practised. From the letters and speeches of Cicero we find that those found guilty of bribing the electors with money were punished with exile.

Coming to more recent times, we find that corruption in the form of bribery was very prevalent in the most advanced and civilised Christian countries, as for example, England, France and America. We find an account of historic bribes in England in the *Encyclopædia Britannica*, 14th Edition, Vol. 4, p. 110, as follows:—

"The first judicial scandal was that of 1289 when several of the judges were tried and convicted of corruption and other offences. The second

was that of 1350 when Sir William Thorpe was fined and removed from office for accepting bribes. Other celebrated cases were those of Michæl de la Pole, Chancellor of England, in 1387; Lord Chancellor Bacon in 1621; Lionel Cranfield, Earl of Middlesex in 1624; and Sir Thomas Parker, first Earl of Macclesfield in 1725. In Scotland for some years after the Revolution the Bench was not without suspicion of interested partiality. ... ... There is no doubt that in the period from the Revolution to the end of Queen Ann's reign, when a speaker of the House of Commons was expelled for bribery, and the great Marlborough could not clear his character from pecuniary dishonesty, there was much corruption in the highest official quarters."*

Further accounts of corruption and bribery in England are to be found in the *Encyclopædia of Ethics and Religion* (Vol. 4, pp. 121-122). Extracts from those accounts are given here in the shortest outline. The complete list would shock any person having any respect for honesty and morality. It will be seen there:—

"Tampering with judge and jury was common in England. A statute of the reign of Henry VII in the year 1498 recites that 'perjury is much and customarily used within the city of London among such persons as passen and been impanelled upon issues joined between party and

* *Encyclopædia of Britannica.*

party.' The *Dance of Death* translated from the French by John Ludgate, and adapted to the English of his day, mentions a junior who had given a false verdict for money. Stowe tells us that in 1468 many London jurors were punished by having papers fastened to their heads setting forth how they had been tampered with in such a suit.* A letter from the Bishop of London to Cardinal Wolsey, given by Grafton in his *Chronicles* says that a London jury would find Abel guilty of the murder of Cain. Jardine in his *Criminal Trials* (p. 8) maintains that the "proceedings against persons accused of state offences in the early periods of our history do not deserve the name of trial; they were a mockery of justice."

In the reign of George III, the state of affairs was painful:

"I long," wrote Lord Cornwallis, Lord-Lieutenant of Ireland, to the Duke of Portland on 12th December, 1798, 'to kick those whom my public duty obliges me to court. My occupation is to negotiate and job with the most corrupt people under heaven. I despise and hate myself every hour for engaging in such dirty work, and am supported only by the reflection that without a union the British Empire must be dissolved."

Again:—

"Corruption in England, as in Rome, assumes the

* *Historical Memoranda*—Stowe.

shape of bribery of the electorate. This reached its widest development in the days of George III. In 1807, at Wotton Bassett, the price of a single vote rose from twenty guineas to forty-five. From the will of Lord Vernon, £5000 seems to have been the recognised sum paid in 1812 for a seat in Parliament. At so recent a date as the General Election of 1874, corruption was organised on a large scale. This form of corruption is now the subtlest form of bribery, except perhaps the bribery, which takes the form of munificent donations to local charities. The days are gone when the beautiful Duchess of Devonshire could buy a butcher's vote with a kiss, when the genial Dick Steele could win over the women with an apple—stuffed with guineas—as a prize for the best wife."*

To come to another Christian country which is advertised as more Puritan than England, the "Pilgrim Fathers" having been responsible for the present race of Christian Americans, we find no lesss interesting documents. Here not only bribes in money but also in kind had been in persistent and menacing vogue. The book referred to above gives the following information:

"In the far Western world (America), our cousins do not seem to have got rid of corruption. Parts of the United States are no better than the small boroughs of Southern England were

* *Encyclopædia of Ethics and Religion.*

before the Corrupt Practices Act of 1883. Venality occurs, according to Lord Bryce (*American Commonwealth*) (Vol. II, p. 238) chiefly in connection with private legislation. Foreign missions and consulates, department bureaus, Custom-house and Revenue-houses Army and Navy contracts, Postmasterships, agencies and places of all sorts are the spoils of the victors."*

Again: "Corruption, of course, is not confined to the taking or giving of money bribes, for by graft there is the giving or taking of bribes in kind. Thus the person corrupted may receive the allotment of a certain quantity of stock of shares in a company or of an interest in a profitable contract or of a land grant. Another form may be the doing of a job *e. g.* promising a contractor that he shall have the clothing of the police or the cleansing of the city thoroughfares in return for his political support, giving official advertisements to a particular newspaper which puffs you, promising a railroad president, whose subscription to party funds is hoped for, to secure the defeat of a bill seeking to regulate the freight charges of his road, or threatening its land grants."*

Another great scandal of Municipal corruption is found to have occupied a position in the history of great bribes. Thus it will be found in the same pages

* *Encyclopædia of Ethics and Religion*, Vol. 4, pages 124-125.

quoted above the following account of the corruption of Municipal government in New York City. It runs thus:

"The effects of Andrew Jackson's famous doctrine 'to the victors belong the spoils', can perhaps be best seen in the operations of the Tammany King in New York City. The cost of erecting and furnishing the County Court House was estimated in 1868 at $250,000, but before the end of 1871 about § 13,000,000 had been expended upon it, and it was still unfinished. The items of $404,347 for safes and $7500 for thermometers show how the extra money had disappeared. The total price which the city paid for the privilege of being ruled by Tammany from the beginning of 1869 to September 1871, that is, thirty-two months. amounted to no less a sum than $81,000,000."

To take the case of another important Christian country, France, we find that it is not also free from the scandals of bribery that were practised on a large scale there. We would cite the cases of present day examples of political bribery since that may discredit very high officials of the state, but will simply quote one paragraph from the *Encyclopædia of Ethics and Religion* (Vol. 4, pp. 125), which is as follows:

"The Wilson scandals showed that political corruption was widespread in the Republic. The public and private bribery of the supporters of

> the Second Empire left many evil traces behind it. The embellishment of the capital fostered a spirit of jobbery, infecting all the departments of the State. The most dreadful of all the scandals was the Panama affair. The thrift of France subscribed fifty millions sterling for the piercing of the Isthmus of Panama, undertaken by M-de Lesseps. In 1892 it was known that most of the money had disappeared, and at the trial it was clear that corruption accounted for disappearance."

How the present organisation of Parliamentary Government fosters electoral corruption is explained elaborately in Lord Bryce's "*American Commonwealth*" and Maine's "*Popular Government*." Many other examples of such political corruption are also to be found in Momusen's "History of Rome." The party system is probably the strongest purifying agent in Parliamentary government under extended suffrage. But, as in Rome, so in France. In neither country did the party system exist, and consequently, in both, corruption prevailed. No doubt, the general working of the Parliamentary system assists the operation of a corrupt policy.

We shall give here a few more examples of corruption practised in recent times in Christian lands. In America, corruption of the Judiciary and graft in the Federal Departments are facts of every day life, and no extraordinary importance is attached to these scandals by the constables of public morality

in those lands. Some newspapers circulate it, some idle people gossip over it, and is again sent back to oblivion. Viscount Bryce says:

> "The palpable consequence of the recurring scandals in city Government has been to lower the standard of political morality. Sins frequent and patent which go unpunished cease to excite reprobation. The "boodling alder man", and the aspiring young lawyer who coming from a pious home, succumbs to temptation and become "grafters" are familiar figures on the American stage and arouse more amusement than blame. Since nobody expects virtue in a city politician nobody is disappointed when he fails to show it, and many live down to the level expected from them."*

In November, 1920, Governor Horace F. Graham of Vermont was sentenced to from five to eight years' imprisonment for the larceny of state funds. In 1921, Governor Small and Lieutenant-Governor Sterling of Illinois were indicted for robbing the State of $ 535,080.

The prosecution story related that the accused were parties to a scheme whereby large sums of public money were placed on deposit in a "safe fund" with an institution calling itself the "Great Park Bank". It was alleged that the "Great Park Bank" was not a bank at all, but merely a name under which Small, Sterling and their confederates made

* *Modern Democracies*, Vol. II, p. 117.

loans from the State funds to certain great packing houses and that the conspirators pocketed the difference between the interest (varying from 5 to 8½ per cent) paid them for the use of the money and the beggarly two per cent allowed to the State by the "Great Park Bank."

Almost simultaneously the Governor of Oklahama was arrested on an indictment for accepting a bribe of $ 25,000 to place State funds in the State Bank of Okmulgee well-knowing, it is alleged, that the institution was unable to meet its obligations. About this time there was something like an epidemic of defalcations, bribery and corruption among town officials, prohibition agents and secret service police in America. The Governor group of scandals may be regarded as significant symptoms of general unhealthiness of public and private morals. Governors are presumably the political cream of the country, yet nobody manifests very much surprise or distress when individual after individual from this exalted class is involved in scandals of this kind. How these people could get into the administration of the States and cities is also another example of rank dishonesty and bribery. From top to bottom it has been corrupt. This process is described by Viscount Bryce in a lucid manner:

"The Party organisations laid hold of city governments. They managed the Primates and conventions, nominated the party candidates, looked after the elections resorting, when

necessary, to personation and other frauds, and adding to these if their party controlled the officials in charge of the elections, intimidation at the polls, ballot stuffing and false counting. Most of their candidates were so obscure as to be unknown to the majority of the voters, who were thus obliged to vote on the party ticket. Thus a Ring might, by the use of those ignorant masses who constituted its voting stock, fill the offices with its creatures, the chief among whom found many ways of making illicit gains out of contracts or the sales of franchises (such as the laying of street railways) or by levying blackmail on firms who desired permission to transgress the law."*

The incidents are nice and palatable things indeed! What would Mr. Levonian say in this regard. He cited only one example of an executive officer who was supposed to take bribe and whose fault was never proved, nor the person was convicted. Above has been given nothing but actual convictions of important personages in the administration of Christian governments. Amen!

---

* *Modern Denocracies*, Vol. II, page 111.

CHAPTER VI

Sidelights on Moslem Character

> "The Koran is powerful enough to conquer the hearts. To propagate their religion, the Moslems need not sell their garments and buy swords and cannons from the Christians." —*Sword and Religion.*

We have pointed out in an earlier chapter how the Moslem morals and purity of character have been discredited by Mr. Levonian. Mr. Levonian has not even pointed out a single factor of importance in support of virtues in the Moslem character. This attitude betrays a shameful ignorance of both Islamic culture and the Moslem mode of life. His impressions of the Moslem conduct and morals are characterised by a sense of ruthless scandalising and an extreme hate of their ways of life. A true Christian would not have done as much. He has shown no courtesy, no admiration, and no fellow-feeling for his Muslim neighbours, although he could not possibly deny many virtues that greater religious fanatics discovered in them. We have been impressed by the appreciation of Turkish people and Turkish life written by Europeans of great repute, which Mr. Levonian has tried his best to find fault with. He has pointed out that the Turkish Caliphate is the source of innumerable malpractices, the harems are merely brothels, the Turkish public officials are

given to grafts, and the schools inculcate immorality and many other vices. Quotations to illustrate these charges have been given earlier in this book.

Regarding only a few virtues of the Turkish character the following passages from Mr. E. F. Knight will be very convincing:—

"It must be remembered that the corrupt officialdom created by the Palace which had a degrading influence on everything in touch with it, is not representative of the Turkish people. The typical Turk possesses the virtues and the failings of a conquering and dominant race. He is courageous, truthful, and honest amid races not conspicuous for truthfulness or honesty, some of which are likewise lacking in courage. The Turk, moreover, is shrewd and gifted with commonsense, and he is not a visionary, as are the Arabs and some other people holding the Moslem faith. He has not the quick wits of some European peoples, and may perhaps be described as being somewhat stupid, in the sense that an Englishman is stupid in the eyes of a neighbouring brighter race; but this same stupidity or whatever we may call it, happily has preserved the Turk from the seeing of visions and consequently no impossible ideals, no wild dreams for the reconstruction of society, have led his practical and commonsense revolution into those dreadful roads of bloodshed and anarchy which made imaginative nations, shriek-

ing liberty, have blindly followed to tyrannies more oppressive than the worst of despotisms."

Mr. Knight has paid an eloquent testimony to the faithfulness, friendship and forbearance of the Turkish character in the following lines:—

"Those who know him best also claim that the Turk is hospitable, temperate, devoid of meanness, sincere in his friendships—once he is your friend he is always your friend—and, though his enemies have represented him as very much the reverse, gentle and humane. Of the steadfastness of his friendship I have had experience. When a Turk is your friend you can implicitly trust him, even though he be, what the conditions of his country have sometimes made him, a murderous outlaw. I have had friends among Turkish brigands and Sir William Whittall, who knows the Turks as any Englishman can, writes in the following sympathetic way of his nobler friend, Redjeb. Peace be to his ashes! He is dead now. 'Brigand or no brigand, I had a sincere admiration for the man. His faithfulness was like unto that of a dog and he saved my life at the risk of his own. I have had many incidents with brigands in Asia Minor during my fifty years of sport and I must say as long as they were Turks, and I had assisted some friends and villages of theirs, which I always made it a point to do when I frequented the wild regions, I never feared

any accidents and though I might often have been taken, I never was. *I would not like to trust Christian brigands in the same fashion.*"

"Gentleness and humanity are among the most marked characteristics of the Turk. In no European country are animals treated so kindly as they are in Turkey. A Turk never ill uses his horse or his domestic pets, and the wonderful tameness of these creatures in Turkey testifies to this good trait."*

"In Constantinople the pariah dogs lie about the streets in their tens of thousands; they live partly or garbage and partly on the scraps of food which even the poor Turks put out for them. These dogs, though fighting among themselves, display nothing but friendship for and confidence in man. They never move for one as they sprawl across the narrow pavements, for they know that no Turk would have the heart to kick them out of the way. A few years ago an American offered a very large sum for the right to clear Constantinople of its pariah dogs, his object being to sell their skins to the glove-makers. The populace raised a howl of indignation when they heard of this, and had not the scheme been abandoned serious riots would have occured. *There is no need for a society on the prevention of cruelty to animals in a Turkish town.*"

* *Awakening of Turkey* (London), pp. 8-9

From the above paragraphs it will have been seen how true Englishmen and Christians have viewed Turkey as it is. Mr. Knight has frankly admitted that he has more confidence in a Turkish brigand than an Anglo-Saxon or a Celtic one. He has prized his friendship which is valuable as that of one's brother and as faithful as that of one's dog. But Mr. Levonian has not paid the devil its due. Blessed be he! In the following lines Mr. Knight gives an idea of the tenderness of heart of the Turks and their kindness to animals.

Everybody knows very well how Christian ladies make an indiscriminate and lavish use of feathers and furs in their garments. They completely ignore the circumstances in which the fur and feather yielding animals and birds are butchered every day for satisfying the most shallow variety of putting on gorgeous costumes, we would have left that alone, but for the attack of Mr. Levonian on Turkish character as being intemperate in everything.

In reply to Mr. Levonian's aspersions on the Turkish Caliphate we may say here that the abolition of the Caliphate is the most momentous event of modern times. Far-reaching are it consequences, consequences for good or evil, as the case may be. Its prolongation, however, till but yesterday demonstrates how the ideas of a vanished age live and linger long after they have spent their force and served their purpose. The Turks before, as now, have rendered heroic services to Islam. At the time of the domina-

ting Arab power they gave it a fresh life and activity and to-day they have vindicated as never before the innate strength of Islam to rise to the occasion, to remould its spiritual boundaries, to re-shape its political creed.

Besides the political integrity of Turkey is an ideal institution. There may be divisions among the Moslem themselves, but the whole of the Moslem world is ready to unite with Turkey in their common struggle with Western or Christian aggression. Mr. Khuda Bukhsh has verified his point of view by examples from current history :—

"We have noticed the cleavage between Turkey and the rest of Islam on account of Turkey's anti-Islamic legislation ; but the startling fact remains that, however divided Turkey may be from Cairo or Aligarh in matters of religion, the whole Moslem world is ready to unite with Turkey in a common struggle against the aggressions of the West. Europe is accused of a policy of plunder and not without some cause. Events since the war have convinced Islam that Europe does not play the game. The Arab Kingdom from Damascus to the Hejaz has not materialised. The Druses, goaded by the misrule of French Officers, have revolted ; and a situation that at one time was capable of solution has embittered still further the relation between Islam and Europe.*

* Khuda Bukhsh's *History of Islamic Civilisation.*



Mr. Habibullah Lovegrove
General Secretary of the British Muslim Society.



Mr. Dadley Sadiq

"The Balfour declaration in Palestine and the division of Syria and Palestine between France and England gives the Arab the impressions that these two countries are exploiting the land for European ends. For these and other causes the Moslem world has decided that Europe is inimical to its best interests."

"The Youth of Islam to-day is thinking in terms of politics more than religion. He is often far more interested in his nation's welfare than in the spread of Islam. The solidarity of Islam is not a question of Caliphate or the Sheriat (religious law), but almost entirely a matter of political unity in the face of the West."*

The ardent patriotism and glorious nationalism of the Young Turks are envy of the Christian nations. The religious tolerance of the Turks comes out in bold relief against the narrow and fanatic outlook of Christian zealots. The modern education system of Turkey can offer comparison to any other well established systems of the West. The Islam of the enlightened Turks who compose the Turkish nation is far from any fanaticism or narrowness. It is extremely tolerant. There has been an awakening of Islam itself, and it is now being proved to an astonished world that the ancient dogmas of Islam are no more immutable than those of other creeds. Even as the Christianity of the Middle ages, which burnt heretics and regarded

* *History of Islamic civilisation* Vol. pp. 10 9 11●.

Science as the invention of the Devil, has adapted itself to modern idea, so at last it has come to pass with the supposed unchangeable doctrines of the Moslem Church. In India, Persia and Turkey, learned doctors of the sacred law are showing that many accepted doctrines are not enjoined by the Quran itself, but have been grafted on the religion by various commentators.

Examples of Moslem tolerance and Christian intolerance in religious affairs are written in letters of blood in the pages of European history. Turkey is the only country which gave refuge to hundreds of Christian people driven out of their own countries by persecution from the State. This accommodating spirit of Turkey has saved many souls from the devouring and grinning teeth of Christian fanaticism. Rightly observes the English educated Turk Mr. Khalil Khalid Bey in this connection :

"In the empire of the Turk there are to-day several million native Christians possessing their national Church and their ancient tradition. If the religion of Islam prescribed forcible conversion, no power on earth could have saved these Christians from the swords of Turkey in the centuries gone by and in consequence, no European politician or cleric could now find a ready opportunity for displaying his passionate eloquence on their behalf on the grounds of humanity and civilisation. It was not the bravery of the native Christians, it was not the miraculous power of the Christian Church that saved the oriental Christians from being forced to embrace

Islam, but it was those passages of the Holy Quran (such as—*There is no compulsion in religion*, etc.,) that guarantee the inviolability of their Church against compulsory molestation. Hardly a year passes in which a considerable number of Europeans do not adopt the religion of Islam. America is also inflected with Islamism. All these European and American converts do not go to the Muslim East to seek their fortunes. They are mostly people of position and means. The Western adherents of Islam are persons of education. The excessive condemnation of Islam in literatures of Christendom has its reaction, and it is possible that these educated men or women who are interested in religious questions may grow curious to find out the causes of the hostile criticism of Islam. When they refer to unbiased sources they discover not only grounds which refute the charges of the Christian critics, but also the proverbial influence of Islam upon the conduct of mankind. Accordingly some of them adhere to Islam of their own free will."

Mr. Levonian would have been surprised and almost dissuaded from launching on his glorious task to find these facts strewn over the pages of Christian history and draw the conclusions for himself. The following paragraphs from Mr. E. F. Knight's "*Awakening of Turkey*" would conclusively prove the points stated here. Would Mr. Levonian look for himself?

"In justice to the votaries of the Moslem creed

one ought to bear in mind, in the first place, that early Mohammedanism never persecuted Christian religion in the ferocious fashion that Christianity persecuted Mohammedanism as for example, in Spain. The Moslems were taught that it was their duty to convert or exterminate the idolatrous heathen, but to respect "the People of the Book." Did not Mohammed himself spread his cloak upon the ground for the Christian envoys who came to him treating them with honour? *When the Turks conquered the territories of the Christians they did not massacre the Christians, neither as a rule they did enslave them, and they did not interfere with their religion;* under the more equitable Moslem rule the conquered Greeks found themselves less heavily taxed and generally better off than they had been under the rule of the emperors of the decaying Byzantine Empire. To Jews also, as being worshippers of the one God, they extended a like tolerance; and it was to Turkey—where they are numerous and prosperous and still speak an old Spanish dialect—that the Jews fled when they were driven out of Spain by the persecutions of Ferdinand and Isabella."

"The majority of the Turks of any education though religious, are not fanatics, and on this very account are regarded as indifferent Mussalmans and often frankly called *kafirs* by the

bigoted Arabs. Of all the various peoples who inhabit Turkey the Mussalman Turks are undoubtedly the least intolerant. The Christians of different sects there hate each other as no Turk hates a Christian and no Christian hates a Turk. The Orthodox Greeks and the Bulgarian Schismatics in Macedonia employ all methods of barbarism in their persecutions of each other. When Bulgaria formed part of Turkey the Bulgarians had often to petition the Turks to protect them against the fanatical Greeks. The Catholic Latins, too, in Turkey, being in a minority, would doubtless have been exterminated by their fellow-Christians had it not been for the protection extended to them by the Turks, with the result that they are grateful and loyal to the Ottoman rule."

"The recent revolution appears to have almost completely brushed away what religious fanaticism there was still left among the Mohammedan Turks, and the Young Turks themselves, the deliverers of the nation and its real rulers, are entirely free from it. I have conversed with hundreds of these Young Turks and have many friends among them and in no country I have come across more broad-minded and tolerant men. There is no doubt that Islamism has of late years undergone a modernizing process, thereby gaining strength. The Sheik-ul-Islam himself, as head of the

one ought to bear in mind, in the first place, that early Mohammedanism never persecuted Christian religion in the ferocious fashion that Christianity persecuted Mohammedanism as for example, in Spain. The Moslems were taught that it was their duty to convert or exterminate the idolatrous heathen, but to respect "the People of the Book." Did not Mohammed himself spread his cloak upon the ground for the Christian envoys who came to him treating them with honour? *When the Turks conquered the territories of the Christians they did not massacre the Christians, neither as a rule they did enslave them, and they did not interfere with their religion;* under the more equitable Moslem rule the conquered Greeks found themselves less heavily taxed and generally better off than they had been under the rule of the emperors of the decaying Byzantine Empire. To Jews also, as being worshippers of the one God, they extended a like tolerance; and it was to Turkey—where they are numerous and prosperous and still speak an old Spanish dialect—that the Jews fled when they were driven out of Spain by the persecutions of Ferdinand and Isabella."

"The majority of the Turks of any education though religious, are not fanatics, and on this very account are regarded as indifferent Mussalmans and often frankly called *kafirs* by the

bigoted Arabs. Of all the various peoples who inhabit Turkey the Mussalman Turks are undoubtedly the least intolerant. The Christians of different sects there hate each other as no Turk hates a Christian and no Christian hates a Turk. The Orthodox Greeks and the Bulgarian Schismatics in Macedonia employ all methods of barbarism in their persecutions of each other. When Bulgaria formed part of Turkey the Bulgarians had often to petition the Turks to protect them against the fanatical Greeks. The Catholic Latins, too, in Turkey, being in a minority, would doubtless have been exterminated by their fellow-Christians had it not been for the protection extended to them by the Turks, with the result that they are grateful and loyal to the Ottoman rule."

"The recent revolution appears to have almost completely brushed away what religious fanaticism there was still left among the Mohammedan Turks, and the Young Turks themselves, the deliverers of the nation and its real rulers, are entirely free from it. I have conversed with hundreds of these Young Turks and have many friends among them and in no country I have come across more broad-minded and tolerant men. There is no doubt that Islamism has of late years undergone a modernizing process, thereby gaining strength. The Sheik-ul-Islam himself, as head of the

Ulema—the Doctors of Law whose duty it is to interpret the judicial precepts of the Koran and who have hitherto composed the most fanatical and conservative element in Turkey—has been at great pains to impress upon the Mussalman people, upon whom from his position he exercises such great influence, that the constitution which has been granted to them though introducing the principle of complete equity between Mussalmans, Christians and Jews is quite in accordance with the teachings of the Koran."

We have pointed out in an earlier chapter how false charges have been levied against the Turks in point of their social customs and family environments also. We have also referred to actual state of affairs in those cases in Turkey by quoting the verdict of learned authorities on this subject. In the first place, there is no degradation of the women in Turkey. The Turkish peasant women are far from being degraded, not to speak of higher classes, as any other women of their class in Europe. It may astonish Mr. Levonian and such people to learn that the simple living Turk of the upper and middle classes, though his religion permits him to marry four wives, rarely marries more than one. The majority of Young Turks has not more than one wife and nearly all of them speak with disapproval of the custom of polygamy. The Young Mussalmans who had freed Turkey are quite unlike the conventional conspirators

and revolutionaries. These were well-educated and thoughtful men, keen and energetic, with the light of resolve and great hope in their eyes betraying the enthusiasm which lay under their Turkish reserve and phlegm. Mr. Knight has highly appreciated their idealism and sincerity which he acknowledges in the following paragraph :

"The more I saw of the young Turks, the more I was impressed by their patriotism, their manliness and their sincerity. There are naturally some over-confident chauvinists in the party, but the bulk are men of shrewd commonsense, as has been made manifest to the world by their moderation after victory and their tactful methods of conducting the government of a disorganised country, and maintaining order throughout the Empire in the face of tremendous difficulties of every description."*

Thus it will be seen that the Turkish character is all round magnificent and there is hardly a single blackspot in the whole of social and moral excellence of the people. By defaming Turkey, Mr. Levonian has discredited the whole Moslem world. But his shallow aspersions cannot stand the scrutiny of any serious student of comparative religion and sociology. So goodbye, Levonian!

---

* *Awaking of Turkey*, pp. 271.

CHAPTER VII

THE TUG OF WAR

> "It is an admitted fact that the advent of Islam produced a tremendous upheavel of science in Muslim lands in days when Christianity was submerged in ignorance and superstition. Muslims were the pioneers of the modern sciences and they wrote voluminous works on many branches of science while there has been no landmark in the history of European civilisation which did not arouse the greatest opposition from the Church—Europe in fact, began to make progress when freed from the thraldom of sacerdotalism. —*Draper.*

Mr. Levonian while making a strong plea for presenting Christianity to the Moslems, has pointed out that Moslem countries of the Near East especially, Turkey and Persia are adopting Western ways of life and are being westernised. This was due to the influence of Christian standard and Christian Europe's mode of life on the Moslems. Mr. Levonian has cited the instances of Turkey's new social regulations and Mustafa Kemal's revolutionising the whole order of his society. In this chapter, we shall examine how far the Moslem countries of the Near East have been influenced by Christian standard and shall show that these recent changes in the social customs of Moslem lands do not imply that they have been due to a strong feeling of nationalism and a deeper appreciation of the spirit of Islam. Mr. Levonian says:—

"They (Moslem) have looked around, and have

found Western civilized life far superior to their own and have determined to adopt it. The chief motive of the movements in the Moslem lands at the present time is to Westernize their life. That is the current mentality, and all Moslems are deeply interested in this matter. Consequently the question before the Christian agencies would be to take up this matter of Western civilisation, show its basis, and especially to indicate its basis, and especially to indicate its vital connection with the Christian religion, if there is any."*

This is Mr. Levonian's logic. The standard of living achieved by Christian Europe is the result of Christian influence on the lives of Europeans. But may we ask in this connection that if the standard of living is the criterion of a nation's religious superiority, then how to expl ain the standard of living achieved by Buddhist Japan? Japan has achieved to-day no lower a standard of living than that achieved by Christian Europe. Similarly, by many curious and queer arguments, Mr. Levonian has tried to put Islam at a definite discredit. But he seems to have ignored the fact that modern Moslem lands have been inspired by a new spirit of nationalism which has brought about a reformation in the economic and social institutions of those countries and has effected a rise in the standard of living. In this sense, whatever westernization in matters of living has come

* *Moslem Mentality*, pp. 216.

upon their lives, it does not mean that they have been inclined to Christianity. Ahmed Djevdet Bey, Editor of one of the oldest dailies of Constantinople, has explained this very clearly in the following paragraphs:—

"By Westernization we mean to transfer the economic and social life of the West to the East; to fill the East with the science and arts and the industries of the West; to establish universities, factories, dockyards, theatres, public parks, and observatories, in one word, it is to be awakened from the sleep of ignorance and laziness, and to make progress in the scientific and industrial fields."

"To be Europeanised does not mean to be inclined to Christianity. Modern Europe has inherited its civilisation from Ancient Greece and Rome. To call modern civilisation Christian civilisation is quite wrong, very little has been the influence of Christianity upon the present civilisation of the West. European civilisation is not Christian civilisation (that is, it is not a civilisation produced by Christianity). It is a conglomerate of the old European and Greek and Roman and Arab civilisations, and has taken its present form from the activities of the enlightened minds in Europe. Thus its technical part is quite applicable to all countries; in fact, this civilisation has been produced about fifteen centuries after the introduction of Christianity into Europe. It has been obliged to fight against Christianity and the Christian Church

and the clergy and only by overpowering this resistance has it established itself in Europe."*

The strongest force in the Moslem countries, at present is the new spirit of nationalism. Moslems of every grade and station of life have taken upon themselves the task of reorganising their social and economic institutions on nationalistic lines. Thus the influence is found to be furthest from any spirit of religion whatsoever. As a matter of fact, it is the new realisation of the spirit and modern interpretations of the Quran that have been instrumental in bringing about this change, for Quran has definite scriptures providing for national uplift. Mr. Wilson Cash says:

> "We may over-emphasise the disintegration of Islam if we study only the influence of the West upon Moslem life. We may exaggerate Arab-Moslem strength if we judge twentieth century conditions by events of the seventh century, but we cannot over-estimate the importance of the Moslem-world finding common ground in a new patriotism which is setting out to withstand and overthrow Western domination. The Moslem world is learning Western ways not because it loves the West, but only because it sees in Westernism the one way of counteracting the domination of Europe over Moslem lands. Thus with nationalism among the youth there is growing stronger and stronger a deep distrust

* *Europeanisation*—by Ibrahim Hilmi.

of the West and a determination to live their own lives, not only socially, freed from the traditions of the past, but also unfettered by all Western control."*

Mr. Khuda Bukhsh has shown amply in his book:

"That the pull is definitely towards the East instead of the West. The Holy Koran has provided the young Moslems a new revealation which has drawn them nearer to Islam and the East than to the West or Christianity. If any traveller happens to visit Turkey through water route, the first statute that will swim within his ken is that of Kemal Pasha raised on an elevation *facing East.* That statute explains the inner spirit of the new rules and regulations introduced lately in Turkey that have an appearance of the West."

Mr. Khuda Bukhsh says:—

"The pull then is towards Islam of the Prophet. New conditions—social, political, economic—have called forth new activities; new needs have emphasised expediency of the alternation or readjustment of existing boundaries in every sphere of life. New aspirations have evoked new ideals but all these would assuredly have come, even had European influences been absent from the East. These are the demands of the age; who can turn a deaf ear to these demands—so recurring, so insistent ?

* *Expansion of Islam.*

"Not the West, to be sure, has taught tolerance to Islam or to the Muslims. Tolerant is Islam itself —tolerant it has always been—tolerant when Christendom knew not the meaning or virtue of tolerance. Under the same roof secular and spiritual teachings were imparted. Under the same roof again philosophy and science and theology received shelter and encouragement. *The mosque was the first University of Islam.* Thought was free, and so was the expression of thought and to-day—when Islamic culture is riding itself of narrow dogmatic fetters, it is not so much the result of European impact or influence as the result of the recovery of the true spirit of Islam which bids men do what they may and bear what they must.

"The East is fast going back to its true culture and learning. It has realised that its future depends upon following its own lines of civilisation and in masquerading in Western disguises. It has begun to recover its lost heritage; and the first flower and fruit of this recovery is the cry for Progress—the cry for Reform—the cry for Freedom, so strident, so insistence throughout the East.

"The East has realised that if she needs 'humanities', she has them at home; if sciences, they are also there; if political literature, that too it possesses in all its multitudinous forms—monarchical, aristocratical, oligarchical, democratic, anarchical, revolutionary.

"The revival of Muslim culture has opened the eyes of the Muslims—the stress of political conflicts has quickened their energies—the desire to compete with and hold their own against the advancing races, has stimulated their efforts and had made them realise to the fullest extent, the alternative of either shining success or inglorious death."*

Mr. Khuda Bukhsh has convincingly proved that the supremacy of Turkey in the economic and militarist spheres is the fulfilment of the long struggle of Islam against its competitors. He has also agreed that the spirit of nationalism has brought about this transformation. In the same book. Mr. Khuda Bukhsh points out:

"The reform or the revolution effected by Kamal Pasha is not, as is erroneously assumed, a reform or revolution effected under the inspiration of the West, but is the final fruition of purely Islamic ideas long struggling into supremacy. The abolition of the Caliphate on the third of March, 1924, is the natural culmination of events long moving in that direction."

"It constitutes a landmark in the history of Islam. It ends a fiction; it ushers in modern as opposed to mediaeval ideas; it lays the path open for the development of nationalism; and finally, it removes once and for all the embargo on liberalism. For it is incompatible with the

* *History of Islamic Civilisation*, Vol. II, pp. 105-108.

spirit of modern times to set up, or to yield implicit obedience to, a religious chief whose weapon is naught but God-vested authority and whose appeal is naught but to His immutable decrees. Such a chief can only marshall the forces of darkness to combat the light of reasan !

"The Turks have once again rallied to the cause of Islam. In the past they resumed the tottering empire of the Arabs and to-day they have revived the fading glory of Islam.

"The abolition of the Caliphate will, indeed, ensure and permanently ensure to the entire benefit of Islam. It will fashion for Islam a new sense of unity, founded not upon fiction but truth—a unity based upon cultural traditions and material interests. With fullest consciousness has Islam realised that its future lies in its power of cohesion and solidarity, it has further realised that solidarity should draw its strength and sustenance from a scheme of things, real and vital, and that scheme is naught else, save that of *nationalism* and *nationalism* pure and undefiled.

"The wave of Westernism, sweeping as it is to-day in full force over the Orient, has not weakened, impaired, or destroyed Islam. Islam stands erect, four-square to the winds that blow. It may sound strange but it is none the less true, that Western influences and Western experiences, instead of weaning us away, draw us

closer and yet closer to Islam. And what is the secret of this wondrous hold? To the savage and the *savant* Islam appeals with equal force; for there is nothing in Islam to hamper or to impede the forward step of man free from theology and priestcraft it imposes no rigid code of law. Destitute of ritual and ceremonial it leaves its votary a perfect and free hand in worship and devotion. In its essence splendidly democratic it gives the freest and fullest scope to the genius of man. The Quran, instead of being a stumbling block to advancement, is a book brimming with counsels of perfection for all times and all peoples. It does not restrict but widens the charity of man, The fleeting, must however, be disengaged from the permanent and the necessity of the hour must not be sacrificed to an obsolute edict or to the dictates of a temporary measure.

Thus the reader will appreciate the true spirit of the Islamic peoples of to-day. Western influences have not diverted them from the normal trend of their religious life and have only helped them to realise the inner and more passionate call of the Prophet towards a healthier, brighter and a more prosperous life. Islam does not allow fanaticism, narrowness of mind and intolerance for other religions. Such then is the true spirit of Islam. Universalism is its keynote, unity of God its sole slogan, brotherhood of man its cardinal tenet; a

will to conquer its refreshing inspiration. The rest is the creation of theology and not the essentials of Islam. And such is the Islam of the modern Muslims, the true Islam of the Prophet. And this modern Islam has donned armour and is determined to do battle for its safety. The rallying point now is not the glory of Allah and the extension of his spiritual kingdom, but the rallying point is the security and safety of its very existence. Islam has grasped Western policy and has no illusions about Western aims.*

---

* *History of Islamic Civilisation,*

CHAPTER VIII

Slaves of the Sex

"A virtuous wife is a man's best treasure"
—*Hazrat Muhammad.*

We have seen enough the charges of Mr. Levonian against Moslem life and character. It is now time to devote some attention to the state of social life led by Christians in the most civilised States. Modern Christian society is conspicuous for its moral depravity and cultural bankruptcy. A Frankenstein has been eating away the vitals of Christian morals till it has reached its lowest level. If we turn our eyes to Europe, we find the harrowing pictures of immorality and harlotry rampant everywhere. If any traveller goes into the "lounge" of the great hotels in Paris, Vienna, Berlin, Edinburgh, Glasgow, New York etc. he will find those places occupied mainly by girls of the town, extravagantly dressed, rouged, painted, powdered, either accompanied by men or keeping their eyes open for a likely stranger entering from behind the screens. They are out "on the loose." The labourer's daughter is as determined as the daughter of the clerk and shop assistant to "have a good time." The author of the *Glass of Fashion* says in regard to Europe as his book is chiefly based on the English social life:

"Women are becoming bad. There is a moral

> declension. It has nothing to do with economics. It is a spirit appearing in the richest and the poorest. Housing and education are no valid factors in this problem. In every circle of the community and in all conditions, morality has lost its grip. The particular woman is everywhere an anachronism."*

In the twentieth century in almost all of the Christian European countries, morality is merely a matter of opinion, a convenience and a superstition. Hardly anybody believes in the virtues of self-sacrifice, self-improvement and self-control. Almost the whole mass of Christian people and their institutions is shifting like a glacier towards destruction. The present century appears to be simply a prelude to a millenium of anarchy. The greatest blunder which modern young men and women of Christendom do is the fact that they mistake joylessness for joy. Nietzche well said: "The mother of debauchery is not joy but joylessness." Love is totally absent in the sexual relations of these people. Where love is lacking, "sex" links. Love is a cleansing power; sex is nothing more than lust in a state of decomposition.

The Glass of Fashion, referred to above is a book written by a gentleman who wants to reform the English society, so that it may survive the deluge that is ahead of it. The writer regrets how the suburbs of the city of London, which at one time had been towers of moral strength and a force of considerable

* *Glass of Fashion*, pp. 147.

importance in society, have degenerated to a pitiable extent:

"A few years ago these suburbs were the strongholds of family life. Here lived people who mocked the extravagances of fashionable society, and were blissfully unaware of its deeper iniquities. The husbands went by train to the city; the house-proud wives remained at home with the children. The life of each little community centred in the home, and had its circumference in the parish, of which they were proud and in which they worked. You found benevolence there, a sense of neighbourly responsibility, a desire for mental improvement, above all things, self-sacrifice for the sake of the children."*

But now?—

"To-day, many of these women go to London almost as regularly as their husbands go to the city. They are spoken of as "Season Ticket Women." Their excuse is the shop—their attraction is the restaurant. They have contracted a passion for crowds, for adventures, for excitement. They 'knock about' with other people who are knocking about. In a garish restaurant with an orchestra playing dance music, and crowds of people waiting for tables, they light their cigarettes, drink their liqueurs and feel that they

* *Glass of Fashion*—(Mills & Boon Ltd., 49 Rupert St. London, W, 1.)

are at the very centre of fashionable life. Not many of these women are faithless to their marriage vows. But they are faithless to their children, faithless to their homes, faithless to the Church, faithless, to the great moral conditions of their country. A few of them take the next step. They conceive a passion—perhaps for some boy in the Air Service. They pay for his meals, buy him neckties and cigarettes, take him to the music hall. He seems to them much heroic than their hard-working husbands. They come to regard duty as dull, and the narrow way as a rut. A delightful feeling of romance blinds them to the nobler qualities, the enduring virtues, the firmer manhood of their husbands. Any young black guard in a uniform has for these middle-aged imbeciles the lineaments of Romeo and the character of Hector. Self-respect is consumed in the transient flame of a romantic excitement, they go to the devil."*

In order to describe the state of affairs in gradually lower strata of society, we have simply to quote the book itself. One who wants to acquaint himself with every detail of the life led by these fashionable ladies of English society, one has to read the book itself. It stirs one's imagination and holds the picture of a morally decadent nation before our eyes. The office-girls and shop-girls in Europe have given rise to new problems. They have reached the lowest stratum of

* *Glass of Fashion*, pp. 140-41.

decency and are rendered physical wrecks by sexual intemperance. They sell their modesty and morality for merely "a good time." They sell their birthright for a mess of pottage, their life for a song or a sigh. In page 142, of the same book, the author says:—

> There is a more sordid aspect of this corruption. The vice of our public streets has undergone a remarkable change. There is a new race of immoral women. They come from offices and shops. They are young, and the glamour of the summit has bewitched them. They desire the life of fashion, the life of indelicate clothes, gilded restaurants, the theatre and the night-club. So they sell first their modesty and then their virtue. It is the price they pay for a good time."*

One step lower you will find horrible things:

> "There is a collapse of the most primitive virtue among girls who live in the slums of our seaport towns. They are so shameless that they get themselves rowed out to incoming ships that they may make sure of a sailor when the vessel comes into port, be he Lascar, Negro, or Chinaman. Some of these girls are the very dregs of degradation. Most of them, however, are inspired by the same motive which moves the millionaire to activity. They want money. And they want money for the same reason that the millionaire's wife and daughter want it; for display, for rich food, for excitement, for "a good time".

* *The Glass of Fashion*, page 143.

> Tell them that it is wrong to be immodest, wicked to be immoral, and they will point to the hights, laugh you to scorn for a cauting, psalm-singing charlatan. They have ceased to feel the smallest respect for virtue. After all, to the eyes of eternal Judgment, is there much difference in moral volumes between the summit and the abyss ?"

How this social vice and moral degeneracy have entered into the very roots of European Society and have changed the fundamental outlook of its life, will be realised from the following paragraph at page 44 of the *Glass of Fashion*:

> "There comes from social workers in all quarters of our congested and violent life a cry that borders on despair. The womanhood of the nation is becoming corrupt. There is a decided movement among the older women towards drunkenness, among the younger women towards vice. A lady who has visited the common lodging houses of London says that educated girls of a quite decent class are now to be found among the vilest women. Out of twenty-eight inmates in one case alone only fifteen were found with venereal disease."*

A small account of the juvenile offences committed in these great Christian cites is simply shocking. The author has amply emphasised the need for legis-

---

* *Glass of Fashion.*

lative enactment concerning children under sixteen years of age and *children under fourteen years of age.*

Miss Clemence Dane who took up this question of cruelty to children has written about "that vilest of cruelties, child assault." The following are some extracts from one of her articles:

"How these men, guilty of unspeakable offences against children are too often dealt with in a practice, the following random extracts from newspapers may show. *We omit the unprintable details.*

"For attempted assault on a child of four. Bound over on account of previous good character.

"For assault on child of seven. Sentence: six months.

"For assault on baby of four: Sentence: £ 2 fine.

"For assaulting and injecting a child of seven. Sentence: twelve months.

"For assaulting two little girls: bound over.

"For assault on three small children—evidence unfit for publication. Sentence: £5, fine" etc. etc.

Before entering further into the examples of inhuman miseries in existence in the life of Christians due to sexual intemperance and moral emptiness let us consider several important factors throwing adequate light on their moral traditions. It is hard to believe that the moral tone in Christian life was suddenly lowered overright from the Olympian height they used to occupy before. It is not so.

In 1916, Supreme Court Judge Greenbarren, refering to the lack of sanctity in the home and looseness of modern times observed that "the moral side of life was not looked upon as strongly as it used to be." Supreme Court Justice Davis speaking of the great number of divorces in 1919 observed: "The marriage vow is not respected or understood by countless thousands." The Rev. J. Gough McCormic (Dean of Manchester) said:

> "Complete absence of reticence is another salient fact of modern marriage. The Victorian theory in regard to sex relations was a conspiracy of silence. Freedom came to stay. The suffrage movement lifted the veil of knowledge. Finally came the war with the result that the pathetic and wasted figure of the Victorian chaperon was unconventionally bundled into her grave.*

At the Dorset Assizes Mr. Justice Bray mentioned in 1930 that in the last two or three years he had sentenced about 300 bigamists—a large number of their soldiers. Mr. Justice Darling said in that year: "A great many people now regarded marriage as a mere trifle and bigamy was a little more serious." The annual report of the Registrar-General for England and Wales for 1930 shows that the divorce rate continues to increase, the number granted being nearly double that in the previous year and thrice that of any year before 1929. It also shows an increase of illegitimate births. Very recently (August

* *The Daily Express*, February, 1920.

1932) Mr. Justice Horridge observed in the Divorce Court: "It is pitiable the way women go about now-a-days with men not their husbands."

It would be well here to look once into the divorce figures of various countries on a comparative scale. In 1905, 68000 couples were involved in divorce in the United States. In 1924, the number increased up to 1,70,867 only. U. S. A. comes first in the order where in 1924, every seventh marriage was dissolved by divorce. The ratio in France is 21 to 1; in Germany 24 to 1; in Switzerland 16 to 3; in Norway 30 to 1; in Great Britain 96 to 1; and in Canada 161 to 1. In 1926 both the rates of marriages and divorces have advanced somewhat. But the increase in marriages has been 1.2 while that in divorces is 3-1. Thus it will be seen that in the United States the rate of divorce is far superseding that of marriage. In 1926 alone, 1, 80, 886 couples were separated by divorce, so it is easy to realise the future of the institution of marriage in United States. Such vices are only everyday affairs in Christian life. They are accustomed to it, they don't grudge it.

The author of the *Glass of Fashion* says that the ideal of marriage in Christian society is miserably hollow and desperately pervert. He says:

"It is scarcely an exaggeration to say that great numbers of young men in fashionable society pick up their wives just as a sensualist pick up a woman in the street. They are attracted by artifices which the prostitute has brought to

perfection by long practice; they are knocked over by a calculated audacity, an unblushing but frequently an affected animalism, a licentiousness which is often as much put on as the complexion or the eyebrow; they lose their heads to the heel of a shoe and their hearts to the suffocation of a scent—these young men who have been brought up with every advantage of environment, education and tradition."

These girls come usually from very low strata of society and bring dissillusionment and disappointment in their occasional suitors who leave them in storm after discovering what they actually are. The "Gentleman" goes on to say:

"The chorus girl whom they find so seductive at a table in a restaurant, so intoxicating in the padded recesses of a motor-car, is a person of no education and of low morals; she would not for the world walk the pavements at night, but she would not scruple to sell herself into a union, legal or illegal, with a rich man for whom she entertains no deep affection. She belongs as a rule to the lower middle classes and has spent her childhood in the suburbs. Her solitary cleverness is a faculty for imitation; she can affect a drawl of boredom, has all the phrases of smart society on the tip of her tongue, and can powder her chin in public with the very gesture of a Duke's daughter."*

* *The Glass of Fashion*, p. 127.

"It brings us, I think, face to face with an evil which is corrupting the whole body of civilisation like a cancer—an arrest of moral growth, a refusal of vital tissues to follow the law of their being, a stoppage in the development of the human soul."*

The accounts which we have given above about the ideals of marriage and consequently of the prevalence of divorce in Christian society are also corroborated by The *Glass of Fashion.* In page 128, the author says :

"The sentimental correspondence produced in the divorce court of our own days seem to me a document of the gravest sociological importance. No one can read the tragic or stupid effusions of respondents and co-respondents without an immense wonder at the ignorance of the human race and a profound compassion for its victims. Those letters, if we read them with the sympathy they deserve, remembering, inspite of their construction and grammar, their crudeness and naiveti, their vulgarity and slang, that they are written by actual men and women anxious for happiness and capable of suffering, men and women too, whose right thinking is of importance to the rest of us, those letters, I think, witness to a colossal blunder on the part of society."

He further explains :

"After all, the young man of fashion and the powdered girl from the chorus are only children.

They are at the door of experience on the threshold of freedom, when they make their disastrous mistake. If the youth is persuaded that he can be permanently happy in the society of a girl no better educated, no sweeter minded, no purer and holier in the true sense of these words, than the strumpets of Coventry Street; and if, on her part, the girl is convinced that the *summum bonum* is wealth, that possessions are the end of existence, that a title or a fortune solves all the difficulties of life; if this be so, then the fault is not in themselves that they are such moral or intellectual underlings, but in the state of Society."*

The author of the *Glass of Fashion* too has amply noticed the drift of moral tone in Christian life and says: "Adultery has discarded the romantic cloak of Romeo, and comes laughing to the assignation in the modernised undress of Don Juan. The whole atmosphere is changed. It is more loyal to the lower nature. Love is a joke, one of the amusements, one of the adventures, one of the sports, one of the recreations of society. To take it seriously is both provincial and dangerous. It must be treated as our fathers treated flirtation. The business of life is money; one of its recreations like bridge or golf, is sexual instinct. The romantic woman learns at her first fence that she must choose between hysterics and lovers.

* *Glass of Fashion*, p. 128.

The pursuit of pleasure and "a good time" to be obtained at any cost is the sole guiding force of women in the Christendom now-a-days. "Everybody declares that life is a masquerade, and self-indulgence the sole purpose of creation. The daughter learns from her mother, the son from his father. Everyone is selfish. There is only one reasonable pursuit—"a good time." And this is the good time; this life of pleasure; this life of eating and drinking; of dancing and of flirting, of crowds and crushes, of adventures in sex, of licence and cynicism, of excitement and selfishness, of money and ostentation. "Is he rich"? "Then, my dear, why hesitate? Marry him at once."

Examples of this standards of women in Christian Societies are many. Instead of recounting them one by one from the middle classes and comparatively lower strata in Society, let us for the time being look into the annals of one of the most representative character of English aristocracy, the wife of a British Prime Minister. We mean Mrs. Asquith or Margot Asquith, the illustrious Premier's second wife. Her *Autobiography* is a rich mine where the jewels of her time of the aristocratic English Society could be found together. In the following passages we shall allow the reader to view the English Society from the angle of Margot Tennant by quoting a few lines from her autobiography. Margot Asquith was a lady of high culture and immense fortune, of whose parallel there are not many in England now"

"Laura had been disturbed by hearing that we were considered "fast" She told me that receiving company in our bedroom shocked people and that we ought perhaps, to give it up. I listened closely to what she had to say and at the end remarked that it appeared to me absurd."

Here is the description of her bedroom :

... My walls were ornamented with curious objects, varying from caricatures to crucifixes to prints of prize-fights, fox-hunts, virgins and Wagner. In one of the turrets I hung my clothes; in the other I put an altar on which I kept my books of prayer and a skull. We wore charming dressing jackets, and sat up in bed with coloured cushions behind our backs, while the brothers and friends sat on the floor or in comfortable chairs round the room."

She says of herself: "Bold as well as fearless, and always against convention, I was, no doubt, extremely difficult to bring up." And in another place making us wonder if she understands the meaning of the words, she writes: "Nevertheless we were all deeply religious by which no one need infer that we were good."

The following portion of Mrs. Asquith's *Autobiography* will amply show the moral degeneracy of the time. One night, as a young unmarried girl, Miss. Asquith went alone to the Opera House at Dres Den. She remembers what she wore on that occasion. It

was something conspicuous—a scarlet dress, pearls and a black cloth cape. She tells us that she was having "a frank stare" round the house, when she caught sight of an Officer in white uniform :

> " He was a fine-looking young man, with tailor-made shoulders, a small waist and silver and black on his sword belt. On closer inspection he was even handsomer than I thought."*

The white officer, we are told, began to look about the house when his eyes caught Miss Tennant's red dress.

> "He put up his glasses and I instantly put down mine. Although the lights were lowered down for the overture, I saw him looking at me for some time.
>
> When the curtain dropped at the end of the first act it did not take me long to identify the white officer . . . As I passed him I had to stop for a moment for fear of treading on his outstretched toes. He pulled himself erect to get out of my way ; I looked up and our eyes met; I do not think I blush easily, but something in his gaze may have made me blush. I lowered my eyelids and walked on."

"It was raining that night and Miss. Tennent could not get a cab, so she pulled her cloak over her head and started to walk home ! "

> "Suddenly I became aware that I was being followed ; I heard the even steps and the chick

* Mrs. Asquith's *Autobiography*.

of spurs of someone walking behind me; I should not have noticed this had I not halted under a lamp to pull on my hood, which the wind had blown of ... The street being deserted, I was unable to endure it any longer; I turned round and there was the officer ... He saluted me and asked me in a curious Belgian French if he might accompany me home, I said: "Oh certainly." But I am not at all nervous in the dark."

As they walked along together, this unknown officer and this future wife of a British Prime Minister, the following conversation occurred between them:

Officer: "You would not like me to go and have supper with me in the private room of the hotel, no ?

Margot: "You are very kind, but I don't like supper; besides it is too late." (Leaving his side to look at the number of the door) "I am afraid we must part here."

Officer (drawing a long breath): "But you said I might accompany you to your home !"

Margot (with a smile): "I know I did; but this is my home !"

He looked disappointed and surprised, but taking my hand kissed it, then, stepping back, saluted, and said: "Pardonney-moi, mademoiselle." (Pardon me, Madam !)

What we want to emphasise in connection with these incidents is not to criticize or lay any blame at

the door of Mrs. Margot Asquith. We simply want to point out the standard of social delicacy and moral virtues among even the highest classes of Christian society in the most advanced states. We have only quoted these lines from the *Glass of Fashion*, the author of which is an Englishman of Letters. Mrs. Asquith is simply a token and symbol of thousands of her sisters in continental and American aristocracy. Bye-the-bye, it would not be out of place here to mention that Mr. Levonian's grievances against Moslem morals sink into insignificance when compared with their own society.

We shall give here a few more instances of the mad craze of European society for fashion and a hectic dash after sex gratification culminating in the complete divorce of morals from society. According to the overseers of Zion city, a Chicago suburb, the morals of New York are as bad as those of the world in Noah's time. Drinking, smoking, swearing and dancing are the outward evidences of "unspeakable moral conditions." There has been an almost universal recrudescence of sin as expressed in crime in Italy, Germany, France, Great Britain and particularly America, said Dr. Ezra Tipple, President of the Drew Theological School—one of the largest in the United States—at the Methodist Ecumenical Congress in London in September, 1921. Commenting on the great crime epidemic in America in the *New York Times*, Mr. Charbl F. Carter says: "The United States is the most lawless nation on the

globe, barring only Russia under Bolshevic rule." Miss Ella Winter who made a tour of investigation in Germany in 1921, was struck with the deterioration in manners and morals in that country. She says that those Germans who care about their country speak sadly of "unsere Verlotterte Gesellschaft" (our dissolute society). Speaking of England Mr. A. G. Gardiner, the well-known British journalist deplored the "moral degeneracy which has spread like a palsy over our corporate life, and nowhere more disastrously than in the realm of public affairs."*

That the European moral standard does not reach a very high level may also be seen from the following comments of the London *Times*: "Honesty does not pay at present. It is high time that it received some effectual protection. Dishonesty has in fact been reduced to a system which finds systematic defenders."† The well-known writer Max wrote in the *Capital*: "It used to be fashion for Britons to point elsewhere, say to America, as the place where corruption and all related practices of a wholesale order reigned supreme in public life. Britain is just about as bad as any other place for briberies and illegal gratifications, as everyone knows who insists to get a share of War Office of Admiralty contracts."‡ The following appeared in the London *Nation*: The ordinary public is necessarily unaware

* *Nation and the Athenæum*, June, 1922.

† *The Times*, November, 1921.

† *Capital*, 1914.

of the extent of lying practised by the (plumage) trade in the Press sometimes under false names and in floods of leaflets (unsigned)."*

A sidelight was thrown on the seamy side of the life of the English "Upper Ten" by the published report of a libel action brought by Lord Alfred Douglas, son of the late Marquis of Queensberry against the *Evening News* in 1921. Counsel for the defendants alluded to the fact that Lord Alfred, at Magdalen College, made the acquaintance of Oscar Wilde, the well-known play-wright "who was given to certain practices" and who was put upon his trial for "certain offences" (meaning homo-sexuality). Questioned by Counsel whether he knew many people who "followed a certain form of vice", Lord Alfred said: "Yes, it was very prevalent in my own class of society, in the public schools and at Oxford. If I told you the names, it would cause very considerable sensation in the court."

Another Christian vaunt is thus exposed by Mr. James McCabe: "A young Unitarian clergyman once asked me to see that Christianity had at least wrought one moral revolution in the race; it had completely stamped out the unnatural vice which had been as prevalent in Greece and Rome. I gasped. I thought I had long since learned the depth of clerical innocence or ignorance. My friend was quite sincere. When I told him that unnatural vice is more prevalent in modern Greece than we have any positive reason to

* *London Nation*, July 1920.

suppose it ever was in ancient Greece, that in Rome and the Neapolitan district it flourishes at least as vigorously as it did two thousand years ago; that London, Paris and Berlin have it in abundance in every single stratum of society, and so on, his face —and he was a well-educated man of thirty—was distorted with pain and perplexity."*

It is much to be regretted that the conduct of a section of Western women should be so unbecoming. The article entitled "A terrible Danger" in the *Quiver*,† alluded to the spread of gambling among women in England. At the Women's World Temperance Convention (said the writer) it was stated by Miss Ware that there was a rapid advance of gambling among women, chiefly among the wageearners. The *Englishman's Journal* (April 20, 1902) quoted from the Birmingham *Weekly Post*: "Few people I am told, have any idea of the enormous amount of betting that is done by women in the courts of Birmingham."

The moral condition of the premier cities of the West reflect little credit on Christianity. Edmund Burke, in 1750, described London as "the sink of vice." Charles Knight writing a hundred years ago, described "the outrageous drunkenness" which prevailed during Christmas week and which made it impossible for decent women, even in broad daylight, to walk alone in the Strand or Pall Mall. Tennyson speaks of

* *The Literary Guide*, June, 1923.

† *Quiver*, 1922.

London as the place where crime and hunger cast English maidens by the thousand on the street. A modern writer, Dennis Hird, states: "For sheer putrid rottenness London fashionable life beats a disused graveyard." It was stated in September, 1923, that the London Council for the promotion of public Morality presided over by the Bishop of London, had sent out special observers to Hyde Park with the result that ten days' observation desclosed 746 cases of impropriety, indecencey or immorality in the park. The Bishop of Zanzibar has very recently given it as his deliberate opinion that "London is a glorious city, but it is terribly in the hands of Satan." The condition of other great cities in Christendom is even worse.

The life that is often led by work-people, operatives and menials in the Christian cities reflects great shame on Christianity itself. Those who have looked closely into the private life of the workers at the great docks or in the mines have a very sad story to tell. A high-class English lady has just stated in the columns of the *Morning Post* her personal experience of life as a waitress and "Kitchen hand" at a restaurant. She states that what she saw was shocking and she found, "the needless obscenity, filth and confusion very trying."

A strange feature of the Christian life came into prominence in Europe during the Great War. *The Bystander* stated that the plain fact was that the raising of a huge army for which no immediate occu-

pation was likely to be found, and the stationing of its members all over the country, the Majority in "billets," had the consequences to be expected—a prospective large increase in the *illegitimate birth rate.** The *Truth*, speaking of the WAR BABIES pointed out that the normal output of illegitimate children in England was above 37,000 per annum.† It further observed that the increase which occurred during the War involved no new social problem and that the War had merely led to its discovery, as it was leading to the discovery ot others.

The effect of Christianity is reflected in the public conduct of women in England. The *Law Journal* for September 1923, condemned the atmosphere of theatricalism lent to Old Bailey trials by the presence of fashionably dressed women and considers the presence in the public gallery of persons who have waited all night for admission, less reprehensible than the conduct of women in path of the court who listened to the unpleasant details of the Fahmy Case day after day. "This matter concerns the city authorities who facilitate the presence of these morbid minded women. "They might consider"—says the *Law Journal*—"whether the most important criminal court in the country ought to be reduced to the level of a playhouse or a cinema."

Now about wine. There is another thing which strikes us most. How can a person abstain from

* *The Bystander*, April 28, 1915.

† *The Truth*, May 5, 1915.

alcoholic liquor and yet be a believer in the Bible? "Take a little wine for thy stomach's sake" is familar to all. The Marriage feast at Cana in Galilee, when, according to the Bible, Jesus crated wine, and such wine that the Governor of the Feast reproached him for not bringing this splendid wine earlier. Then we have the rite of communion when every believer drinks wine handed to him by the priest. This make us agree with Canon Masterman who said: "It is impossible for a Christian to be teetotaller, *the only religion which forbids drink is the Muhammadism.*"

Regarding the excessive harmful practice of drinking among men and women of the Christian world a few words should be said. This appeared in an English paper *:— "There are more women drunkards to-day than there were 25 years ago"—said the Bishop of London on April 11, at the great meeting of the London Diocesan Branch of the Church of England Temperance Society, held in Exeter Hall. More than one speaker gave proof of the Bishop's statement from personal experience among inebriates and Mrs. Turner, wife of the Bishop of Islington declared that the vice was on the increase, even among women who belong to comfortable and well-to-do homes." In the pages of another respectable and high class journal, Lady Guendoben Ramsden wrote: Women drink far more than they did, not only wine but spirits and liquers."† In 1903 the *Express*

* *The Englishman.*

† *The Nineteenth Century*, 1902.

wrote: "Inquires in the city show that it is a common practice for young factory girls of a superior type to meet on Friday nights at favourite public houses and take turns in "Standing drinks". In the same year Dr. Forbes Winslow D. C. L., LL. D. wrote in the same paper: "It (the drunkenness of women) is one of the principal causes of degeneration so rapidly taking place in the human race. Intemperance is at the head of the physical causes of insanity. It is gradually on the increase. It is found even more in ladies of the upper middle classes than among the poorer ones." The drink habit has the sanction of the Holy Scripture. It has been said: "Drink no longer water; but use a little wine for thy stomach's sake and thine often infirmities." The verdict of Mr. Harold Begbie on the young women of his day and country is interesting: "The absence of enthusiasm in the good and the absence of shame in in the bad are the new characteristics of womanhood and they deserve public attention."*

The realities of social life are often clearly reflected in the proceedings of law-courts. The following paragraph taken from the *Daily Express* (May 1923) will speak for itself:

> Mr. Justice Avory giving judgment in the West End Bridge Club case, remarked that the case illustrated the prevalent notion that the mere name of club might be used as a cloak covering a multitude of sins. It also illustrated

* *The Daily Telegraph*, 1922.

the dissipated life led by men and women frequenting bridge clubs at which they spent eight hours daily, playing bridge, drinking cocktails and pegs, smoking scores of cigarettes. One woman was shown by the club entries to have consumed 140 cigarettes in one sitting."

The wide prevalence of alcoholism in the West is a striking proof of the inefficiency of Christianity as a restraining force. Even in the anxious days of the Great war it was found difficult to check it. Mr. Lloyd George said thus in 1915 :

> We are fighting three forces—Germany, Austria and Drink, and Drink is the most formidable in the three."

Referring to this statement in a letter to the *Daily Mail* in 1921, Bishop Welldon said :

> "One who has helped in his own hands as I have, to drag out of public houses poor, sunken, sodden men and women, ruined in body and soul, can scarcely feel that the Prime Minister used exaggerated language when he spoke of drink as a worse enemy than Germany itself."

The result of the policy of prohibition in that profoundly Christian country, America, affords a striking example of the practical moral effect of Christianity on its followers. Mr. Woodrow Wilson, while still in the White House foresaw the difficulties which would attend any sudden attempt to

modify "the personal habits and customs of large numbers" of Christian Americans. In a message to Congress in December, 1922, President Harding was constrained to observe that the enforcement of prohibition was taking place under conditions "which savour of a nation-wide scandal." He referred to "the humiliation of the Government and the humiliation of our people before the world." The unfortunate result was due, he said, to "the the destructive forces engaged in widespread violation, official corruption and individual demoralization." According to the *Times*: "Prohibition thus far has been disruptive rather than a civilizing force, a summons to hypocracy and double-dealing rather than a call to cleaner living." When two years ago, the bootlegger moved under cover, he now plies his trade by day. And now, with the election of Mr. Roosevelt to the Presidentship of the American Republic, prohibition would go at once and perhaps for ever. We are further told :—

"Judges on the bench, officials of the Government members of Congress and of the professions, merchants of tried and unquestioned integrity—to few indeed of these does an evasion of the prohibition law seem to appeal as repugnant to the moral sense. The tea-pot never enjoyed such favour in America as in England, but what place it has taken by the cocktail shaker... There can be little doubt that the number of women, members of that class which should be the

social and political backbone of the country, who have admitted the cocktail and the "high ball" to personal favour, and who are undismayed by what they see around them, is larger than it was."

This indictment of American Christian life is a heavy one; but it has not been framed by a hostile judge in malice and it merely represents the bare truth as observed by a friendly fellow Christian across the Atlantic.

The effect of prohibition upon the liquor business of America, as disclosed recently by a Chicago journal is far from satisfactory from the point of view of temperance. It is stated that apart altogether from the amounts which are being smuggled from overseas, 100,000 gallons are daily carried across the border from Canada. In a single town on the border 25,000 men are regularly engaged in smuggling. The same paper asserts that "boot legging" is now the greater industry in the United States.

But looking to Christian Society, the first question that irresistibly comes to one's mind is "Whither Women?" Here are but a few of the numerous occurrences that happen every day in Christian society for the information of Mr. Levonian, for every body except himself is supposed to be acqainted with them, we are of course ignoring such ordinary incidents appearance of Marlene Dietrich in full male attire, trousers, collar, necktie, a bowler and everything; or the sensatian that was caused in Australia

when the wife of a representative of Great Britain dashed down to the golf links in a pair of silk sharts, etc. By the bye the incident has inspired a local poet with the following result

CHORUS OF CANBERRA FEMINISTS

Though we much prefer skirts,
To discard them asserts
Our claim to full masculine status,
And so if we choose
To appear in the "troos"
What right have the public to bate us ?
We don't care a cuss
If they are daring (or wuss)
We ignore all the taints and the Snickers :
The point is that we
In this land of the free wear Knick
Insist on the right to wear Knick.

But these stories of women appearing in men's attire no longer create much sensation, when in Germany and other countries women have already embarrassed police men by appearing in the garb of Eve. According to a news report, in a small town in Germany twenty-five women marched the streets altogether nude as a protest against the order of the local police banning nude bathing on the beach. It is not, however, in matters of dress alone that girls are manifesting their supposed spirit of freedom in the West.

Hollywood is another centre where Christian

morals are taught and practised. The wretched life lived by those cinema stars pays indeed a tribute to standard of morality and decency that these people maintain. The Hollywood disseminates merely flaunting harlotry, idiotic and insane sucking of lips and gentle, inobtrusive rythmic display of thighs. Fat round girls exhibit their fat round posteriors giving rise to elevating scenes indeed! And these pictures are in such demand all over the Christian countries that they attract full houses and there ensues a fight at the pay-box. The Board of Film Censors bans nearly 25 per cent of the films produce in America for obscenity and "low moral tone."

We have spoken and seen enough of the general conclusions arrived at in connection with the standard of morality and chastity that is in vogue in the Christian countries. We have also seen how sex democracy has brought in its train countless miseries in the life of the peoples of Christian lands, and how sex criminology has pervaded their entire outlook. It is now time to examine a few instances whereby our points of view may be verified to the conviction of the readers. Before narrating these instances we shall make this preliminary statement that a complete list of important cases that would go to verify our points of view is well nigh impossible in the present treatise. Volumes after volumes have been written dealing with them elaborately. That programme hardly fits in with the scope of this work. By the

following instances, we would simply try to convince the reader of the general standard of sex and moral life led by Christians as re presented by the instances. Journals dealing with legal cases and law-courts proceedings highly abound in facts of this nature, but here only a few cases would be cited of a representative nature.

Mr. Frank Wills is a member of the American aristocracy. He had for a long time been playing with Cupid. But as ill-luck would have it, for want of proper carefulness and caution he was arrested by the police. He made a confession to the police to the following effect: "I have married 16 women during the period of August to December, 1927. I can not recollect the names of those wives, nor the dates of marriage, because I did not put up with any of my wives for more than a week. But I can however, recollect the cities where the marriages took place." On being asked whether he could recognise one Pauline Wallobit, he said: "Yes, I remember Pauline. She is my sixteenth wife. She is a pretty girl; I suppose she has informed the police and wants to get me back. But I am afraid I can't go back to any wife. So many of them have been angry with me, that they won't keep my body and soul together if they have me anyhow. I would rather prefer the rest of a few days in prison." Being questioned whether he would marry again, he said: "Bless me! is there any proposal? If you had not caught me I would have married another half a

dozen girls in the meantime. But you have spoilt my purpose." On being pressed to tell the police his wives' names, he said : "I do not bother about remembering my wives' names, but I may tell you those that occur to me presently. One is Helen whom I married in New Haven. Another is Effie whom I married in Boston. I married a second wife in Boston. Besides these, one in Washington, two in Baltimore, one in New London and several others in different cities. I had very scant acquanitance with many of my wives, so I cannot recollect their names. Not that I don't try at times to recollect those names, but you see, I have a bad memory." Questioned about the *modus operandi* of bringing about these marriages, Wills said : "I had little to do for this. I prepared a will whereby it was implied that my father had bequeathed his property to my future wife. The property was supposed to consist a house, a car and some land. Any crazy girl could be entrapped by means of this will."

Mr Wills was forty years of age. The occurrences mentioned above took place only within a very short period of his life. His biography would, we believe, fill this book. It is not to be supposed that the men alone prefer these sex-contracts for a few days or months to marriage but there are many classes of ladies who prefer temporary relations with young men only in order to break them at their will. As a matter of fact, the tendency to dissolution of marriage is more marked and popular with women than among

men in Christian society. Women take husbands to their bed just out of a fancy, or just as a hat or ribbon is worn only to throw it out after the charm of novelty is over. There is no social purpose behind their marriages and children can hardly explain their parentage. An instance of this nature was revealed in a divorce suit lodged by Mrs. Martle Miller against her sixth husband. Mrs. Miller's statement in reply to the Attorney's queries is illuminating in this respect and servers to corroborate the point of view raised above. Martle said :

"I don't think divorce dishonours marriage, it rather ensures a happy future marriage. I am in favour of polygamy. I shall marry again if the Court of Law allows me to discard my present husband. But I am not going to marry any young man for the seventh time. I have been tired by marrying six young men consecutively, no more of them by Jove! The first few days are spent very pleasantly, but in the long run it becomes simply impossible to pull on with them. As soon as there was some disagreement with my husband I forsake him. In this way all my marriages were successful and I lived happily every time.

"My first husband was Robert Wilson whom I married in 1911, when I was 18 and Robert 22. We had two children.

In 1915, I forsake Robert and married Seth Yoin. Our conjugal life passed happily from July to

September. But as Seth's conduct was somewhat childish I developed disgust for him, and I had to forsake him as well.

"Next I married George Conby in 1927. George was 24. He was a soldier, and he looked very pretty in a soldier's dress. During the Great War when he went to France, I was passing my days very happily. But when after 18 months he came back to me after giving up his work, I severed my connections with him for ever.

"I was always in favour of marriage. So I picked up another husband within a very short time. His name was George Hollingsworth, age 30. He worked in the Board of Trade. He came from office at 1-15 P. M., immediately after the office hours without spoiling a moment anywhere. But I did not like this behaviour of his and so had to divorce him."

Moreover, it is not merely women of comparative inferior strata in society that are involved in such scandalous affairs. This tendency has pervaded also the upper classes of ladies, and the wealthy and respectable ladies have been infected incurably with this bacteria. Their attitude towards marriage is no better than that of their fellows in the shens and in the streets. Cases are known when childless widows have invited "Scientific mates" for satisfying their maternal appetite. We cannot imagine worse putrefaction of public morals than setting such

examples of vile and vulgar conduct before their fellows. One such case is reported from New York where Mrs. Grace Neilhouse Burnham was a rich widow inheriting her husband's immense property. She was childless. Three years elapsed after her husband's death, and she began to devote her time to welfare work for the industrial labourers of New York, but knew no happiness for want of a child. She became mad after a child whether boy or girl. She was not disposed to adopt a son or a daughter, for another woman's child would not satisfy her maternal appetite. Besides, she had not lost fecundity, as yet, being only 41. So Mrs. Burnham decided that she would bear one child whatever may befall her. She would not mind social scandals or sneers of friends. She would defy all for conceiving once. She asked herself: "What is greater, a child of her own or society?" But she had not to bother any more. She knew that such occurrences are so commonplace in her society that nobody would take any notice about this, and immediately she received approval of her relations and friends in regard to her proposal. What else? In addition, she had a fair look and youthful appearance. So it was not very difficult for her to secure a "scientific mate" suitable for her purpose. A junior pleader of the New York accepted the offer for an adequate remuneration. The lady became pregnant and got admitted in a hospital of the city. In due course a daughter was born who was christened Vera. Mrs. Burnham

startled New York society. Some encouraged it, some cried down upon it, and others took no notice of it, being an every day affair in their society.

Repercussions of the illegitimate procreation of children by Mrs. Burnhan caused a stir in American society. The various opinions show that a large number of people from various groups supported it.*

It is curious and somewhat startling to find how boys and girls of very tender age are involved in degradation and moral corruption in the Christian lands, countries of Lord's adoption. Judge Lindsay cites one such instance in his "*Revolt of the Modern Youth*" which runs as follows :

> "A little girl of seven years belonging to a most refined family had intercourse with her elder brother and with several of his friends. Another such case was that of a group of five children, two girls and three boys living near one another in an aristocratic neighbourhood, who repeatedly had intercourse with one another and boasted of it to other children. The oldest of these was a boy of ten years. Still another case was that of a girl of nine years living under apparently very sheltered surroundings, who took a curious pride in having many 'lovers'."

Similar offences, as has been pointed out in an earlier chapter, are patent of the school going boys and girls. The school boy and the school girl at

* *Markin Samaj O Samasya*—N. Chaudhury.

co-educational institutions, thrown together in an atmosphere of vice, drug, and cocktail, indulge in the dissipations that have now become recognised as part of school life. So, if the training ground be so full of vices, what could be expected of these men and women when they are at perfect liberty to move about according to their will. We have also several documents to prove that these boys and girls turn to be most cold-blooded villains and do not hesitate to murder their husbands or wives, as the case may be, either for money or for the sake of their paramours or concubines respectively. The "Snyder" affair is well-known all over the world. The story is as follows :

"Mr. Snyder was the editor of a newspaper. He was honest and faithful to his wife. But Mrs. Snyder did not like her husband, and on the contrary, had illicit sexual connections with her paramours. Mr. Snyder was persuaded by his wife to insure his life for one million dollars and endorse the policy to his wife. Mrs. Snyder was then carrying on her intrigue with one Mr. Gray. She thought that the only way to ensure her future happiness was to remove her husband from the face of the world since that would place her in possession of one million dollars and lodge herself safely in the arms of paramours. Mrs. Snyder failed several times in her attempt to murder her husband, but subsequently succeeded in killing her husband in

collusion with Mr. Gray, and reported that dacoits were responsible for his death.

The police, however, made investigations and found out the real culprits. Gray had made a confession also to the police about the actual occurrence, and both of them were condemned to the "electric chair."

Such examples are by no means rare in the Christian countries of to-day, however civilised they are supposed to be.

CHAPTER IX

The East and the West

> "Islam has made universal progress from the borders of the Pacific Ocean to those of the Atlantic on account of its Catholic and liberal policy."
>
> —*Sir P. C. Ray.*

After covering such a wide range of subjects and discussing numerous topics regarding comparative religion and comparative sociolgy with reference to Islam and Christianity, it is now time to make a survey of them and bring the book to a close. In doing so, we would try to mention a few matters which could not be given separate chapters for elaborate treatment. We shall discuss here these topics in a general manner, and no method will be followed accordingly in this chapter. It will be seen that although the West has superseded the East in material prosperity, yet the mind of the West has reached the lowest level in degeneracy and cultural bankruptcy. There is an ugly and empty mind under a charming and apparently rich face. Mr. Sinclair Lewis, the Nobel-Laureate of America, in his preface to the *Main Street* repents: "Our railway station is the final aspiration of architecture." This shows the agony of the Western mind under presure of stone and heaps of gold or sand. The West is intolerent, envious of any Eastern culture or tradition that has got the upper hand

over them. Their civilisation is, in a word, colour-proud and not culture-proud. Some aspects of this cultural superiority of the Moslem East over the Christian West will be discussed in the following lines.

To take the question of slavery. Negro-slavery has been a great scandal and menace to Christian civilisation. The white man regards the negro as his inferior. Mr. W. F. Bailey, F. R. G. S., Irish Land Commissioner, stated that all whites in South Africa are agreed that the native must only fetch and carry and must have no political and civil rights.* Mr. Bailey wrote that many would boldly deny that the black man is any more a human being than a baboon. Mr. J. A. Hobson attributed the race feeling entirely to the survival of the old slave owning instincts and to the desires of the whites to be masters. He emphasised the fact that the worst negrophobe sentiment was felt not towards the ignorant low-class blacks, but against the educated and progressive negroes who desire to rise in the world. Archdecon Cunningham states that "from the time of St. Paul onwards there had been no condemnation of slavery as an institution."

Fraser, the biographer of Bishop Berkeley, states that the Bishop held slaves without compunction when he was in Rhode Island.

---

* *Nineteenth Century*, February, 1906. † *Ibid* 1908.

‡ *Western Civilisation*, Vol II, pp. 133.

§ *Life of Bishop Berkeley* p. 187.

It is also stated that the Society for the propagation of the Gospel held slaves on the plantations of Georgia. Negro slavery was recognised by the Christian Governments of Europe and America. It was supported by the great bulk of the clergy and justified by Christian writers of nearly every denomination except the Quakers. Mrs. Bonner says in her admirable book on Christianity and Conduct:" "It was not Christianity which freed the slaves; Christianity accepted slavery; Christian ministers defended it." According to Westermarck, the great philosopher, clergymen and missionaries were among the slave-holders and Churches were supported from slave-property.*

A Christian scholar Mr. Brace speaking of the Negro-slavery in "*Gesta Christi*" admits that the guilt of this great crime rests on the Christian Church as an organised body. Is this the result of the slogan of universal brotherhood which the Christian Church propagates? The antipathy, nay, hatred of the Christians towards non-Christians is so overwhelmingly predominent in their life and society that their cry of universal brotherhood sounds like an empty shibboleth. This hatred is not only confined to Negroes alone, but is extened to Chinese, Japanese, the Jews, the Muslims and the Hindus equally. We wonder how they could possibly ignore and hate the Jews to whom the Christians owe so much of their religious and cultural existence. The spirit of racial

* *Origin and development of the moral Idea*, Vol I. pp. 711-13.

hatred has its root deep down in the very foundations of Christianity.

The Washington correspondent of the *Morning Post* reported towards the close of 1922 an extraordinary development of the Ku-Klux-Klan, a society whose avowed purpose is to keep the Negro in subjection. An investigation by the United States Congress has proved that all classes of society in every part of the Union are members of the Klan, including members of the Congress, judges and public officials of various ranks. The Klan has "virtually reduced the state of Louisiana to vassalage of the unvisible empire." Police and other officials are members of the Klan, it is said, and refuse protection to its victims. The Klan's Protestant zeal has also made itself felt by the Roman Catholics who constitute a minority in the States. Pious American missionaries are seriously concerned about the heathen souls in India and Ceylon, but they are apparently quite at their Case about the destiny of these Christian people at home. The revival of the Klan a few years ago was the work of a former Methodist Minister. It now boasts of a membership of more than a million. In two years, we are told, this society for carrying out a relentless campaign against colour races has enlisted armies of Americans paying a membership subscription of twenty dollars each and it already claims 70 members in Congress. The manner in which these coloured races, specially the Negroes have been treated in America is a sad com-

mentary on the nonsense of a fictious American democracy. Negro women have been tortured, the men have been lynched with impunity, their houses have been burnt and bombarded, and they have been murdered in cold blood. Such atrocities are the despair even of the basest and worst criminals. There are thousand and one instances of such brutality have been perpetrated upon coloured men and women in Christian civilised countries inhabited by white races. The Wankegan Riot, the Chicago Riot, Bombing of the Motley Home, Bombing of the Fox's Home and of Jesse Bingas properties are some of the chief achievements of the Ku-Klux-Klan Society. At the same time American judges have admitted that sex-crime is more marked and prevalent among the whites than among the Negroes. So says Judge K. Scanlan of the Criminal Court :—

"I do not think Negroes are more liable to sex crimes than whites. . . . . I have tried a number of white men for rape and while I have had ten or a dozen cases of crimes against children, in my twelve years' experience on the bench, I have never had a case of a coloured man charged with crime against children."* So thanks to the Ku-Klux-Klan !

An example of Christian savagery may be well given here from history and for the biography of the man whose opinions could be accepted as true

* *The Negro in Chicago* (Report of the Chicago Commission on Racial Relations), page 347.

himself having been a member of the party.* According to Mr. H. Murray of a Portuguese armament, an expedition was fitted out by the Portuguese who "not only destroyed the temples, but set fire to the cities, villages and all the habitations and in a few hours reduced the whole island (Salsette) to ashes. The affrighted inhabitants fled almost naked from their houses and sought shelter to the shore of the neighbouring continent, and this fair scene of culture and crowded population was converted at once into a smoking desert. Father Berno followed the troops, wielding a huge club, with which he beat down all the idols and brayed them in pieces."

Draper writes "The moral condition of Europe was signally illustrated when syphilis was introduced from the West Indies by the compassions of Columbus. It spread with wonderful rapidity; all ranks of persons, from the Holy Father Leo X to the beggar by the wayside contracting this shameful disease."†

Of the history of England between 1640 and 1745, from the meeting of the Long Parliament to the last Stuart Rebellion, Huxley writes: "Barefaced and brutal immorality and intemperance pervaded the land, from highest to the lowest classes in society. The established Church was torpid, so far as it was not a scandal."‡ These instances throw light on the

* H. Murry—*Discoveries and Travels in Asia*, page 78.

† "*The Conflict Between Science and Religin*," pp. 269-70.

‡ "*Science and Culture and other Essays.*"

absence of any purging, cleansing or healing virtue of the Christian religion.

Edward Cecil has shown how cruelty has increased in England (Christian) and also how war has hastened the moral downfall of the people in several articles to the *Daily News*. He wrote: "It is inevitable that the war should be reflected in the mirror of society to-day. War brutalised, and it certainly has brutalised many men who have returned from the Great War to domestic life. War coarsens women, and it certainly has coarsened thousands of girls and women who have grown to the maturity of their womanhood under the conditions of the war period. The records of the recent divorce cases in which cruelty by the man to the woman has been definitely proved make nauseating reading. The cruelty has been deliberate and constant." This is the attitude of Christianity towards war. Christianity could not bring the war-craze under its control and could not bring about mitigation of the sufferings of numerous human souls that came under the category of Christians. The London correspondent of *The Statesman* wrote in October, 1919: "France is concerning herself bitterly with the terrific wave of sheer frivolity which has followed the tragic years of war. English moralists say that we are not in much better case in London." Mr. Winston Churchill said in November, 1919: "Actually we had been transformed into a sphere lower than before the war." The Prime Minister urged that "the conscience of the

people must be trained so as to abhor bloodshed as a crime, and the Churches must create the atmosphere." Thus the reader would find that the failure of Christianity is writ large upon all movements which required the assistance of religion. Mr. William Archer states: "Christianity has fought tooth and nail, with gag and halter against every advance of civilisation." Pauline Christianity checked the advance of education, culture of science and art and proved a serious stumbling block to the great liberating movements of the world. Education has found in the Church a bitter enemy. A Bill to provide elementary schools throughout England was introduced by Samuel Whitbread, but was rejected by the House of Lords at the instance of the Lord Chancellor and the Archbishop of Canterbury. Opponents of the Bill, says Mrs. Bonner, in her "*Christianity and Conduct*," declared that education would be prejudicial to the morals and happiness of the poor; also that it would enable them to read seditious books and publications against Christianity. These then are the claims of the Christian religion in regard to education and its position with reference to culture. Alas, Pauline Christianity! The pagan Greeks and Romans had fostered education; the schools of Athens were suppressed by the Christian emperor Justinian. The celebrated historian Gibbon shows "how the Church fostered the growth of superstition which seriously affected the reason, faith and morals of the Christians. Their credulity debased and vitiated the faculties of

mind; they corrupted the evidence of history, and superstition gradually extinguished the hostile light of philosophy and science."

In an earlier chapter, the position of women in Christianity was shown to some extent. The Bible has not assigned a high place to women. Eve, the first woman, introduced sin into a world which was free from all evil. She thereby incurred the displeasure of Jehovah who thus spoke to her. "I will greatly multiply thy sorrow and thy conception; in sorrow thou shall bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." The Biblical idea was that women "was the first in transgression, therefore, keep her in subjection." The idea is bound up with the very root of the origin of sin. The old pagans appear to have entertained more enlightened notions regarding the position of women. The Christian Fathers denounced woman with the full wealth of their vocabulary, and thus increased the ascetic spirit which looked upon her as essentially evil, and made the suppression of natural instincts—even of every vestige of family affection—the principal and hardest duty of every devotee. Augustine, we are further told, emphatically taught woman's inferiority, and in recommending a spirit of asceticism urged a young man to thrust his mother aside and embrace the Cross. Chrysostom looked upon a woman as a "necessary evil," "a domestic peril," a "deadly fascniation and calamity." Lecky tells us that "in the whole feudal legislation women were placed in a much

lower legal position than in the Pagan Empire."* "Every husband," says Beanmanoir, "may beat his wife if she refuses to obey his will; or if she curse him, or gives him the lie, provided the chastisement be moderate and death does not ensue." An old English doggerel will indicate the status of women in the English society thus:

"A woman, a dog and a walnut tree,
The more you beat them, the better they be."

The condition of women in another Christian country, Russia, may be ascertained from what Maxim Gorky has recently said: "I believe that women are nowhere else so pitilessly and terribly beaten as in the Russian villages." He says that children also are thoroughly beaten in Russia. It was in great anguish of the heart that Thomas Hood uttered his memorable lament:

"Alas for the rarity
Of Christian Charity
Under the Sun!"

One most disagreeable feature of the Christian social system is the practice known in England as "Baby-farming." A writer in the *Nation* has stated:

"In the course of many years visiting in a prison, I have met with various cases where women have deliberately set themselves to dispose of unwanted children, not by open and violent measures but by the safer means of slow torture. It must be understood that I do not refer to

* *European Morals*, Vol. II, Chap. V.

cases of infanticide which belong to another class. Steps have been taken to combat the evil, and the National Society for the Prevention of Cruelty to Children usually champions the unfortunate little ones, but it is not possible to discover all cases, nor is discovery always timely. It is a horrible story of Jesus's special care. "What man can do, man has not nerve to hear" quotes the writer who is apparently a kind-hearted person. He suggests that penalties for the diabolical crime ought to be more deterrent than they are at present. ...It ought to be made so dangerous to keep a Baby-farm that no one would risk doing it. The law has placed obstacles in the way, but the practice still exists."*

How the entire economic, political and social structure of the Christian West has been built upon selfishness is amply borne out by the following statement of Bishop Gore in a brief and effective manner:

The whole of our conception of civilisation—national, international and commercial and to a large extent religious, and almost more than all, educational—has been built upon a basis of selfishness.

In 1928, a scathing indictment of the morals of London was framed by the Bishop of London at a Mass meeting at Queen's Hall thus:

"The Bishop, fresh from his American and continental tours, found London, even after the latter, a hotbed of flagrant, staring vice. In certain

* *The Nation*, September 30, 1932.

streets the women of a certain class now infinitely more numerous than it ever has been, were recruited by girls of tender years, even children of thirteen and fourteen, who plied their terrible trade with a much brozen effrontery as their seniors after years of hardened vice. The drink evil was bad, but it was comparatively trival when set side by side with immorality. There were Muto-scopes which contained sensual pictures, shops of which windows were full of suggestive photographs, illustrated newspapers, which by means of lewd drawings, pandered to the lowest and most degraded passions. There were also shops in which were displayed appliances which were incentive to cheap vice and which made vice possible where it might not otherwise occur by promising freedom from penalties."

Kindness to animals is a thing unknown in Christian ethics. Jehovah gave Adam absolute dominion over all living creatures and told him that all living animals shall be meat for him. The Church held that animals had no souls, and even in the 19th century Pope Pius IX refused to sanction a Society for the Prevention of Cruelty to Animals on the ground that it was an error to suppose that Christians owed any duties to dumb creatures. Schopenhauer wrote a hundred years ago: "I may mention here another fundamental error of Christianity, an error which cannot be explained away, and the mischievous consequences of which are

obvious every day. I mean the unnatural distinction Christianity makes between man and the animal world. It sets up man as all important, and looks upon animals as things."

Fox-hunting is an example in point. Fox-hunting is a very popular sport in England. The *Indian Daily News* (December, 1913) wrote: "That hunting the fox is not antagonistic to Christianity is the considered judgment of the Archbishop of York and it has no doubt brought considerable relief to the more thoughtful minds of Yorkshire Tory Squires." *The Lady's Pictorial* (1918) has the following: "Cruelty to animals is increasing to an alarming extent. Those who keep their eyes open will see such sights nowadays that they may well make them wonder to what favour we shall come by and by when the men come home, and their undisciplined children are grown up, if war has brutalised us at home to this extent in four years. A nation that is brutal to helpless animals is uncivilised and a people who can endure the sight of ill-treated beasts must lack the qualities, that make them to be respected."

As regards the attitude of Moslems towards animals the opinion of Mr. Bosworth Smith which is very convincing will suffice. He writes: "There is no religion which has taken a higher view of animal life in its authoritative documents, and none wherein the precept has been so much honoured by its practical observance. 'There is no beast on earth' says the Koran, 'nor bird which flieth with its

wings, but the same is a people like unto you—unto the Lord shall they return,' and it is the current belief that animals will share with men the general resurrection and be judged according to their works."* Mr. E. F. Knight has said in his *Awakening of Turkey* that there is no necessity for a society for the prevention of cruelty to animals in a Turkish city. And what was true of Turkey is true of any other Moslem land. The fact that the Plumage Act has proved a failure in England shows that women continue to be indifferent to animals, that is, to the cruelty associated with the wearing of feathers and whole skins of birds for their personal adornment. Speaking on this subject the Rev. Dr. Waltar Walsh finds that "it is extremely difficult in Christendom to persuade human beings to exercise compassion, thoughtfulness, pity, care, love, over and for non-human creatures as such." He adds: "The human brain has out-turn the human soul. Science has given man power, while religion has failed to impart moral responsibility in equal degree. In that disparity between knowledge and morality—that lop-sidedness of brain and soul lies the possibility of infinite disaster."†

It is worth while quoting here the opinion of Mr. Lloyd George, the ex-Premier of England which shows how Christianity is faring in the West:

"If Christ came back now after nearly 2,000 years,

* *Mohammad and Mahammadanism*, page 204-206.

† *The Devalay Review*, March, 1924.

what would He see? He would see a world still bleeding from the wounds of the most terrible war ever waged in the history of mankind, and almost on the point of starvation as the result of the devastation.

"He would see them—what? Shaking hands in penitence, living along the lines of fraternity? Not at all. Engaged with all their might in perfecting weapons more destructive, more terrible, more shattering than any invented or utilised in the Great War. That is what He would find after two thousand years of the reign of the Prince of Peace!

"And that among Muhammadans, Budhists, Confucianists?

"No! Among the Christians nations of the world.

"If Jesus Christ came here to-day, so far from brotherhood, He would find the nations more imbued with a suspicion of each other, distrust, enmity, fear, revenge, hatred, than almost at any time in the history of the world. You can see it in great things and in small."

Instances could be multiplied without limit in which the Western nations hold the same or even more antagonistic view regarding Christianity, and the irony of it is that even the holy Fathers of the Church themselves share the views of the laity.

Mr. Lawton, an indpendent Christian writer, has surveyed the whole situation with regard to conflict between Islam and Christianity, and his conclusions in his own words are :

"As a religion the Mahomedan religion, it must be confessed, is more suited to Africa than is the Christian religion; indeed, I would even say that it is more suited to the world as a whole. It is undeniable that polygamy or to speak more accurately, the principle underlying it, is not confined to Muslim peoples. Who can honestly say that the sexual morality of the West is superior to that of the Muslim East? A fair comparison would, I believe, very much favour the latter. The achievements of the Moslem faith enjoys, I maintain, a definite superiority in proof of which may be cited Muslim abstinence, sense of fraternity, condemnation of usury, and recognition of Prophets other than its own. Its quality may be summed up by saying that it takes man as he is, and while it does not pretend to make a god out of him, seeks to regulate his conduct so that at least he shall become a good neighbour ..... Certainly against them (*i. e.* Muslims) cannot be laid the accusation of hypocrisy in the same measure as it can be laid against Christians. It must not be forgotten that the foundation of Islamism is brotherhood—brotherhood of the faithful—and that in actual everyday life the relations between Muslim and Muslim are far friendlier, far closer, than between man and man of any other belief. It must not be forgotten that Islamism is more than a holy creed; it is a social system, a religious democracy based upon mystical belief in equality. Wherever it triumphed it endured."

APPENDIX

London Journalist—Married Mother and Her Daughter

An extraordinary story of a man who was alleged to have gone through ceremonies of marriage with a mother and her daughter without either knowing that he had "married" the other was told to Mr. Justice Bateson in the Probate Court.

Mrs. Amy Madeline Maxwell, otherwise MacIntosh, of Cambridge-road, Hove, claimed that she was sole exécutrix under a will dated July 7, 1926, of Mr. John Byers Maxwell, a former London editor of a provincial newspaper, who died on July 6, 1931, in the County Mental Hospital at Whittingham, Lancashire.

Defendant was Mr. Frank Arthur Wilmer, Upper Tollington Park, Stroudgreen, London, Mrs. Maxwell's brother.

Mr. J. D. Cassels, K. C. (for Mrs. Maxwell) said that Mr. Maxwell made five wills. The first was on Nov. 17, 1925, and the other four were made in 1926—on May 13, July 7, Sept. 1 and Nov. 3. Mrs. Maxwell sought to have the will of July 7, 1926, established.

Mr. Wilmer said that will was not duly executed; alternatively that it was revoked and counter-claimed for the establishment of the will of Nov. 3, 1926, or the will of Sept. 1, 1926. Mrs. Maxwell's reply to the counter-claim was that the execution of these wills was obtained by Mrs. Mady Newton Wilmer, plaintiff's mother, who died in 1930.

"It is an extraordinary case with very strange features" added Mr. Cassels. "Mr. Maxwell lived with two women in the broadest sense of the term—and they were mother and daughter. He married them both, or at any rate he went through ceremonies of marriage with them, first with the daughter and then with the mother, in the lifetime of both of them. He was a man possessed of house property and shares and was insured, and yet he passed the last four years of his life as a pauper in a county mental hospital and died there."

The value of the estate was nothing at the moment, but if certain Chancery proceedings were successful and certain transactions which took place were put on one side, then the estate would be of the value of between £2,500 and 3,000 pounds.

Mr. Justice Bateson: What has the brother got to do with it?

"He is the executor of his mother's will" replied Mr. Cassels.

The Judge: The real wife is claiming the property against her mother's executor—her brother?

Mr. Cassels said that the question of the legality of the daughter's marriage might arise. She had been married previously fifteen years before, and her husband had deserted her thirteen months after the marriage, so that she had not seen him for fourteen years. Unless there was evidence to the contrary before the Court, he would submit that this was a valid marriage.

Mr. Maxwell, added counsel, was 65 when he died. Mrs. Mary Wilmer, plaintiff's mother, was born in 1857 and was 74 years of age when she died. She was 69 when she went through a ceremony of marriage with Maxwell. Mrs. Wilmer's first husband was a farmer, and they had three children, plaintiff being born in 1882. She lived with her parents in Manchester.

Mrs. Wilmer left her husband to live with Maxwell. Plaintiff was put into a boarding school and her father went to China. When plaintiff was 21, she was manageress of a tobacconist's shop in Dumfries and married a journalist named John Patrick MacIntosh. Afterwards she and her husband (MacIntosh) lived together in London and Derby.

On Oct. 6, 1921, Maxwell and plaintiff went through a form of marriage at St. Pancras Church, London. Plaintiff was then described as a widow and Maxwell as a bachelor.

Proceeding, Mr. Cassels and that it was testator's desire that his marriage with the daughter should be kept secret. And mother, daughter and Mr. Maxwell all continued to live in the same house at Park-road, Richmond, Surrey.

Mr. Maxwell began to make wills in 1925. He deliberately burnt the first one himself. In May, 1926 he gave instructions for a will which was executed on May 13. Af terwards he and the mother went away on a holiday together. While they were away the daughter received intimation that her mother and Mr. Maxwell had been married at the register

office in the Isle of Thanet. This came as a great shock to the daughter, who had moved, by that time to Sheen Park. In July, 1926, testator made a will leaving every thing to the daughter.

Sometime in that month the daughter went round to Park-road, Richmond, and asked that her side of the case should be considered. There was a row and the daughter claimed to be Maxwell's wife. That was the first the mother knew of the daughter's marriage.

Maxwell admitted the marriage and went out of the room. He was followed upstairs. The mother assaulted him and the daughter rescued him. He went downstairs again and the mother was described as "belabouring him on the head with a heavy hook."

The daughter took Maxwell to her home in Sheen Park and for two days he was very much dazed. On August 9, Maxwell went to a nursing home. He returned to live with the daughter at Sheen Park for a week. Then he went out one day and disappeared. The daughter never saw him again, nor did she hear of him until 1931, when she was told that he was dead.

By the will of Sept. 1 1926, Maxwell left everything to the mother.

Mary Newton Wilmer, the mother, continued counsel, secured Maxwell's admission as a pauper and a person of unsound mind into a mental hospital near Blackpool, describing him as "John Maxwell, single" and herself as "friend."

Mrs. Maxwell, the plaintiff, was then called. She

said she was now living at a hotel in Russell-square and was forty-eight years of age.

At the age of twenty-one, when employed at Dumfries she married Mr. John Patric MacIntosh, a journalist. A child was born in July, 1907, and soon after that her husband got into financial difficulties and disappeared. She last saw MacIntosh in 1907 and had not heard of him since, except of his death.

She afterwards obtained a position at Liverpool. She heard from her mother that Maxwell was leaving her.

"My mother said would I make myself look nice and go to a hotel at Llandudno to meet him." I met Mr. Maxwell there.

In October 1909, she said, she gave birth to a daughter.

Mr. Justice Bateson : According to the birth certificate the child's name is Kathleen Lady Maud, and the name of the father is given as Roy MacIntosh.

Mrs. Maxwell : Yes, that was Mr. Maxwell's suggestion, because I was not married to him then. She added that Mr. Maxwell selected the Christian names and also suggested the surname.

Mr. Justice Bateson : What had he to do with it ?

"He was the father," replied Mrs. Maxwell.

Mr. Justice Bateson : Did your mother know you were going to have a child—Certainly.

And did your mother know Mr. Maxwell was the father ?—Yes.

Maxwell always wanted to marry her, and they

went through a ceremony of marrige at St. Pancras Church, London, on Oct. 6 1921. It was kept secret from her mother, because Mr. Maxwell "did not like a scandal." After the marriage ceremony she returned to Park-road, Richmond.

Mr. Beddington: Were your relations with Mr. Maxwell clandestine, even to your mother?

Mrs. Maxwell: To the outside world she pretended she did not know it. But she did know of it. This life went on until 1926. Mr. Maxwell being more than devoted to her.

Subsequently she received a letter from her mother at Canterbury saying she and Maxwell had been married on May 30, 1926.

She then moved from Park-road, Richmond, to Sheen Park, but on the following day Maxwell called on her, having left her mother at Canterbury. He was wringing his hands and crying and asked her (witness) to come back to Park-road.

Her mother also tried to get her to return to Park-road and eventually she did so. Subsequently she had to leave Park-road because Mr. Maxwell's attentions to her became so marked that things became uncomfortable.

"One day he passed a note saying how very lovely I was, or something silly like that, and my mother demanded to see it." Mrs. Maxwell added: "I refused to let her see it, and tore it up, because I knew it would hurt her. Then I left the house."

There was a scene over this. Later, when she cema

back to have a talk with Mr. Maxwell, her mother ordered her out of the house. It was then that she revealed that she was married to Maxwell, and had been for several years.

Cross-examined by Mr. Cotes-Preedy, K. C. (for Mr. Wilmer), Mrs. Maxwell said that she had a third child "when she was very young." This was before she married MacIntosh.

"I am suggesting to you that your husband (Mr. MacIntosh) may be alive," said Mr. Cotes-Preedy.

"I know you are" witness replied.

Mr. Cotes-Preedy: I put it to you that it is absolutely untrue to "father" this child on Mr. Maxwell —that you persuaded Maxwell to marry you on the ground that you were pregnant by him.

Mrs. Maxwell: That is an absolutely monstrous suggestion.

Mrs. Maxwell was asked about an entry in her mother's diary for 1926 on May 30—the date of Mrs. Wilmer's (her mother's) "marriage" to Maxwell—which read:

"My darling at last, Maud Mary Maxwell. Bought Jack ring. Went at night to Canterbury Cathedral 'Holy, holy, holy, early in the morning our song shall rise to Thee.' Ver impressive."

Mrs. Maxwell said she did not know whether this passage was in her mother's handwriting.

On the following day was the entry:

"Jack (Maxwell) returned to Amy by early train as suggested by me, owing to his distressed condition, the day after our ceremony."

Mr. Cotes-Preedy, K. C., for Mr. Wilmer, asked about an entry of June 21: "Amy showed me her engagement ring from George"—and Mrs. Maxwell said she never had an engagement ring from the man referred to.

Counsel: Do you suggest that your dead mother made that up.—Yes.

Mrs. Maxwell added that she never said anything to her mother which might lead her to imagine that she was engaged to George—although she might have spoken about a ring he gave her. She denied that she was going about with this man as if she were engaged.

Evidence was called for the defence.

Miss Florence Mary Webb, Montague-road, Richmond, Surrey, said that she knew Mrs. Wilmer as Mrs. Maxwell, but before she was leaving to go to Canterbury, Mrs. Wilmer told her about the circumstances, and added: "I will tell you my story one day." She understood that plaintiff was Mrs. Wilmer's niece, because she always spoke of her as "my niece Mrs. MacIntosh."

On August 17 1926, Mr. Maxwell went to her house at 6-45 a. m. and said Maud (Mrs. Wilmer) had told

him to go back to Amy. Maud, he said, was very upset because she did not know whether she was Mrs. Maxwell or not. He was much upset, but, when he had stayed at her house for a few days, he became quite normal again.

The story told witness by Mrs. Wilmer was that she was secretly married when she was sixteen, and she had three children. She left Wilmer and came to London, where she met Maxwell, who was taken ill and was in Guy's Hospital with brain fever. When he was well again they made a home together and lived together since 1891.

The Judge: Did Mrs. Wilmer ever tell you that she and her daughter had been living with Mr. Maxwell before he married either of them? Oh, no. Nobody knew that.

It looked a perfectly proper household?—Certainly.

After Mrs. Maxwell had been put into a pauper lunatic asylum did Mrs. Wilmer come back to live at Richmond?—Yes, at Queen's road.

Miss Webb said that Mrs. Wilmer appeared to be devoted to Maxwell and, after the trouble, her heart seemed broken.

The hearing was adjourned. *The Times*, (London).

Parisian Exuber Methods

Here is an advertisement quoted from "*The Woman's Journal*," where the methods of getting a beautiful bust for ladies are advertised with an inset picture which is reproduced elsewhere in this book. The text runs thus :

"She has now a *Beautiful Bust*, and yet she was flat-chested only five weeks before and her figure so ugly to look at! .... What was her secret? Quite simple indeed! ..... She just wrote, as every reader of *Woman's Journal* can do to-day, to Mrs. *Helene Duroy*, the famous Parisian Beauty Expert, the sole inventor of the world renowned *Parisian Methods*—

"Exuber Bust Raffermer
for strengthening the bust, and the
Exuber Bust Developer
for developing the bust."

"Both these methods are applied externally and can not have any ill effect; they entail no special regime, no fatiguing exercise, no internal medicament, and for 21 years have been used all over the world with remarkable success. International artists owe their attractiveness to Parisian Exuber Methods.

Any civilised country would be shocked at such nudity and shameless indecency exhibited in a ladies' monthly. Moslem newspapers are not only free from these obscenities, but detest them altogether.

THE VEIL MATERNITY HOSPITAL

Here is another piece of advertisement in an American paper where it is to be found that hospitals of the above nature are maintained Pennsylavnia where ladies are treated privately for their various secret diseases and purposes. The advertisement is thus :

THE VEIL MATERNITY HOSPITAL

WEST CHESTER, PENNA,

(Former address Langhorne, Penna)

FOR CARE AND PROTECTION OF



THE BETTER CLASS UNFORTUNATE YOUNG WOMEN

ADOPTION OF BABIES WHEN ARRANGED FOR.
RATES REASONABLE. LOCATED TWENTY MILES SOUTH-WEST OF PHILADELPHIA ON THE INTER-URBAN AND PENNSYLVANIA R. R.

WRITE FOR BOOKLET

THE VEIL

(West Chester, Penna)

Here we find the instance of a hospital where ladies of higher classes are rescued from sham and scandal, and their children branded as "illegitimate" are adopted. But this is merely one instance; there are numerous holpitals of this nature all over the West. Fie on their tall talk about chastity and virginity !

NOT TO TAKE MARRIAGE SERIOUSLY

Here is the case of a London girl aged nineteen who reached the Register office with her bridegroom, and then when she was asked whether she accepted her companion as husband, suddenly changed her mind and said that she did not want to get married. "Mother has been married five times," she explained, "and it has given me cold feet to think what my future would be like." If the husband-to-be had been a man of wits, he might have saved the situation by telling the girl that, just because her mother's experience was before her, it was all the more reasonable that she should in the first instance start early, and secondly not take marriage so seriously. (*Advance*, 20th January, 1933.)

COLD FEET

Here is one very interesting reason for divorce. In New York a girl brought a divorce suit against her husband because she alleged the husband had got cold feet. The Magistrate, however, dismissed the application remarking that the girl was highly mistaken if she thought that the husband was a substitute for a hot water bottle. Another girl has asked for divorce on the ground that her husband does not like the taste of lipstick. When asked by the Magistrate why she did not give up using lipstick she replied "I may not get another husband." Prudence indeed!—(*Advance*,)

KISSING THE POLICEMAN

Recently an obstacle race took place in the city of Bournemouth. It was a motor obstacle race run by ladies. The incident throws a flood of light on the desperate state of mind of the Christian girls and their mad rush after such heretic pleasure-seeking. During the Christmas holidays some of the girls invented a new Motor Car obstacle race. Among other obstacles that were to be overcome, the chief was kissing the policeman. By some pretext or other the policeman on point duty was to be lured to the racing car and kissed and unless this was done, the car could not proceed. By the time the race was over, every policeman in Bournemouth was seen looking red in the face, not as a result of excitement, but because of the blotches of lipstick and rouge left by the kiss-snatchers on his cheeks.

The incident is self-explanatory, and does not require any comment. Kissing is regarded nothing more than bread and butter by the Western people. (*Advance*)

THE RIGHT TO CHANGE

Elianor Fair, the Hollywood film actress who flew to Yuma, Arizona, to marry one John Darriels. The marriage was celebrated with great pomp. But less than three hours had passed when fair Elianor felt that she liked the pilot of her æroplane better than her husband. She at once boarded the plane and was soon found closeted with a lawyer a few hundred miles away, trying to know the quickest and easiest

method of Divorce. (*Reuter's News*) Bravo, Miss Hollywood !

In Michigan (U. S. A.) there is one House of David. Men and women pour in in large numbers there. They have to present their property to the House of David. Certain numbers of girls and men are allowed to make in as many and as varied a number of permutations and combinations as possible. These numbers are often changed and a fresh group is formed and so on. A curious hybrid indeed ! These human fungi are in a state of civilisation which is the despair of ourang-outang or the Chinipanzi.

The he ad of this house was King Ben who declared himself to be identical with an incarnation of Jesus Christ who had come upon the earth for a second to rescue the fallen souls. It transpired during the process of the law suit that he molested the chastity of every woman that wished to become a member of the House of David. The Police found him in an underground hovel where he lay attacked with tuberculosis.*

This system is not barred by law. In our opinion this is prostitution of the worst sort. Has Christianity no influence whatsoever over these wretched souls ?

Several Reno Divorce Cases

Reno is a well-known haunt of sex-perverts of America. It is a refuge of the sex-ghouls and perpetrate their evil desires there. Of the marriages

* *Markin Samaj O Samassaya* —N. Choudhury

contracted in Reno, nearly 90 per cent ends in divorce within six months. Some recorded cases of divorce are summarised below.

CASE I:—*Dorothy* filed a divorce suit after three months of her marriage. She made the following statement to the Court: "I frequently go to the ball with my husband. He dances with other girls and is pleased if I dance with other men as well. Once my partner took me in a close contact which was noticed by my husband. On our way home, he rebuked me for this. I begged his pardon, but he was adamant. I then explained to him that he too had brought me in closer contact and had even made violent love with me before we were married. But you did not consider that objectionable. So I may tell you that I derive a similar pleasure from dancing with other men as you do by dancing with other girls. I do not want to pull on as husband and wife with a man who is so selfish as to allow himself to indulge in dances with other girls forbidding me to do the same with other men."

CASE II:—*Sophy Drake* solicited divorce for the following reason. She made the following statement: "My husband took a fancy of driving a sea-bath. He had made love with many a woman before. But he said my beauty was too over-powering for him to resist proposal for marriage. We were married nine months ago, and had a child four months back. After the birth of the child I became flat-breasted for which my

husband rebuked me always. He instructed me not to suck the baby in order to preserve the breast in tact. I tried to do it, but the baby became emaciated within a week. So I could not be instrumental in causing the death of my child. He does not now look either to me or to the baby. So it would be wise to part."

CASE III. *Elizabeth Arden* made the following statement in soliciting a divorce from the Reno court: "I was travelling in a steamer with my father and mother. I picked up an acquaintance with my present husband on board that steamer. The acquaintance gradually developed into love. Although my parents did not like my falling in love with a man on board the steamer, yet they came to know that I had already fallen in love with him. I had a great reputation for being somewhat pretty. Whenever I have been to any cinema or theatre more than one person had intimated to me their eagerness for a deeper and closer acquaintance with me. It is also a fact that I had at times mixed intimately with some of them, but I had no mind to marry any of them. I do not know why even against my parents' desire I married him. One year has elapsed since our marriage and a child has been born. Due to this carelessness of my husband the child could be born thus spoiling my youthful charm. So as I realise that my careless husband would again help the decline of my beauty, I want to be separated from him."

CASE IV:—*Sara* relates a very interesting story.

She says: "Myself and my brother were orphans from the very childhood. My brother was younger than me by one year and a half. We lived in the house of a middle-class gentleman who was very kind. The gentleman's son was engaged to a neighbour girl, and I was very much amused to watch their dealings. I also wished to have a friend. But I had to be very careful lest any body of the house gets a scent of it and turns us out. I went out for walk every evening with my brother. On our way back home I pressed him so much against my breast that it gave me an amorous sensation. But I did not stop short at that. I began to make "violent love" with my brother, but that also could not satisfy me. So I had to seek out another friend and marry him. But after two or three days of marriage, he did not return home till very late at night. I requested him to return early but he did not listen to me and had to suffer the pangs of passion. I want to leave him and marry a faithful husband."

CASE V:—*Lousie McLean* states: "Hardly a month elapsed after our marriage and my husband fell ill. He has been lying ill for the last three months. I have been completely separated from my other friends due to his illness. Now I have become tired with it. I do not want to spoil my youth and waste these splendid evenings sitting in-doors nursing him. Now-a-days I go out in the afternoon and come home at 9 or 10 o'clock at night. But my husband does not like this. At the same time I am not willing to allow my youth to pass in vain at his request. Although

the doctors say that he may come round within a month, I am afraid he may not come round at all. So I have been desirous of obtaining a divorce."

These are a few statements only. They show how the "sex" life predominates everywhere in the West. "Sex" is the only bond binding their conjugal relations, and filial affection. Thanks to their boldness and to their confessions!

Printed by Dr A Ghafur, at Phœnix Printing Works,
29, Kalidas Singhee, Lane, Calcutta and
Published by the same from Chak,