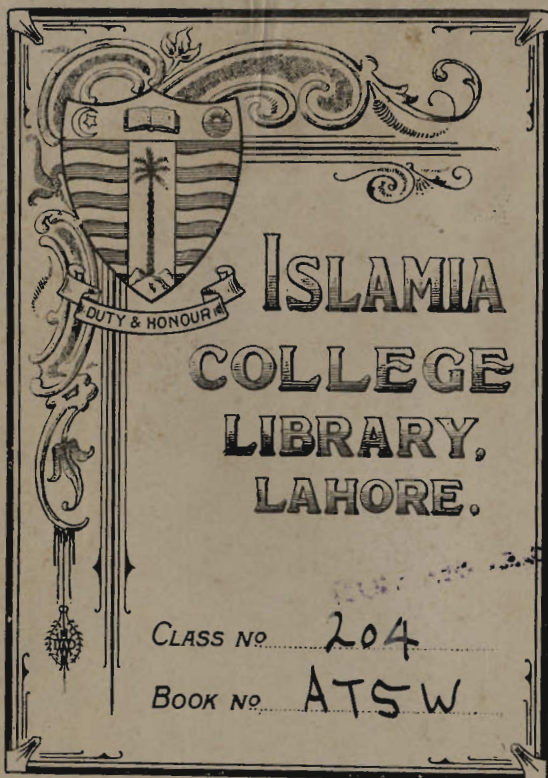


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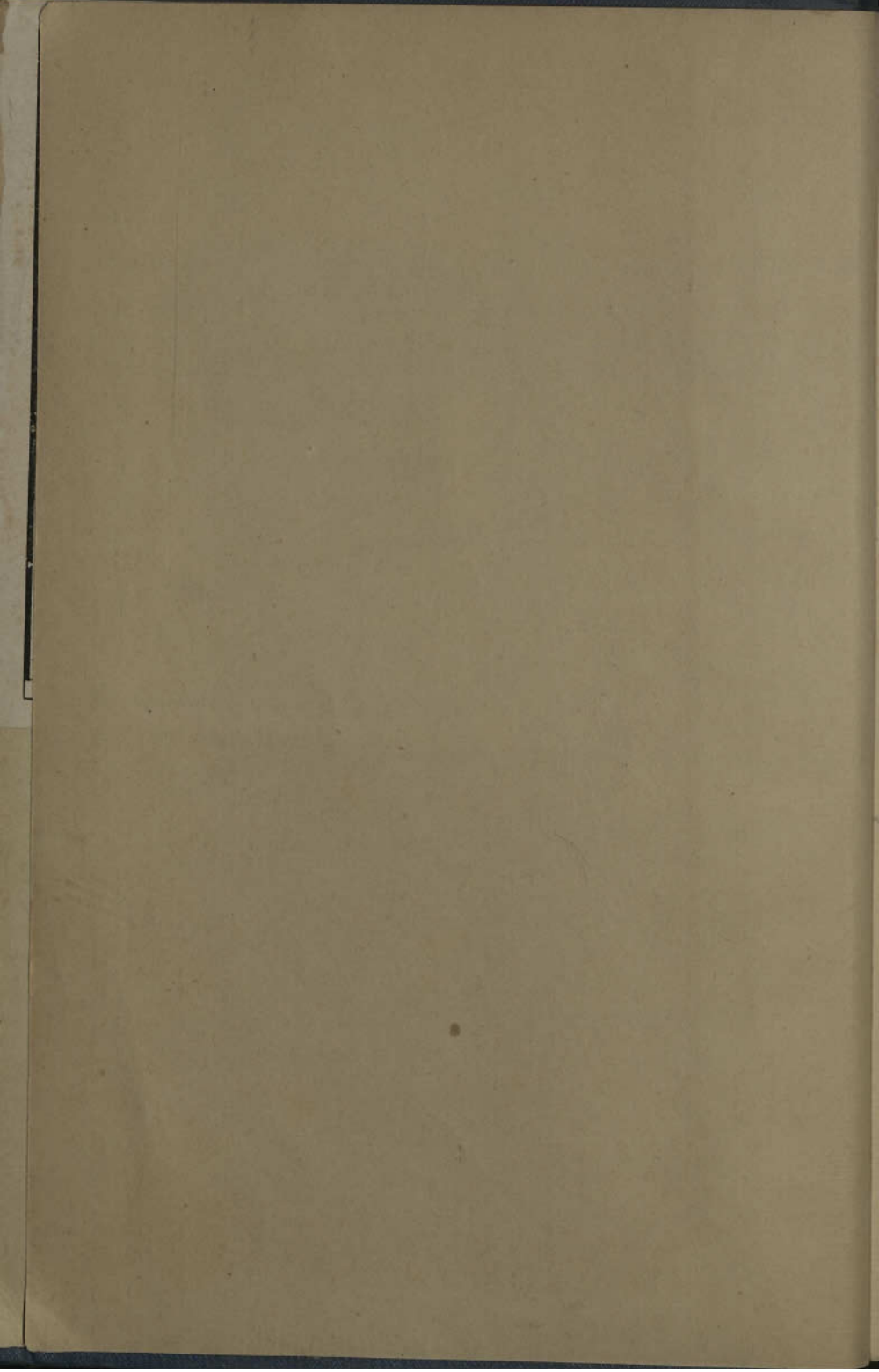
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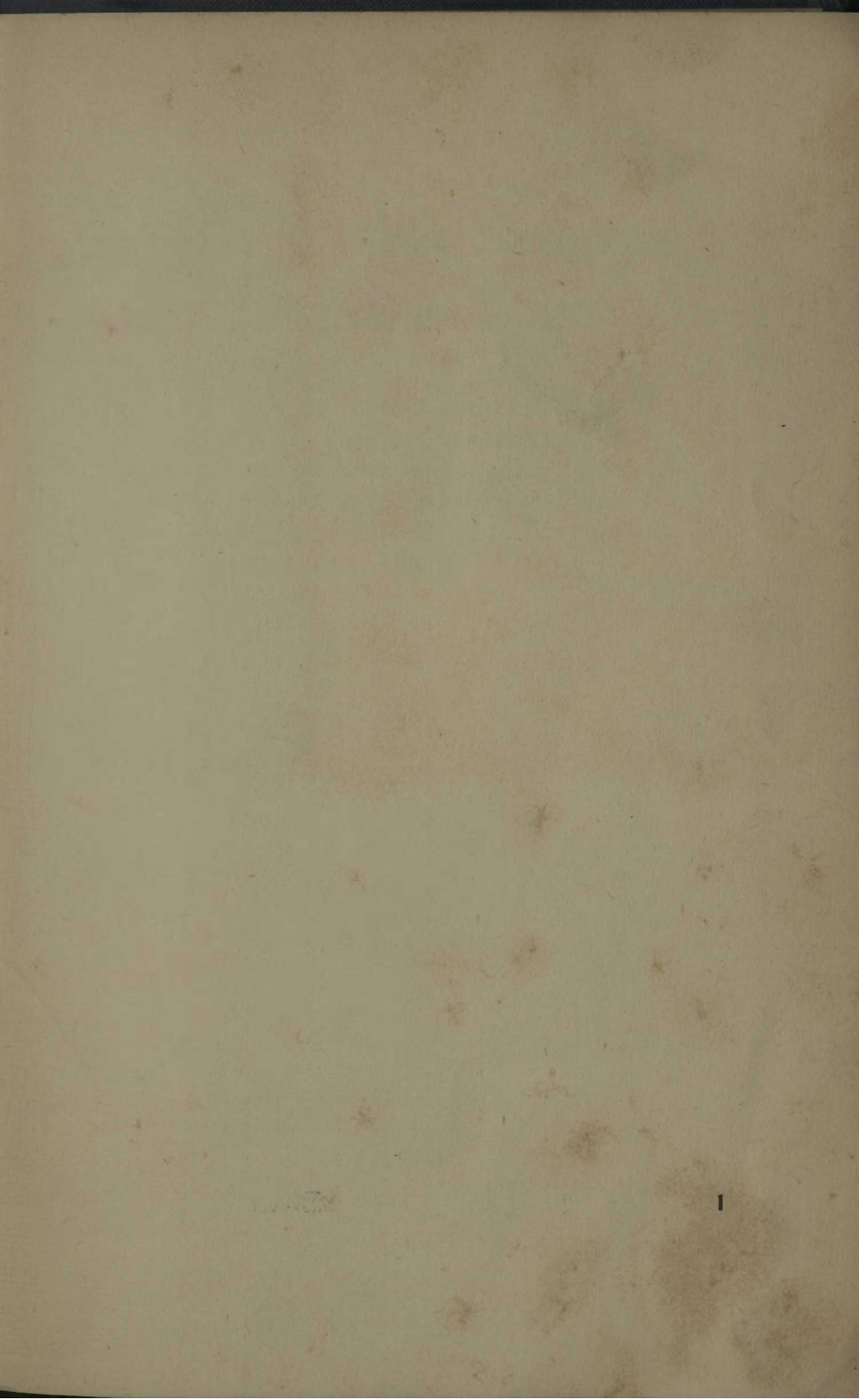
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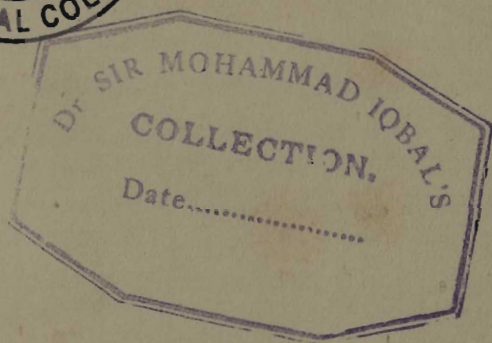
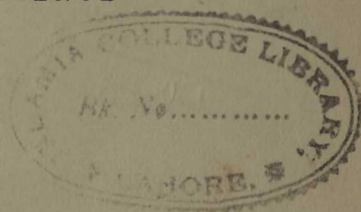
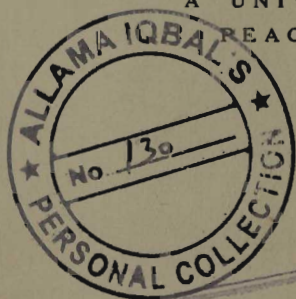






The World's Religions Against War

THE PROCEEDINGS OF THE
PRELIMINARY CONFERENCE
HELD AT GENEVA, SEPTEMBER, 1928
TO MAKE ARRANGEMENTS FOR
A UNIVERSAL RELIGIOUS
PEACE CONFERENCE



THE CHURCH PEACE UNION

PARIS

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1928

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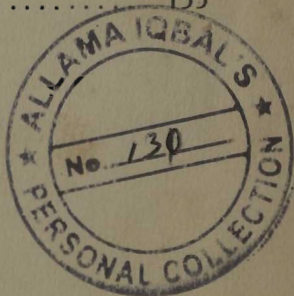
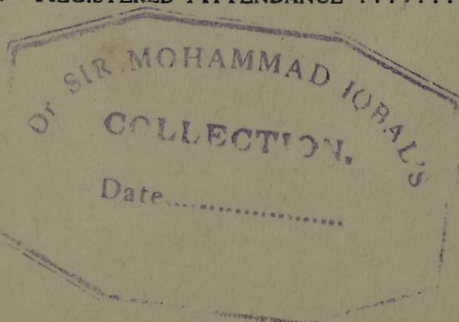
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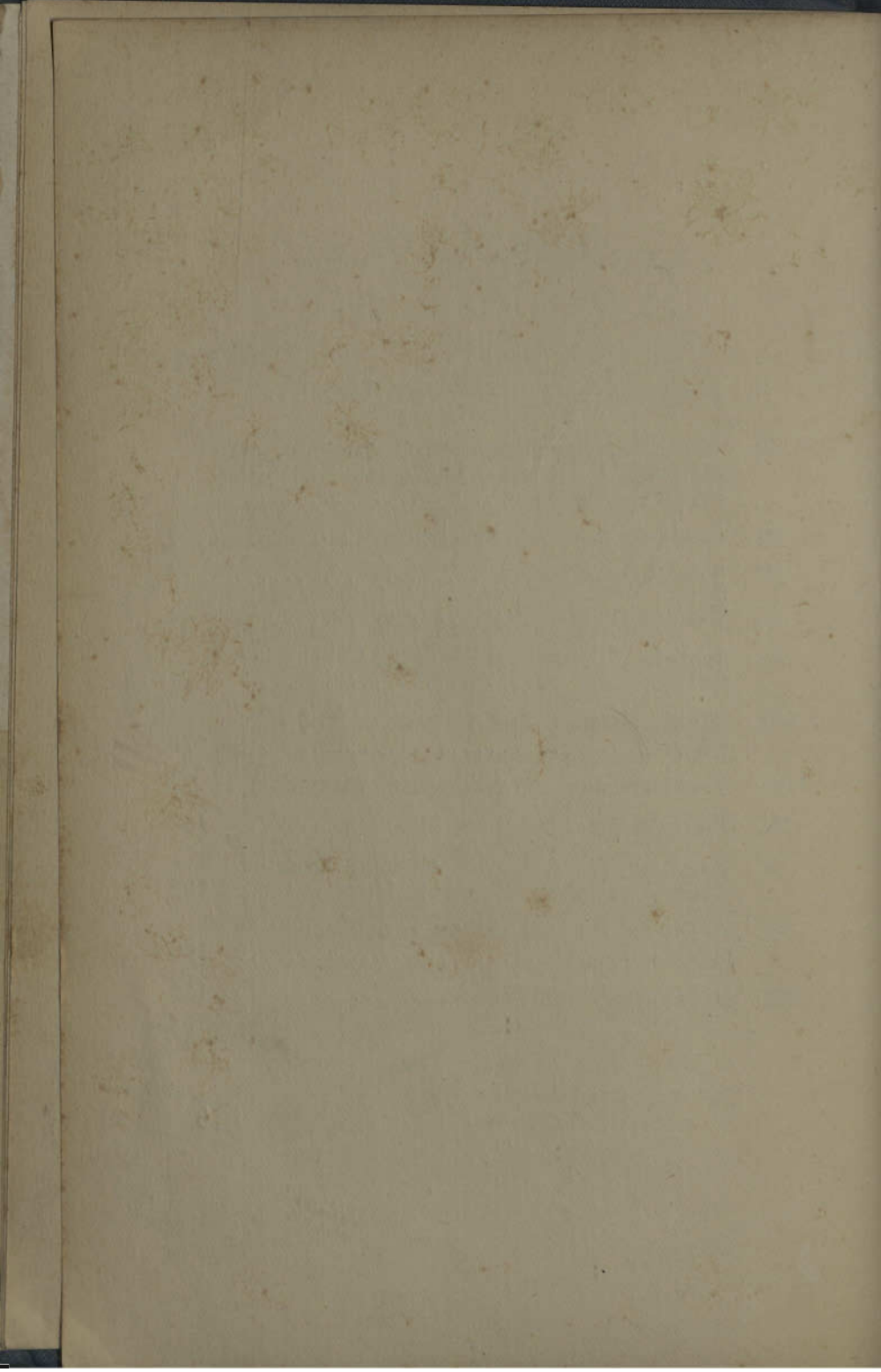
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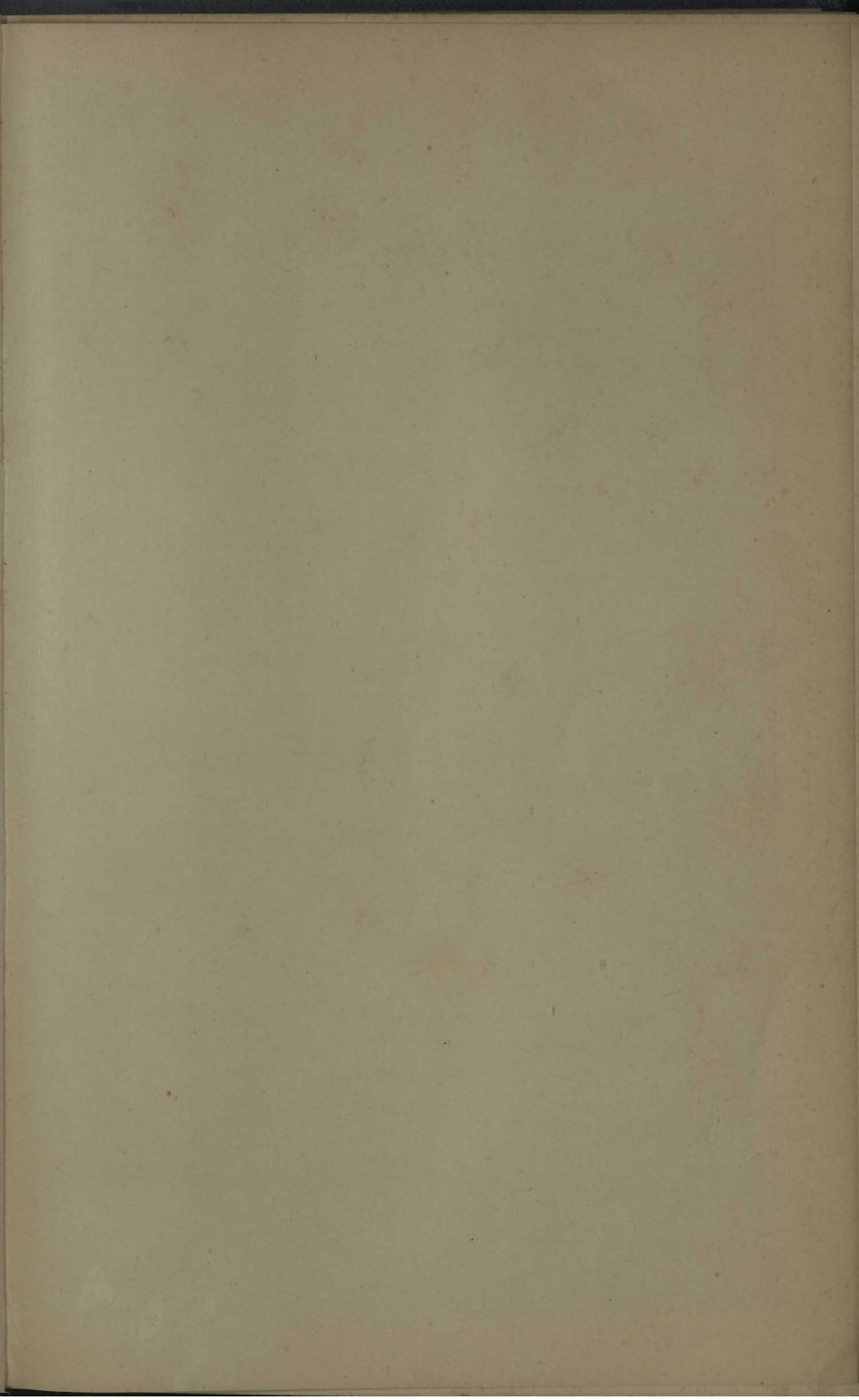
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Research









FOREWORD

IN 1925 The Church Peace Union announced its proposal to call a world-wide religious peace conference in which men and women from all countries and all religious faiths should participate because of their ability, knowledge, and interest with respect to those questions which affect human brotherhood and international concord, and because of their sincere belief that religion offers a means of establishing permanent peace on earth and goodwill among men.

The Church Peace Union projected this plan in the belief that the conditions which today face humanity and threaten the structure of humanity, demand such effort be made.

All religions acknowledge an invisible, superhuman, spiritual power; and it is the conviction of men of goodwill everywhere that religion can bridge national, racial, and cultural frontiers, and lift humanity to a higher level if it can be persuaded to accept this measure of practical work as a part of its role among men.

The Preliminary Conference which was held in Geneva, September 12, 13, and 14, 1928 was organized by a sub-committee of The Church Peace Union, and although it looked forward to an attendance of some seventy delegates, there were present one hundred and eighty-nine. These men and women represented in themselves nearly every one of the world's great religions.

The meetings were marked by a spirit of friendly consideration and open-mindedness. In the very nature of the

II THE WORLD'S RELIGIONS AGAINST WAR

case most of the proceedings were more or less of a business character. There was little chance for oratory or public devotion, but the spirit of fellowship and of goodwill manifested by the delegates promises much for the large Conference that was here projected.

The Church Peace Union, an American institution founded by Andrew Carnegie, purposes to bring in closer touch religions and religious leaders so that they may contribute toward a warless world. With the holding of this Preliminary Conference, The Church Peace Union as such drops from view, and hereafter the machinery created by the Conference itself will carry on the work. However, each member of the Conference and all those who are interested in its undertaking may rest assured of the continued interest of The Church Peace Union and the cooperation of every one of its members.

In the great Conference for which plans were made at this preliminary meeting, no individual will represent more than his own opinions and his personal faith. No one will be encouraged to boast of the past, however great it may be, nor of the superiority of his religion; instead he will be asked to emphasize its ability to serve humanity and to rid the earth of the age-long curse of war. There will be no attempt in this Conference to compare religions, nor to judge, nor adjust according to any scale the religious faith of any individual or people. It will not be the purpose of this Conference to attempt to establish a formal league of religions as such, nor will it interest itself in the internal activities of the various faiths. Neither will there be a discussion of doctrines, formulas and forms of faith, nor will any effort be made to expose or espouse any political or social

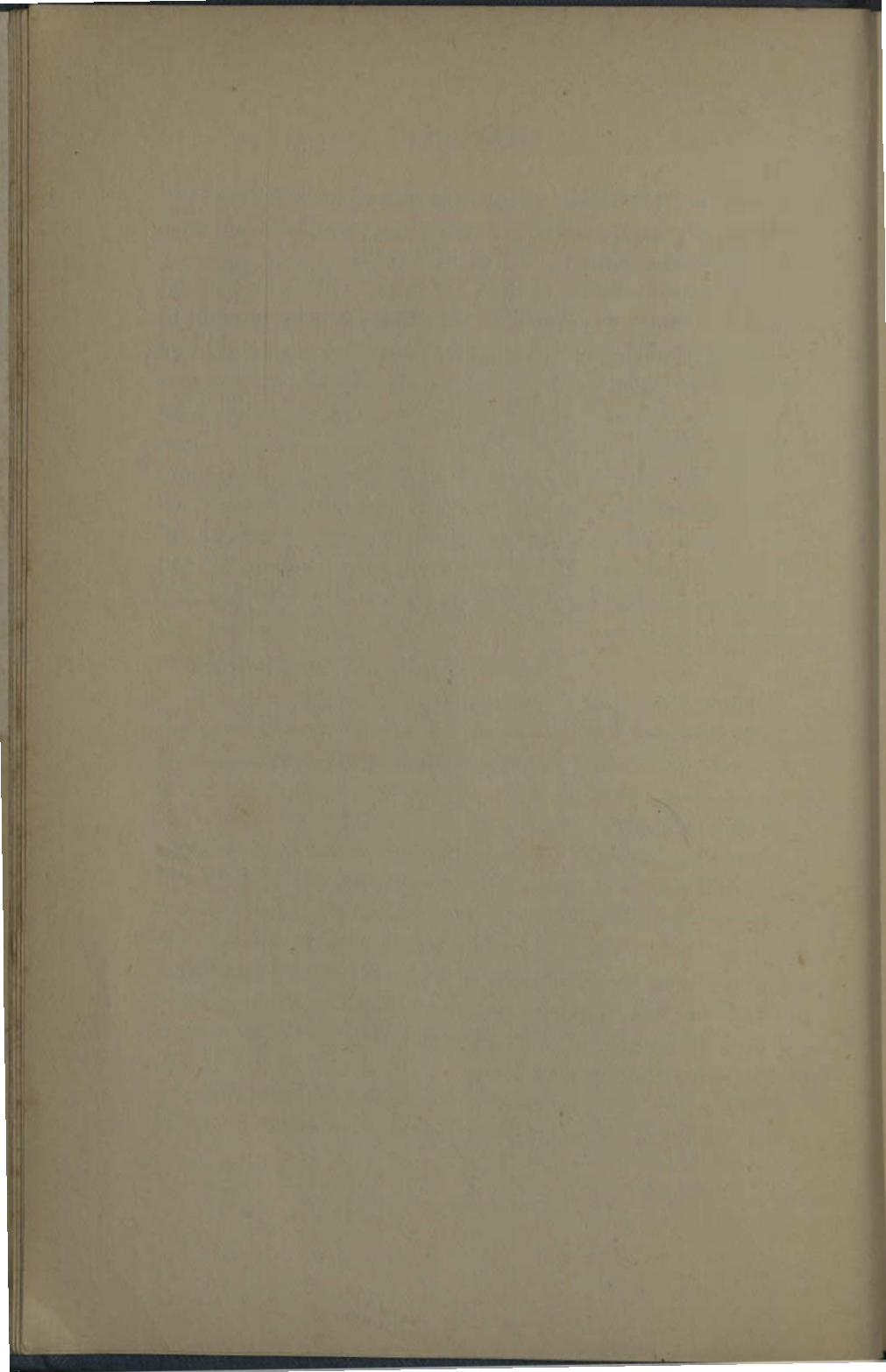
system, nor give force to any criticism of such national and community arrangements as are now recognized or held sacred in the various parts of the world.

The sole purpose of the Conference will be to consider how the forces of religion in all nations can be brought to act concertedly against war, and against that spirit and those things that make for war.

These were the weighty decisions achieved at this Preliminary Conference.

Surely men and women of all religions can now share with one another this high concern; and may their leaders, in humility of spirit but not of hope, come together and in a brotherly way offer all their respective communities can give to this lofty aim of peace on earth and goodwill toward men.

HENRY A. ATKINSON.



The Preliminary Conference

to make arrangements for

The Universal Religious Peace Conference

AT the invitation of the Church Peace Union, members of various religions of the world assembled in Geneva, September 12-14, 1928, and prepared the convocation of a Universal Religious Peace Conference which shall enlist the religious forces of mankind in behalf of international peace. The religious affiliations of the participants of this preliminary gathering embraced Buddhism, Hinduism, Confucianism, Shintoism, Islam, Judaism, Zoroastrianism, Bahaim, Suffism, Theosophy, The Ethical Culture Movement, Swedenborgianism, Universalism, and Christianity; the Christians included Anglicans, Baptists, Congregationalists, Eastern Orthodox, Episcopalians, Liberal Protestants, Lutherans, Methodist Episcopalians, Presbyterians, Quakers, Roman Catholics, Unitarians, and United Methodists.

The Preliminary Conference completed its work in five sessions, under the chairmanship of Dean Shailer Mathews. In addition, a joint religious service, compiled by Dr. Robert E. Hume from the sacred writings of the world's chief religions, reflected the fundamental harmony characteristic of the gathering and implicit in its aims. And a public meeting gave the conference an opportunity to present its ideals to a large international audience.

The conference unanimously resolved to convoke a Universal Religious Peace Conference in 1930, to be com-

posed not of official representatives but of individuals drawn from the various religions of mankind, and to be devoted to the question: "What can religion contribute to the establishment of universal peace?" The purposes of the conference were further elaborated in an official statement and message addressed to the religious-minded men of the world. And an executive was duly empowered to effect these purposes.

The definitive text of the resolutions of this preliminary conference precede the minutes of the proceedings which, except for unimportant detail, are given in full, in the present volume. The necessities of space, however, have compelled the abridgement of the addresses delivered during the sessions and at the public meeting. The program of joint worship, the official agenda of the conference and a list of the registered attendance follow the text of the minutes.

Resolutions

Adopted by the
Preliminary Conference

I. Proposal to hold a World Conference.

A world conference, to be entitled " The Universal Religious Peace Conference, " shall be held in the year 1930, the place of meeting to be selected by the Executive Committee* with the recommendation that, if possible, the Conference be held somewhere in the East.

The members of this Conference shall not be official representatives of the various religious bodies; but shall be chosen by the Executive Committee after consultation in such directions as it may seem advisable.

The size of the membership shall be determined by the Executive Committee, care being taken to ensure as complete a representation as possible of all religious groups.

The theme to which the Universal Religious Peace Conference shall address itself shall be, in substance, as follows : " What can religion contribute to the establishment of universal peace. "

II. Statement and Message.

The following expression of the purposes and plans of the Universal Religious Peace Conference shall be issued as a statement to the world and a message to the adherents of the world's religions :

(*) See Resolution on *Ways and Means*.

Peace is one of the loftiest positive aims of united human endeavor. Spiritual in its very nature, and implicit in the teachings of all religions, it was this aim which inspired the Church Peace Union to set on foot the movement that has now taken form in a resolve to hold a world conference of all religions. Of this Conference the sole purpose will be to rouse and to direct the religious impulses of humanity against war in a constructive world-wide effort to achieve peace.

A preliminary gathering was convened at Geneva in September, 1928, to consider the holding of a Universal Religious Peace Conference in 1930. To this gathering came men and women of all faiths from all parts of the earth. They were united in the conviction that the state of mankind today demands that all persons of goodwill in every religion shall work together for peace; and that, more than ever, concerted religious effort is needed to attain it.

Even as nations have been learning that no one of them suffices to itself alone, but that each needs to help and to be helped by others, so also the religions of the world will come to see that each must seek to serve and to be served in the work of peace, and to go hand in hand towards the common goal.

Hence it was resolved that a Universal Religious Peace Conference be held, to put in motion the joint spiritual resources of mankind; and that, without attempting to commit any religious body in any way, the Conference consist of devoted individuals holding, or associated with, established forms of religious belief.

The Universal Conference designs neither to set up a

formal league of religions, nor to espouse any political or social system. Its specific objects will be :

1. To state the highest teachings of each religion on peace and the causes of war.
2. To record the efforts of religious bodies in furtherance of peace.
3. To devise means by which men of all religious faiths may work together to remove existing obstacles to peace; to stimulate international cooperation for peace and the triumph of right; to secure international justice, to increase goodwill, and thus to bring about in all the world a fuller realization of the brotherhood of men.
4. To seek opportunities for concerted action among the adherents of all religions against the spirit of violence and the things that make for strife.

Persuaded that this high purpose will move devoted hearts and minds everywhere, the preliminary gathering at Geneva has appointed a Committee to prepare for the Universal Conference, so that world-wide coordination of religious endeavor may help towards the full establishment of peace among men.

III. Ways and Means.

A World Executive Committee of seventy members, selected by a provisional executive committee as hereinafter provided, shall be charged with the organization of the Universal Religious Peace Conference.

A provisional executive committee of seventeen, including chairman and general secretary, elected by this preli-

minary conference, shall appoint the World Executive Committee on the basis of a just and, as far as possible, proportional representation of the various religions; and shall exercise executive power until the World Executive Committee is constituted, in which it shall then be absorbed.

Dr. Shailer Mathews shall be Chairman and Dr. Henry A. Atkinson General Secretary of the provisional executive committee and, later, of the World Executive Committee.

The provisional executive committee and, later, the World Executive Committee shall enjoy full discretion with regard to head-quarters, offices, committee meetings, regional organization, organization through the various religions, regional conferences, finance, publicity, place and date of the Universal Religious Peace Conference, and the nomination of a permanent honorary president or other honorary officers.

The provisional executive committee and the World Executive Committee shall initiate the fullest possible cooperation with all organizations deemed necessary for the purposes of this Conference.

The members of the present conference shall, upon its conclusion, exert their influence to impress its message upon their home communities and home organizations.

IV. Resolution of Thanks.

The officers and members of the Preliminary Conference to arrange for the Universal Religious Peace Conference, drawn from the leading religious bodies of the world, acknowledge with deep gratitude the hospitality offered to their gathering by the city of Geneva and the state of Swit-

zerland, both by their people and their authorities who have again shown themselves the guardians of the world's international hearth, welcoming all men in search of peace, liberty, and justice.

The officers and members of this Preliminary Conference likewise extend their heartiest thanks to the press for their interest in its sessions and their sympathetic presentation of its purposes to the four quarters of the globe.

Minutes of the Conference

Opening Session

Wednesday Morning, September 12, 1928

The meeting opened at 10, 30 a. m. with Dean Shailer Mathews in the chair.

The CHAIRMAN. — Ladies and Gentlemen, we have gathered here this morning with the hope of marking a step forward in the religion of international life for, as far as I know, this is the first meeting of this character that ever was held. We have already seen great meetings of the representatives of different faiths but of a rather different nature. We have gathered today in the interest of great purposes: not so much for the discussion of religion as such, as for the creation of a common mental atmosphere in which those who share in the great Faiths of the world might work.

The Church Peace Union is a small body of trustees organized to encourage a certain type of cooperation among the churches. This organization, which is now in its fifteenth year, does not undertake to do things in its own name so much as to foster other organizations working for peace. It follows the general policy that, after an organization has been securely grounded, it shall be independent of any control of the Church Peace Union itself.

Among the various undertakings of the Peace Union has been the preparation of this preliminary conference of men and women, not officially representing but drawn from the various religious bodies of the world to devise plans where-

by religions may cooperate in the furtherance of international peace.

For the purpose of considering the leading questions involved in such cooperation, we have roughly shaped them in the program before you. The plan of the meeting includes the appointment of three committees, one for each of the topics which it has seemed most important to consider; and each member of the conference is expected to associate himself with one of these committees.

The machinery of a gathering like this is purely formal; and moreover we look for nothing utopian from its operation. Those of us who have taken part in previous peace conferences have no illusions about the difficulties of the process. It is an educational process, a personal process — for, after all, humanity is made up of folks, and all reforms would be easy if it were not for folks. Could we detach ourselves from our past, we should, of course, be freer than we are. But we are not detachable, and therefore we must be realistic and acknowledge life as it is.

The other day I passed through several cemeteries of Northern France. No man can go from cemetery to cemetery without being again convinced that war is something which should be outgrown. We cannot stop war but we can outgrow war. And such meetings as these are intended to help us to do so.

Religion is one of the great controlling factors in human life. We have, now, the possibility of so ordering our religious associations that they shall develop and emphasize a particular attitude of mind in which the sense of human brotherhood shall be vastly more effective than it has ever been before. We have come together in some

sort of hope that we are taking steps in this direction. It is an expression, it is a movement towards cooperation as well as a hope. (*Applause*) Those who will be peace-makers must first learn to be at peace with themselves. We must be lifted above the machinery of our conference. However we may differ in our views, we can be one in this great elemental desire to move towards the accomplishment of a Divine end.

As I said a moment ago, it is the first time that representatives of different religions have come together for such a purpose. We may very well think that the ends that we seek justify our profound prayer to our common God, that we shall be inspired to such consideration and such conclusion as may lift the world from its too prevalent mood into that higher air where men are no longer rivals but brothers. (*Applause*)

Dean Shailer Mathews was elected permanent Chairman and Dr. Henry A. Atkinson, General Secretary of the Conference.

Dr. JOSEPH H. HERTZ (*England*). — I deem it a great honour to be privileged to add a few words to the stirring exposition of the distinguished Chairman on the purposes underlying this Conference, and its great potentialities.

This Preliminary Conference, we are officially told, will consider the question, "What can religion contribute towards establishing universal peace?" Standing before you as the Chief Rabbi of the United Hebrew Congregations of the British Empire, and speaking also in the name of His Eminence the Chief Rabbi of France,

I wish to state that I can conceive of no more sacred duty confronting the Believing World today than a full exploration of this question, an explicit and helpful formulation of the answer, and the consequent organization of the world's religious forces in the service of Peace.

For, let us not deceive ourselves, another Great War would place the whole of mankind in mortal danger. Mr. Winston Churchill has revealed the fact (suppressed at the time) that during the first three months of actual fighting, the French lost in killed, wounded, and prisoners the ghastly total of 854.000 men. The British Army in the same period, we now learn, lost 85.000, and the Germans, 677.000; so that in three months of the war, those combatants alone — excluding Russia and Austria, Belgium and Serbia — suffered the gigantic loss of some 1.600.000 men. And this loss went on with slackened or increased tempo for four years. Now, there is no one with a human heart who can face the thought of a repetition of that carnage.

It is not surprising that, during the last decade, men have been busy with the problem how to end war, to devise some effective machinery that shall substitute justice and goodwill in place of destruction and massacre as instruments for deciding international and inter-racial differences. Men and nations that formerly had nothing but derision for pacifist aims and ideals have subscribed to the Covenant of the League of Nations — which represents the moral solidarity and the collective conscience of the peoples who are the constituent members of the League. This new attitude of the peoples towards peace has found further expression in the treaties of Locarno. More note-

worthy still is the Kellogg Pact. All the Governments of the world are affirming their determination to deny to war legality or legitimacy among the practices of civilized men. Yet, unique and epoch-making though this gesture is, it remains only a gesture; of and by itself, the Kellogg Pact will not end international hostilities. We need but recall the fact that the World War opened while a predecessor of Mr. Kellogg, the then American Secretary of State, William J. Bryan, was negotiating similar treaties with most of the Governments of the world. All covenants, treaties, and pacts are in and by themselves mere machinery; and their practical beneficial results must remain infinitesimal when compared with the hopes they inspire, unless and until public opinion and public morality in the various signatory states have been educated up to the level of these treaties, covenants and pacts.

That way lies the infinite service Religion can render to stricken humanity. Walter Pater, in his great book *Marius the Epicurean*, describes the hero watching one day the gladiatorial butcheries in ancient Rome. "What was wanting," he thought, "was the heart that would make it impossible to witness all this; and the future would be with the forces which could beget that heart." The force which at last did beget that heart in the Rome of old was the ethical religion that had arisen centuries before among the hills of Palestine; and with the birth of that heart, the inhumanities of the gladiatorial shows vanished for evermore. What is wanting today is the heart that shall make it as impossible for civilized men to resort to the arbitrament of wholesale carnage as it would be for them to witness the butcheries of the Roman arena. And,

once again, religion alone can create that new heart. If it cannot, religion has no future, for the simple reason that humanity has no future.

Religion can begin its organized moral warfare against war by showing forth the illusions of war. In the light of twentieth century experiences, it is now seen that all war, even a victorious war, is a calamity to a people. "Next to a lost battle," said the Duke of Wellington, "nothing is so saddening as a battle that has been won." Similarly, next to a war that has been lost, nothing is so disappointing a mockery as a war that has been won. The Great War ended victoriously for the Allies; but it could not shield these victorious countries from political unrest, nor save their peoples from unemployment and impoverishment. In the ecclesiastical language of my Faith — the Hebrew language — the very word for peace, *shalom*, is a mighty arraignment of war. *Shalom* means firstly, health; secondly, welfare; and thirdly, tranquillity. In other words, a world in which war is an ever-present possibility is not a healthy world. It cannot secure the welfare of its inhabitants, and knows not true prosperity. Lastly, it lacks tranquillity, and is marked by the absence of that harmonious cooperation of all human forces towards ethical and spiritual ends which leads to the Kingdom of God.

Religion will emancipate the peoples from the hate-heritage of the past by bringing home to them the iniquity and the moral folly of war. War is the oldest of human passions. It is hopeless to attempt to quench its volcanic fires by mere prudential counsels or moral maxims. "Morality, however pure and elevated," says Frederic

Harrison, " must always remain a somewhat tepid and prosaic stimulus when contrasted with the whirlwind of human passion. History shows us one force and one only, which is strong enough to overmaster the sting of appetite. The white heat of religious enthusiasm has proved stronger than the red heat of selfish desire. And nothing else in the history of mankind has done so." Religion alone can make men fully realize that nothing is ever settled till it is settled rightly; that force is no remedy for any wrong; that force can only add to and multiply wrong; that the double standard of morality — one for political and the other for private life — in the end paralyzes the very nation for whose benefit it is employed. It is righteousness that exalteth a nation; and the peace and welfare and tranquillity of the peoples can only be founded on justice; that is, respect for the human dignity of our fellowmen, whatever their speech or racial descent, by virtue of their common humanity. " Great is justice, " says Israel's ancient sages, " for it leadeth to abiding peace. "

And lastly, it is for religion to denounce the infamy of that abominable propaganda which fans the embers of war in the breast of peoples by unscrupulous defamation of neighboring nations. We need not go to new, small, turbulent states for instances of such propaganda.

" War is too serious a matter to be left to the soldiers, " said M. Briand. We agree; but we would add, that it is not only too serious a matter to be left to the soldiers, but it is too serious a matter to be left to the politicians, to the populace, or even to the journalists. They do not realize that a world nearly ruined by hate cannot save itself by hate. " On the Day of Judgment, " says a

medieval Jewish teacher, " the Holy One, blessed be He, will call the nations to account for every violation of the command 'Thou shalt love thy neighbor as thyself' of which they have been guilty in their dealings with one another. " Men and women everywhere, yearning for peace more than watchmen for the morning, look to religion to proclaim anew the words of the Hebrew prophet, " Have we not all one Father ? Hath not one God created us all ? Why do we deal treacherously every man against his brother ? "

The problem of building up a civilized public opinion on war and peace is thus a world problem, and only the united effort of all the religions of mankind can hope successfully to grapple with that problem. What distinguishes this Religious Peace Conference from all other such conferences is that it aims to bring together *all* the great living religions in this Divine endeavor to establish peace among the children of men. We do not underrate the admirable work rendered by the Congress recently held at Prague; but the fact remains that mainly the Protestant Churches seem to have been represented at that Congress. Now the Peace-ideal, which found its expression in Isaiah's vision — " Nation shall not lift up sword against nation, neither shall they learn war any more " — is older than Protestantism, far older than Christianity even. Judaism, therefore, has an indefeasible right to be heard in all religious councils for peace. And what is even more to the point, the war danger today is, alas, not confined to the Protestant nations. The Mediterranean peoples, whether Catholic, Greek Orthodox, or Moslem, have even during the last decade been shaken by wars.

Furthermore, Buddhist and Confucian China, embracing one quarter of the human race, has for years been a seething cauldron of civil war and carnage. Since all peoples today cry out for peace, and all religions pray for it, surely the time is opportune for us to organize all the Faiths for the better fulfilment of that universal desire of humanity.

This Conference will conclude its sessions on Friday afternoon. That same evening Jews throughout the world will begin the celebration of their solemn New Year Festival, and intone the ancient invocation to God to hasten the time when the mighty shall be just and the just mighty; when all the children of men shall form one band of brotherhood; when national arrogance, unrighteousness and oppression shall have passed away, like so much smoke, from the Earth.

May it be given unto us, by our deliberations and decisions at this Conference, to bring mankind nearer to that blessed day.

Mr. A. R. DARD (*India*). — Mr. Dard prefaced his address with a prayer in Arabic : " We should worship God alone who is Love. "

Sisters and Brothers, I thank God for having been given the opportunity of attending this Conference. The Holy Qur'an prophesied 1300 years ago that a time would come when such conferences on religion would be held; and it is a great pleasure for me to see the Word of God being fulfilled now in this wonderful manner. I must congratulate the men responsible for this Conference on their being selected as the instruments through which this prophecy should be fulfilled.

Before I say anything else I should like to point out that representatives of the various religions of the world are wont, on such occasions as this, to say things which are not based on their own scriptures, with the result that their speeches fail of any permanent effect. I think it is most essential for the success of a religious conference that we should only *represent* our religion as such and not try to make a new religion of our own.

I am the representative of the Ahmadiyya movement which is simply original Islam, by which is meant the essence of all religions. The very word Islam means peace. The name of our God is peace — *As-salam*. Our daily Moslem greeting to one another, here and hereafter, is *As-salamo-Alaikum*; that is, peace be with you. A Moslem is one, says the Founder of Islam, who brings about and helps peace among mankind with all that lies in his power. The heaven promised to Moslems in the next world is an abode of peace. Hence it is the sacred duty of all the Moslems of the world, which number about two hundred and thirty-five millions, to help and welcome the convocation of this religious Peace Conference.

Islam, moreover, is an international religion. It transcends all barriers of caste, color and country. Moslems from all parts of the world gather together every year at its birthplace and pay homage to the God of Abraham, Moses and Jesus and of all the world. A king kneels humbly by the side of a beggar and a white man prostrates with a black man, for before God all are equal. After all we are members of one and the same human family and our common Father is God Himself. We are taught to

treat our fellow beings as our own kith and kin. Islam teaches us to do good even when no good is done to us and expecting no good in return. Let us, therefore, work for peace and let us not be satisfied unless and until it is fully realized.

Sisters and Brothers, the sphere of politics is too narrow for the growing magnitude of the world. The Holy Qur'an says, let there be no compulsion. Politics imply compulsion in one form or another. It is no good compelling people from without. All such efforts are bound to result in failure. World peace therefore cannot be brought about by politicians alone. There must be an appeal to the soul and this can be made only by religion. The political atmosphere of the world today seems to be surcharged with mistrust and suspicion and the world itself is seething with discontent and dissatisfaction. Side by side with the signing of the peace pacts, armed preparations are secretly made by all nations for war, thinking this is the only way of preventing war. The deadliest weapons are invented for destruction. Labor is set against capital. Religion has often been made a tool for the furtherance of political and economic ends, and religious differences themselves have in the past been the cause of much bitterness between peoples and nations. People have ignored, depreciated and attacked faiths other than their own; there has never been an attempt such as this to strive for definite cooperation between groups of religions for the purpose of serving humanity at large.

Differences, sisters and brothers, there have been and they will continue to be. Differences may be a source of blessings, for it is an undue emphasis on uniformity which

often results in disaster. Let us therefore make a combined effort to establish perfect peace throughout the world by first tolerating our differences, by coming in contact with one another, and then by learning to seek and appreciate the good points of all the great religions of the world. Let us submit to all once for all and be reconciled to one another. The further we go from one another, the greater will be our distance from our Heavenly Father. Let us therefore be as near the centre as we can, so that we may be nearer one another.

The world needs peace; it is crying again for a Prince of Peace. Let us listen to the Divine call and begin work. May God help us.

Prof. T. TOMOEDA (*Japan*). — Mr. Chairman, Ladies and Gentlemen, I have had the great honor to come all the way from Japan to present to the President of the Church Peace Union the greetings of Mr. Michishige, Chairman of the Religious Congress of Japan, who has entrusted this mission to me.

It was on the initiative of the Religious Association of Japan that the Japanese Religious Congress was organized and held in Tokio, from June 5th to June 8th of this year. Although this was the first conference of its kind, the enterprise was successful. During four days, over 1,500 representatives of various religions in Japan assembled together in order to discuss various questions of world importance, and after serious and instructive debates they were able to agree upon and adopt a number of resolutions. Moreover, the participants of the Japanese Religious Congress took the opportunity of paying a tribute to

the aims of the World Religious Conference and expressed a hope for its success.

May I be permitted to draw your particular attention to the resolutions adopted on behalf of peace, the text of which I have the honor to submit to your consideration.

I. — RESOLUTION RELATING TO THE LEAGUE OF NATIONS :

International peace is the fundamental condition for the welfare of mankind. The fact that the League of Nations is the most effective machinery to bring about this condition can be readily testified by its record of the past eight years. Hence, in order to allow it to accomplish its object, it is imperative that the peoples of the world should support it more heartily, with firm confidence and a clear conscience.

(1) The Conference hereby declares that we, the religionists, should support the League of Nations and should aim at the accomplishment of its object.

(2) The Conference further considers that all Governments should endeavor to settle international problems by international cooperation based upon a diplomacy animated by the principles and spirit of the Covenant of the League of Nations.

(3) The Conference hopes that the countries that are not yet members of the League of Nations will soon join it, and, at the same time urges that the League will see fit to give further consideration to steps facilitating this end.

II. — RESOLUTION RELATING TO INTERNATIONAL EDUCATION :

Inasmuch as the peace of the world and the development of true patriotism require the cultivation of the sense of moral internationalism, the Japanese Religious Conference hopes that educational authorities and educators will keep in mind :

That in order to foster the sense of moral internationalism, as

much appropriate material as possible should be inserted in national textbooks.

III. — RESOLUTION RELATING TO THE TREATY FOR THE OUTLAWRY OF WAR :

Recognizing the necessity of preventing war in order to promote human welfare and ensure international justice, and that the American proposal will exercise a powerful influence toward the promotion of world peace, the Conference approves the principles of the Treaty for the Outlawry of War, and hopes for its speedy realization.

IV. — RESOLUTION RELATING TO THE REMOVAL OF RACIAL DISCRIMINATION :

The Conference hereby hopes for the total removal of all racial discrimination and for the natural development of races.

Now let us look at the actual situation of the world today. Does it give us satisfaction? I am obliged to recognize that our hopes are far from being realized. Even the last world conflagration, with its terrifying misery and destruction, was unable to bring security to humanity. The world today is dominated by conditions of insecurity. Security is lacking everywhere and in everything. The individual feels insecure, every class feels insecure — finally the State cannot be saved from this feeling of insecurity.

Such being the case, it has been very encouraging to notice the amount of work done by the League of Nations, which was created in order to promote international cooperation and to achieve peace and security between nations.

Yet there still remain many unsettled points which con-

stitute as great a danger to international peace as cancer to the human body.

Those who are most faithful to the cause of justice are generally those who represent the so-called Small Powers. In this respect there should be no distinction between the Great Powers and the Small Powers.

The status of the small powers and the minority problem within the nations is of the greatest concern, and we must examine and seek the best settlement of these problems from the political, economic, and social point of view. Furthermore, I am of the opinion that these are fundamentally the problems which most deeply concern the moral question of faith.

To my mind the real germ of the evil in all world problems of the moment lies in an excess of materialism; in other words, the mechanization of the human soul. Salvation from this excess of materialism and mechanization can be sought in an earnest endeavor to understand the nature of the soul, and through the true recognition and appreciation of character, mutually to love and respect each other and thereby evolve a life of cooperation.

Walter Rathenau, one of the most far-sighted statesmen and philosophers of the Germany of our century, once wrote : — " We are not here for the sake of possessions, nor for the sake of power, nor for the sake of happiness : we are here that we may elucidate the divine elements in the human spirit. " This elucidation is the real mission of our present Conference.

Before concluding may I be permitted to say that the Japanese Religious Association had earnestly hoped that the coming World Religious Conference might be held in

Tokio. In view, however, of the great earthquake which devastated our country some years ago, from the effects of which Japan has not yet recovered, we were compelled to defer our hopes; but it is our urgent desire that in no distant future such a conference may be convened on the soil of the Far East.

Mr. C. F. ANDREWS (*India*). — Mr. Chairman, Ladies and Gentlemen, let me begin in the Indian way with a prayer. I shall give it in Sanskrit and translate it:

“Thou art our Father; teach us to know Thee as our Father. Lead me from untruth and unreality to truth and to reality; lead me from darkness to light; lead me from death to immortality. Peace, Peace, Peace.”

That was the prayer of ancient India more than 2,000 years ago; and India was the birthplace of the great Buddha who, more than 500 years before Christ, gave to the world that wonderful saying, which he embodied in his life and spread throughout the whole of the East in practical deeds of charity and compassion: “Evil cannot be overcome by evil but only by good.”

That was the central teaching of India for century after century. It was summed up in one great Sanskrit phrase: “Harmlessness, non-violence is supreme religion.” The Emperor Asoka, 250 years before Christ, gave to the world for all time the rock-hewn edicts prescribing equality and tolerance between all religions. It is from that country I come, and as its adopted son ask this Conference to give the fullest possible place to the East in all its deliberations, because the East has all through its great history been first of all the home, the mother of

all the great religions of the world, and the home and the mother of the religious message of peace to mankind.

I, as a Christian, think of that home in Bethlehem, in the East, where rose the immortal hymn, "Glory to God in the highest, and on earth peace, goodwill toward men." Therefore we ask you from the East, and my fellow-speaker from the East has already asked you, not to neglect the East. If possible may the world conference in 1930 be held in the East. We ask this of you with justice because we believe that the balance of the world has gone in the last century too much against the East and we want that balance restored.

Peace, we feel, must come with justice, must come with equality, racial equality, and we ask this Conference not merely to deal with peace in theory, nor merely from the point of view of expediency, but to deal with the causes which underly the bitterness of the world today, the bitterness which the East is feeling today through racial inequality, and I must ask this Conference to enlarge the bounds of its program sufficiently to make that great word "peace" synonymous with righteousness, justice, brotherhood and goodwill among mankind.

That is my one message to you and I leave it with you with my prayers.

Rabbi Dr. S. Balizer of Geneva read the following greeting from

Dr. ISRAEL LÉVY, Chief Rabbi of France. — I wish to offer my sincere regrets to Dr. Atkinson, his associates, and to your distinguished assembly at not being able, despite my earnest desire, to attend your deliberations on

the role of religion in the furtherance of international peace.

The civilized world needs peace, thirsts for peace. This profound aspiration of humanity, to use the phrase of President Coolidge, is for us believers no other than an expression of the Divine Will and the command of faith; in the human fellowship so eloquently invoked by M. Briand, we see the brotherhood of the children of God.

The religions which have sprung from the Bible, to say nothing of the other great faiths born in Asia and inspired with similar ideals, have striven thousands of years to bring us to the point where if only in principle the sacred rights of peace have prevailed over the sinister forces tearing at the heart of humanity. Today, at last, the peoples of the earth and their leaders have solemnly proclaimed a ban upon war. We salute with joy this first victory in the perspective it offers to our faith and our hopes.

Yet, as M. Briand has said in the name of the signers to the Paris Peace Pact, it is not enough to condemn war — we must organize peace. In an atmosphere of enlightened politics the nations must work for disarmament, seeking their security in good will, good faith, and unconditional arbitration.

Now that statesmen have recognized the value of spiritual forces in a campaign for peace, it becomes the duty of every religious body, guided by its authorities and strengthened by its adherents, to preach justice and brotherhood with unexampled fervor, until that day shall come when the world will be regenerated by the Kingdom of God, and in the words of the Jewish prayer for the New Year now at hand, "all creatures may form a single band to do Thy will with a perfect heart." (*Applause*)

The CHAIRMAN. — In the place of Dr. Martin who was to represent America but whose address is postponed, I have the honour to call upon Dr. Chen Huan Chang of Peking.

Dr. CHEN HUAN CHANG (*China*). — Ladies and Gentlemen, I have the unexpected honour to be called upon to address you this morning. I come from China and represent the Confucian religion. The chief element of Confucianism is love. The Chinese word used for this love is very difficult to translate. In action it is love, but in attitude it is sometimes rendered as worship. Love includes all different forms of worship. But to have love we cannot be alone, so love implies humanity. We are not isolated in the world in which we live; we live together and therefore we must love each other.

We want the world to be peaceful, but how can we make it so? The important thing is that we must not only love others but live justly ourselves. If we are just the whole world will be peaceful. We are not like the animals, like dogs that must fight as soon as they meet. We must live in peace with each other.

The proposed program was now put to the vote and adopted unanimously.

The CHAIRMAN. — We have, as you will see, a general plan suggested for the Conference. There are three main topics of interest. As a preliminary Conference we thought we ought to be preliminary. One always has to proceed deliberately towards Utopia. The first step is the appointment of committees. Each of the three great

problems which seem to beset us as a preliminary conference is thus represented by a committee. You will notice that the first committee is to consider the question as to whether a world conference should be held. We are not a world conference, we are only a preliminary world conference. The proposal, as you all know, is that there should be a world conference in 1930, representing very much more fully than we do, the various religious interests.

The second committee will be concerned with the statement and message which this Conference may desire to set forth.

The third committee will deal with ways and means, which is of course an important matter because those of us who have been intimately interested in this cause cherish the hope that the preparation itself for this conference in 1930 (in case it should be judged wise to hold it) will have a great educational value for the world. Talk is the salvation of democracy, provided you let the other people talk; and we want world-wide discussion.

I will ask the General Secretary to read the proposed membership of the various committees. The Committees will then be able to meet this afternoon.

The General Secretary transmitted *messages of greeting and goodwill* from Lord Irwin, Viceroy of India, and Sir Eric Drummond, Secretary-General of the League of Nations. He likewise expressed the regrets of Prof. Dr. Rudolf Otto of the University of Marburg, and Dr. John A. Marquis and Mr. R. J. Caldwell of New York, who were unable to be present despite their deep interest and cooperation in the work of the Conference.

The three committees were named by the General Secretary, with the following chairmen: — First Commit-

tee, Rev. W. P. Merrill, D.D; Second Committee, Mr. Mountfort Mills; Third Committee, Mr. Julien P. Monod.

Motions were carried to the effect that speeches and addresses during the proceedings of the Conference should be translated only on request, and that the privilege of voting should be limited to official and invited members.

Adjournment.

The Public Meeting

Victoria Hall

Wednesday, September 12, 1928, 8.30 p. m.

The meeting opened with Dr. Fridtjof Nansen in the chair.

Dr. SHAILER MATHEWS. — The Conference which is being held in this city, known as the preliminary conference to make arrangements for a Universal Religious Peace Conference, is composed of a number of men and women representing in an individual way, that is to say, not officially, the various faiths of the world, in order to plan for a larger Conference to be held in 1930, at which time it is expected that the attendance will be in the neighbourhood of one thousand.

The great forces of religion are ready to be used for the purpose of bringing about a spirit of international brotherhood; and we believe that through our various religions much can be done in the establishment of goodwill and the organization of a public opinion which will make war avoidable and unnecessary.

As Chairman of the Conference I have the honour of presenting as Chairman for this evening, Dr. Fridtjof Nansen, well known to all of us.

Dr. FRIDTJOF NANSEN. — Ladies and Gentlemen, I consider it a great honour to be asked to preside at this gathering, and in the name of those who have arranged the meeting, I wish to welcome you here tonight.

It is a great sign of hope for the future that representa-

tives of so many different religions are met to discuss what can be done to establish and safeguard universal peace. We have indeed reason to make every effort to safeguard peace after the experiences which we have all of us gone through during those terrible never-to-be-forgotten four years of the war. That war has taught humanity, or ought to have taught humanity, that a repetition will mean the end of European civilization and perhaps of the white race. No effort, therefore, is too great to avoid the recurrence of war.

You know, of course, that the most important question discussed today at the League of Nations is disarmament. Naturally, disarmament is vital for safeguarding world peace, but disarmament of weapons is perhaps after all not quite so important as disarmament of minds. We can have all the machinery we like to safeguard peace, but if we have not the spirit of peace behind it, it will avail us nothing. Therefore, the great task of those who wish to share in the work for peace is to help youth understand what peace is, and what brotherhood is, and what it is to love your neighbour.

When we think of the history we learned in our childhood it must strike many of us that the morality taught through that history was often very strange. In your religious teaching, in your ethical education, you learned that to steal, to rob and to lie were great crimes; and if you killed someone you would be put in prison and perhaps lose your own life. But if you did all these things for your nation it was no crime at all, but a virtue. If you lied, cheated, robbed and killed for the advantage of your country it was a noble thing and you were considered a

great patriot and a great man. This double moral standard must be abolished if a real betterment of the world is to be achieved, and in this direction the religious teachers of the people have a great mission indeed.

After all, the future peace of the world depends on the spirit instilled in the growing generations by their teachers, by their religion, by their ethics, and by their ideals; and if they all unite to safeguard peace, peace will no longer remain a Utopian dream for the distant future but will be realized in the lives perhaps of our children and the succeeding generations.

Let us hope that meetings like this, where men and women of many religions meet to discuss the most critical issue for the future of humanity, will strengthen the feeling of brotherhood between nations, between peoples, between all classes of the peoples and will safeguard the future, the peace of the world, and the culture of humanity.

I now have the great privilege to call on the first speaker of the evening, Sir Francis Younghusband.

I may say that Sir Francis' name is so familiar to you that he needs no introduction of mine. He has been a great soldier, he has been a great explorer, and now he is a great worker for peace.

SIR FRANCIS YOUNGHUSBAND. — Mr. Chairman, first let me say what an honour I consider it to speak under the chairmanship of a fellow-explorer whose work I as an explorer can perhaps more adequately appreciate than most of you.

First of all I think I ought to explain to you how it

happens that I who am an ex-military officer, am now addressing you on the subject of peace.

I was a military officer, it is true. But for years I was employed on the Indian frontier in the political or diplomatic work of keeping peace among impulsive and warlike people. Here I gained my experience in that most necessary and practical art of preserving peace. And I gained it under conditions so critical that if I made a single slip it would have meant not only the loss of my own life but would have involved my Government in what they most detest — a costly and unproductive military expedition. I had therefore to be acutely sensitive to the feelings of those among whom I worked. I had to arouse no unnecessary animosity, and cultivate, if possible, the friendship of those about me. And I soon realized that what these frontier peoples — like most Asiatics — care most about, what they feel most of all, is their religion. Respect their religion — be interested in their religion — and respect your own religion; and you will have laid a true foundation for peace.

This was my experience. And it is because I believe in the practical value of religion for the preservation of peace that I presumed to accept the invitation to address you.

If we are to work for peace we must have a clear conception of what we mean by it. And we must mean by peace something very much more than the absence of war. We hear prosperous business men getting up at the end of a sumptuous banquet and declaring to the world that the nation's greatest interest is peace, meaning thereby nothing more than uninterrupted leisure to get on with their

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money-making. Or again, we may listen to some exquisite dandy of letters whose red blood has been bleached white by study aloof from mankind, and discover that his peace means flight from brutal realities. This is not the kind of peace mankind needs. Man needs that peace which is won from out of the very heart of life and in contact and contest with its starkest realities. The only peace worth having is that contentment of soul which comes from satisfaction of its highest aspirations and deepest needs. Satisfy them and peace will come.

We must seek, then, not peace directly nor for itself, but that object the soul is unceasingly hungering and thirsting after. What is it? The soul is the essence of the whole man or nation. What is it that will satisfy the whole nature of a man or nation? Is it greater material wealth or more extended territory? That may satisfy the bodily part but not the whole. Is it greater knowledge? That will satisfy the intellect but still not the whole man or nation. I suggest to you that the only thing that will finally satisfy the whole is holiness. Attain holiness or even strive after holiness; and there will come that inner contentment which is the only true peace. Strive after, and even attain, anything less; and there will remain that restless dissatisfaction of soul, that uneasiness and vague discontent which in the end inevitably leads to war.

Now holiness is something which the followers of every religion understand and would willingly aim at. As Professor Otto says, the idea of holiness is "the innermost essence of religion." Holiness is essential to and common to all religions. I have lived among and

worked with men of all the great religions, in war and in peace, through famine and pestilence and through prosperity, and I have observed that everywhere men revere holiness, and everywhere, the holy man of God receives the highest adoration. I have seen holiness as I have watched worshippers in Hindu shrines in India, in Moslem mosques in Central Asia, and in Buddhist temples in Lhasa. And I have seen, too, how Indians revere the holy Brahmin, Tibetans the holy Lama, and Moslems the holy Mulla above all other men. And in essence, this reverence for holiness is the same that we Christians feel when we look upon Christ as the perfection of holiness.

From all these considerations, I would infer that holiness is a fitting — and the most fitting — object for a common endeavor. It represents all we know of the essential character of that mysterious Power which holds the Universe together and directs its course. It indicates, therefore, what we must believe that Power is working to bring about in the world; and to bring about through us, its responsible agents.

How then can holiness be caught? This is our problem. It may be imparted by word of mouth by holy men. It may be spread through high ceremonial in stately fanes. And these means are constantly being used. But there is another way for stirring in men the desire to capture holiness; the best adapted, it seems to me, to the present time and for our particular purpose. And that way is through sacred drama. Sacred drama has always been employed by Hindus, Buddhists, Christians and Moslems alike, to arouse religious enthusiasm and to instil religious ideas. For the universal experience of man has

shown that the drama is the most effective vehicle for the conveyance of ideas. A union of many arts — poetry, music, diction, gesture and dancing — reinforced by architecture, sculpture and painting, its appeal is both universal and profound. And it has unrivalled facilities for making the audience live on the same high level reached by the author of the drama in his most inspired moments.

At the present time — in England, at least — there is a great revival of interest in dramatic art, and just recently in sacred drama. Sacred plays are being acted in many villages, in several churches in London, and even in Canterbury Cathedral. What is taking place is only a revival of what was customary in the Middle Ages.

My point is that if the movement for the production of sacred plays were encouraged in every country and by the followers of every religion, the feeling for holiness would spread and deepen. Love of holiness would become the mark of a man of culture just as much as is now the love of natural beauty. And as the value of holiness is more appreciated, as the pursuit of holiness becomes a tradition among a people, like the pursuit of sport among us English, a different tone and temper would arise.

Sacred drama can be employed to give to the several countries a knowledge of each other's spiritual aspirations and thereby provoke interest in their ideals, break down international barriers, and foster friendship. It is an instrument which the followers of all religions may use. And it affords one of the best means of infecting men with that love of holiness which is ultimately the surest guarantee of peace.

The CHAIRMAN. — I have the honour to call on Mr. A. Yusuf Ali, member of the Indian delegation representing the Moslem faith. I am sure you will be very interested to hear his views.

Mr. YUSUF ALI. — Mr. Chairman, Ladies and Gentlemen, I assume it is a great honour to stand before you in support of this peace conference. I represent my Government in the League Assembly and it is my privilege to help men of all nations in devising plans for the preparation for peace. But I feel, as Sir Francis Young-husband has already told you, that peace has many meanings and the preparation for peace has many aspects; and the one which appeals to us most in this hall is the one that will probably be calculated to reach the innermost hearts and souls of the people.

Even in the limited political and military sense peace has not one meaning. It is very easy to say that if nations are disarmed there will be no more war. I submit to you that our human experience tells us that armed or disarmed, so long as the hearts of men are hostile one to another they will always find an excuse for war if they wish for it. We find in our experience of the last ten years that every nation has desired to bid farewell to the old appeal to war. Every people asks its government to send its representatives here to mature a scheme for lasting peace. And yet what progress have we made?

You who live in Geneva have seen year after year — and this is the ninth year of the Assembly of the League of Nations — great men, famous men, leading politicians, come to your city consulting with each other and trying

to solve the problem of disarmament. And yet it remains, I will not say as far from solution as ever, but at least very far indeed.

The League of Nations, conscious of the many avenues of peace, has tried also other means of approach. It is not content merely with discussing the question of armaments, or preparing the minds of nations for that happy time when nations will no longer appeal to arms; the League is not even content with the pact which has recently been signed in Paris by which certain nations have outlawed war as an instrument of policy. But, and in my judgment wisely, the League has also approached the question from the economic point of view. If any of you follow the proceedings of the League you will see that a large part of its activities is concerned with concerting those measures which will make for economic peace. You are all aware that in the nineteenth century every nation tried to make economic war on other nations; and ultimately, if you examine the true course of history, you will find that whatever pretext has been put forward by nations, the real object of war has often been to gain economic advantages.

In our national States we have long ago given up the idea that a man in order to live must kill another man. We now live under laws which assure us freedom to follow our own bent, our own occupations, to earn our own livelihood and also to spare to ourselves some leisure in which we can follow our love of art, music, literature or drama. Are not the nations going to follow the same path? Are they not going to place before themselves the ideal that in this great wide world created by God there

are opportunities for all nations to work in friendly rivalry, to use the latest instruments of science in order to get all they want for satisfying their physical needs and, indeed, to supply themselves also with those other means by which their leisure can be used for the enjoyment of the higher pleasures of mankind ?

Besides the political, the military, the economic, there are other approaches that might be made, not necessarily by a great body like the League of Nations, but by many international and national bodies that are working everywhere, and nowhere more than in this land of Switzerland, which has for many generations offered the nations an example of federalism, union and peace. One such example I can refer to as it comes within my own experience. In education there is now a new spirit in every country. We feel, for instance, that the old method of teaching history, by which it appeared that whatever our country did and nothing any other country did was right, is being discarded. There is a new spirit; the new age demands it and we now try to be as just as we can be. I do not say we always succeed. It is one of the misfortunes of our weak human nature that we often see things from one point of view and our friends, and if we may call them so, our enemies see the same thing from a different point of view; but the new school of history tries to tell us that we are to understand all points of view.

I have mentioned four different approaches to peace, which do not by any means exhaust the list. The last I want to mention is the one that naturally interests you and I have kept it for the last because it is my firm conviction that unless a religious spirit animates us, unless we

feel that our duty to God, our brethren, our own people and our own souls requires that we should learn the arts of peace, that we should try to understand how to draw the hearts of others to us, how to bind together men of different views, different traditions, different ideas in one living link of love, all other means will be defective: military, diplomatic, political, economic, or educational. These are all good in their way, but they stop just short of that crest in human experience which is the summit of exaltation.

What do I understand by religion? I do not understand by religion the performance of rites and ceremonies. These differ among different people according to times, climes, countries, social habits, traditions, etc. I understand by religion something more. These rites and ceremonies may be useful as the expression of temporary needs which our physical being demands, but until we get above them, to where you and I and all the peoples of the world can stand on a common platform and feel that we are all brothers and sisters, all creatures of God to whose will we have to bend our will, be sure that our peace will be neither complete nor lasting.

It is for this reason that I warmly welcome the idea of an organization which shall appeal to religion itself, religion in its many forms. To my mind all these different forms lead to the one great spiritual truth that we are all children of one Father who created us and from whom alone we can derive our strength to live the life He intends us to live: the life of holiness, of peace, of perfect understanding with all those with whom we come into contact.

The CHAIRMAN. — You have heard a message from India. We now turn to another part of the world; and I have the honour to call on Dr. Alfred W. Martin, Chairman of the Ethical Culture Society of New-York.

Dr. ALFRED W. MARTIN. — Mr. Chairman, helpers and friends of the Conference : By a happy coincidence we are holding this Conference in the year of the three hundred and fiftieth anniversary of the first parliament of religions, which was instituted for the express purpose of establishing and maintaining peace among the religions of India. It was conceived, planned and convened by Akbar, the great Mogul emperor of India. In 1578 he built the magnificent *Tarda-Khana* or House of Discussion and on the Thursday evenings of the winter months he presided over meetings at which were gathered representatives of the great religions of India, each in turn presenting the tenets of his particular faith and comparing notes with his fellow religionists.

As an index of the catholicity and fraternalism that characterized those meetings, let me quote a sentence spoken by one of the participants : “ If thou art a Moslem, go stay with the Franks; if thou art a Brahmin, go mix with the Schismatics; if thou art a Christian, cultivate fellowship with the Jew. Whatever be thy religion, associate with men who think differently from thee. If thou canst mix with them freely and are not angered at hearing their discourse, thou hast attained freedom and art a veritable master of creation. ”

Let that sublime utterance express the spirit and keynote of this Conference and it will forfeit none of its bene-

ficient power in shaping the greater Conference of 1930.

Forbearance of one another's views is not enough, because forbearance means the unwilling consent to have other people hold opinions different from one's own. Nor is tolerance enough though tolerance means the willing consent. For tolerance implies a measure of concession. We tolerate what we cannot help but would abolish if we could. Tolerance has, if I may say so, an intolerable air of patronizing condescension about it. No, friends, tolerance is not the goal of spiritual attainment. It is not what a distinguished divine once called it, the loveliest flower on the rosebush of liberalism. Lovelier by far is appreciation which, while free from the blemish that mars the beauty of tolerance, has graces of its own.

Appreciation is dissatisfied with tolerance; it abhors forbearance, it blushes at persecution. Appreciation is the spirit that is ready and willing to bow before every teacher in proportion to the truth within him and the inspiration that can be drawn from the story of his life. Appreciation is the spirit that turns in an eclectic attitude towards the Bibles of all the great religions asking from each, what can we borrow from its treasury of moral and religious inspiration toward the advancement of our own moral and religious life.

If we are to promote the cause of international peace, then we must beware of making extravagant or arrogant claims for our religion, whatever it may be. That was the fatal and pathetic mistake made at the World's Parliament of Religions at Chicago in 1893. You and I as individuals can help the cause of international peace in no more practical way than by ignoring our prejudices and

overcoming the feeling of objection that we have to people of other persuasions and other nationalities than our own. Certain people object to this nation, others to that nation, some people there are who object to all other nationalities save their own. We can help on the coming of the better day only by striving to overcome our repulsions. Practice your prejudice upon another and instantly the prejudice is returned according to the law of our common human nature. Approach him, however, with the conviction that behind what is repulsive lies something attractive, something in your power to call forth, and automatically your prejudice and his disappear.

In that beautiful song of the nativity recorded in the pages of the Gospels, the Angel, according to the most correct version, did not declare that peace would be bestowed upon all men indiscriminately; the Angel declared that peace would be bestowed upon men of goodwill.

And I, friends, as representative of the Ethical Culture Movement, am ready and willing to work with those in all religions who by the very nature of the case are my colleagues in this greatest of all issues, the promotion of international amity and peace.

The CHAIRMAN. — I now have the great honour to call on the Maharajah of Burdwan, India.

The MAHARAJADHIRAJA OF BURDWAN. — Mr. Chairman, Ladies and Gentlemen, having no illusions regarding human limitations in general, and mine in particular, I rise to address you, not on behalf of India, but as an Indian and a Hindu, since you are desirous of put-

ting on record at this Preliminary Conference — the forerunner of a Universal Peace Conference — expressions of peace and universal brotherhood which underlie the ethics and logic of all world religions, from the lips of the followers of the different great religions of the world.

I feel indeed complimented in having been asked to participate in these deliberations, for although your activities are for the moment limited, you foreshadow and foregather something that may be as fateful as the political concerns now before the League of Nations.

Geneva has, within the last few years, become a centre of intellectual forces of every description from all the important nations of the world. It is, therefore, quite fitting that a Preliminary Conference of this kind should take place on the shores of this beautiful lake, across which and from a distance, towers the majestic peak of Mont Blanc, reminding us in its eternal snow of something of that Eternity which is the fundamental basis of all religious beliefs and from which the true kernel of Hinduism sprang.

You all know the translations of many of the Hindu books of philosophy, the Vedas and the Rituals, in that excellent series, the *Sacred Books of the East*. You are, therefore, fully aware of the different theories to be found in the religious books of the Hindus and are doubtless conversant with the fact that underlying all their tenets is the principle of *Ahimsâ*, or non-violence, which Gautama — the great Siddhartha — known to the world as Lord Buddha, preached. This religion, however, was perverted by the cleverness of the priestcraft of India; instead they preached sacerdotalism and the belief in cere-

monials of every description as the real faith of the Hindus, and they were able to drive out Buddhism to the North beyond the mountains of Tibet, to the East to Burma, China and Japan, and to the South to the romantic island of Ceylon.

We have left to us the great teachings of the Upanishads (lacking, however, the religion of love which we have lost with the true spirit of Buddhism) with their principal branch, the Vedanta and the other offshoots such as the philosophy of Sankhya and Patanjala, which, while they enable the human mind to soar to imaginative heights and to realise a conception of eternity unequalled in any other philosophy, leave one cold and unimpressed when introduced into every day life. That is why the metaphysical East is so backward in modern civilization, and Hinduism is not, like the great religion of Islam, that world force which is its heritage, its birthright through the claim of age and hoary tradition.

I have not, however, come before you today to lament, but to tell you that underlying the Hindu religion are the tenets of world peace, world brotherhood and *Ahimsâ* — which is world sacrifice.

If, therefore a message from that religion is of assistance to you whom I should like to call my brothers and sisters, and if the goodwill of a layman like myself is of any help in inspiring you with that idea of world peace for which we are all striving, and which we know cannot be wholly gained by a League of Nations, by politics, by strategy, by a lust for world conquest or an effort to adjust the territorial boundaries of a nation, I should like to convey to you my utmost sympathy for the great work in which

you are engaged and which you are trying to achieve through the spirit of all the religious faiths of the world.

As a Hindu nearing the age of fifty, I do not forget, amid passions and ambitions, that in the hour-glass of my life the sands of material existence have begun their downward flight; and that although *Banaprastha* does not mean literally leaving one's children and the world and going to live in the forest, it does mean eradicating from one's mind pictures of ambition and power, and gradually supplanting them by pictures full of the beauties of nature, the greatness of the Creator, as revealed in the universe and particularly in Mother Earth.

I do not know whether you have understood the significance of what I have been trying to say to you, but if so, you will realize that in the heart of every true Hindu, renunciation of worldly ties, of worldly snares, and of worldly temptations, is a heritage which goes back to the time when the simple monks of India, known to you as *Hrishis* and *Moonies*, sang the wonderful Hymns of Glory to God and to the Unknown Infinite by praising the Sun, Moon, Ocean, Air and Space and the perfume arising out of the scents of flowers, trees and blossoms.

It is the Hindu message of renunciation and *Ahimsâ* that I wish to convey to you, together with my own goodwill toward your noble aspirations and my cooperation with your efforts to realize them.

The CHAIRMAN. — I am very glad to call on Prof. Tomomatsu of Japan who represents the Buddhist religion.

Prof. E. TOMOMATSU. — I am happy, ladies and gentlemen, to address you on behalf of my fellow-Buddhists,

and I wish to extend their heartfelt thanks to the men who have projected this conference which, I have reason to hope, will prove of abiding significance for civilization and peace.

Buddhists will find at least three reasons for gladly participating in the work we are planning. The title of the proposed gathering, " Universal Religious Peace Conference, " renders, I think, these reasons clear.

The first reason springs from its universality. Truth can be found only by searching for it in every direction. We are too accustomed to accept our own views as the sole and perfect vision of truth. Exaggerated patriotism and a blind fear of heresy are in their nature unreasonable and have brought long and unnecessary strife upon preceding generations. To end this vain contention, each religion must rid itself of the spirit of dogmatic fanaticism and learn to recognize the meaning and value of other faiths. Only in this way can we begin together our common task. Following the teaching of Buddha in its unremitting emphasis on equanimity, we Buddhists are prepared to lay aside all prejudices, for we wish to work together with each and every religion, Asiatic and European.

Our second reason for rejoicing in this proposed work is religious. So far as our Conference is to be religious, it must express our purest and deepest conscience and slake our thirst for righteousness. Consequently there will be no place in it for diplomatic manoeuvres, intrigues, and reservations. From beginning to end we must fulfill our high task in the name and spirit of religion. We must renounce all bondage to self-seeking nationalism, or class or social interests; first and last we must represent righteousness for the sake of righteousness. *Dharma*, that is

to say, Righteousness or Justice, is the kernel of Buddhism; and we who profess this faith will seek to realize its spirit with a free and open mind.

And our third reason is bound up with peace. Where, in reality, is there a religion which seeks to destroy peace? Lasting peace is the final goal and ideal of every faith. But this goal must not forever lie an unreachable distance from us. Peace must not always remain an empty word. We often hear the question, "Is lasting peace really possible?" and we must answer, "Yes — in the measure that we strive for it." The time has passed for disputing the possibility of lasting peace; the time has come to take action toward establishing it. Our Conference must conclude not merely with a noble set of resolutions; but it must itself constitute a virtual step toward our goal.

And what actually is this goal — what is the measure of peace? Does it mean grounding of arms? No. Does it mean equality of armament? No. The quality of peace is unconcerned with soldiers and weapons; it derives solely from the circumstances of daily life. Where justice and happiness prevail among a people, there is no war. To effect a substantial peace, men must learn to renounce egoistic lust for conquest. Peace is not blind obedience to a stronger power, but the renunciation of all selfish desires. It is essentially the *Nirvâna* of Buddhism. *Nirvâna* is, in reality, pure social activity cleansed of false and egoistical lust for rule or conquest. To obtain peace, we must first understand its nature and then think out our practical procedure.

Because of its emphasis on universality, religiosity, and peace — which respond so aptly to the teachings of Bud-

dhism — Buddhists the world over will rejoice to share in the movement for humanity we are here inaugurating.

The CHAIRMAN. — I now have the honour of presenting to you the Rev. Dr. S. Parkes Cadman, president of the Federal Council of the Churches of Christ in America.

Rev. S. PARKES CADMAN. — The proposal to call a world-wide religious peace conference in which delegates of the various historic faiths shall discuss those questions which affect human brotherhood and international justice and peace, commends itself to the hearty approval and support of the United States of America.

We are aware that political organs and governments, however devoted to the tranquilization of their respective peoples, cannot furnish that profounder ethic which is essential for the extermination of armed strife.

This, as the Chief Rabbi of the British Empire forcibly reminded us this morning, is the task of religion : not of institutional but of spiritual religion, consciously experienced and realistically expressed. For though the religions represented in this preliminary conference have manifold forms, they have but one voice, the voice of compassion; justice, and love.

That voice has not yet been heard in unison as it may and should be heard and heeded by the nations and their rulers, to the incalculable benefit of mankind.

An attempt to make it articulate with reason and righteousness can hardly fail to instil in the participants a warmer appreciation of other faiths, a keener joy in their common elements, their nobler teachings, and the truths

which point to the supremacy and practicality of religion conceived of as a Way of Good Life.

As a convinced believer in the irreducible spiritual value of Jesus for every human being, I welcome the co-operation of our brothers of India, China, and Japan. Their literatures shed light upon our problem. The Vedas, the Koran, the Buddhist writings, those of Confucius, Mencius and Motze, supply weapons for this enterprise against war. They remind us that the All Father has not left Himself without a witness at any time. They reveal new horizons reaching to where "the blue begins," and show that there is "still more sea" beyond our furthest explorations of the mysteries of the unseen realm.

The conferential relations of these diversified cultures, dedicated to the abolition of an acknowledged and universal evil, mark an epoch in the troubled annals of our race. Surely it is meet to affirm that if Europe, America, and the Orient are seriously in quest of security and order, they must first fulfill the moral and religious conditions on which these blessings depend. They must seek peace and pursue it. They must qualify their nationalism by humanism. They must conceive the whole as greater than any one of its parts. And these obligations must be met under the compulsion of that sane and considerable affection which is the hate of ill, the triumph of good, and the overthrow of falsehood, prejudice and arrogance.

It may seem that insuperable barriers oppose this process, but there is no other legitimate approach to the goal.

On the other hand it is as easy as just to condemn armed violence as a system of savagery: in its actual realization too uncertain, too unjust and too costly to be in

keeping with the ethical, scientific, and economic development of civilization.

But such condemnations relieve the speaker rather than the situation. War has been for a prolonged period the adulated business of men. It may at times have abolished conditions even worse than itself. The nations with few exceptions have heaped upon it their votive offerings and poured out unstintedly their blood and treasure in its behalf. Imagination's richest devices have been enlisted to conceal its intrinsic horrors behind a veil of deftly woven verbiage. We are not to underrate the urge so sedulously cultivated. Hence our devotion to peace is not blind. We realize that permanent peace can only be achieved through a public opinion irrevocably committed to international justice and fair play; and that there will have to be vigorous and indefatigable cooperation upon the part of all concerned.

As representatives of the religious forces of the world and adherents to the Fatherhood of God and the Brotherhood of Man, the hour has struck for a religious advance along the entire line. Now that the anti-war pact has been signed by so many nations, it is for us belonging to the signatory powers to put a heart of service and strength beneath its provisions, and to make them the guiding principles of the people.

This obligation is the more imperative because religion has a sinister past to redeem. Too frequently its mission to mankind has been submitted to the exigencies of provincial politics and nefarious projects of aggrandizement and conquest. The chronometers of God do not strike often, but when they do strike, all harmonious souls hear

them. They are striking now and here. Well will it be for us if in the name of our most cherished beliefs, we give heed to these admonitions. Should they be dismissed as counsels of perfection outpacing the possibilities of human advance, the results may prove disastrous beyond words.

Speaking for the American churches, allow me to say that a candid appraisal of the system of pre-war diplomacy views it as fundamentally wrong. We are not disposed to entrust the momentous issues of peace and war to small and practically decisive political coteries. We are solicitous for an internationalism from which resort to physical violence in the assertion of state policies has been completely banished. We are ready and eager to achieve the peaceful settlement of international quarrels by means of juridical procedure. We advocate a radical reduction of armies and navies, retaining only a military force adequate for rendering police service on land and sea. We insist that political and legal equivalents shall more fully embody the ideals of religion as interpreted by this Conference. And we hold these convictions because of the wide-spread and increasing belief that war as now waged is outlawed by God, and that the ascendancy of His Kingdom in universal fraternity and sacrificial service cannot be won under the present *régime*.

At the same time, neither the League of Nations nor the World Court nor the Kellogg treaty is a panacea for war. Quite otherwise. They will not be more than amiable gestures unless promptly seconded by the readjustments so sorely needed in our racial contacts, and by the competent handling of nationalism's more aggravated

phases. Indeed, war cannot be outlawed by resolutions to that effect. But war can be renounced as a vile and unclean thing by like-minded peoples. If in reviewing their common interests they shall deliberately declare they will not admit force as the means of settlement, they thereby adopt the will to peace in order to perpetuate the habit of peace.

I cannot conceive our inability to bring this about, provided we are united in spirit and aim, but we have to obtain the public indorsement which is a main determinant of the issue. In doing this we confront those who are wedded to the postulate that war is inevitable. They seem to have learned nothing from the terrific lessons of the late catastrophe. They still use an outworn jargon about national honour, protection of commerce, and the restraining effect of formidable armaments. They do not appear to advantage today, but they persist and nurse the hope that the detestation of modern war now so rife will again yield to the older psychology and that the lust of battle will predominate. If they succeed, it will be because religion has once more been wounded in the house of its friends. But they will not succeed if only those who know that costly as peace may be, war is always infinitely more costly. Unite and act unitedly. Let us hold the World Conference of which this assembly is the overture. Summon it in the name of God our Father, and for the sake of all His children!

Between the present moment and the time of its meeting, tell the various peoples you love that war degrades human personality, fosters anarchy, and spurns the constructive elements of love and justice.

Plead for goodwill, forbearance, the removal of distrust, misunderstanding and fear; for the extermination of that aloofness and scorn, contumely and hatred between groups and races which defile and defeat humanity.

Here lies the future of religions and nations. That faith will survive and prosper which possesses the noblest ideals and makes the greatest sacrifices in their behalf. That nation will lead the march to great events which makes the largest contribution to the aggregate of human good.

Adjournment

Second Session

A World Conference in 1930

Thursday Morning, September 13, 1928

After a service of joint worship,* compiled by Prof. **Robert E. Hume** from the sacred scriptures of the living historic religions and conducted by Dr. **Jal Dastur C. Pavry**, the meeting opened at 10. 30 a. m. with Dean **Shailer Mathews** in the chair.

Rev. **WILLIAM P. MERRILL** (*United States*). — The First Committee, appointed to consider certain questions vital for the Conference, met yesterday at the close of the morning session, and again throughout the afternoon. I think I should say that the Committee took their task very seriously and manifested a fine spirit, while speaking with great frankness to one another. The recommendations of the Committee are as follows:**

1. — That a Conference such as is proposed shall be held.
2. — That the time be in or about the year 1930.
3. — That the place be left to the wisdom of the Executive Committee with the recommendation that, if possible, it be somewhere in the East.
4. — That the members shall not be official representatives of the religious bodies, but shall be chosen by the Executive Committee, or by a special committee to be appointed by this Conference.

(*) Appendix A, page 8 for the text of this service.

(**) For the final text of this report, see page 3.

5. — That the number to be invited to membership shall be determined by the Executive Committee, care being taken to ensure as complete a representation as possible of all religious groups.
6. — That the theme of the Conference shall be substantially this: What can religion contribute to the establishment of Universal Peace?
7. — That the Conference adopt the proposed title " Universal Religious Peace Conference " but that it define *Peace* as a condition possible only by the establishment of international justice, brotherhood, and goodwill, and a statement to that effect should be added to all its publications.

As regards the time of the Conference, the Committee recognized the fact that it might depend largely on where the Conference was held, whether it should meet in summer or in winter.

As to the place, in a long and earnest debate the desire was manifested by many, with very good reason, that the Conference should meet in the East; the question must, however, be left for later decision but, if possible and feasible, we urge it should be held somewhere in the East.

There was no division of opinion about the unofficial character of the Conference; that is, that everyone should speak for himself and not on behalf of the religious group to which he belongs.

There was a good deal of discussion over the question of the theme and title of the Conference. As regards the theme, we felt very strongly that it should be limited as the recommendation indicates and that means should be taken to prevent the Conference from over-stepping this limit. It should not meet in order to debate comparative religion, or other matters of a dogmatic nature.

As regards the title, it was very strongly impressed upon us that it would be unfortunate if the term "Peace" were left too indefinite: it should not mean merely the condition of the present "order." Perhaps I may quote the ancient words of the prophet: "The fruit of righteousness shall be peace." While it was felt that it would not be wise to change the title of the Conference, the committee strongly recommends that "peace" should be clearly defined.

It is perfectly obvious that in general the task before us is a very difficult but a useful one. In the morning session, everyone spoke with high optimism; we stood on a mountain-top and got a long view. But in the afternoon, we came down and struggled with the jungle of details, and found ourselves immediately among the clash of different opinions. We began to see we shall have to learn how to pierce the jungle of details without dropping hands, nor losing the vision of the mountain-top. What we shall need above everything else is considerateness, the willingness to give and take. Someone said we should be prepared to make concessions, but to "make concessions" has somewhat of a grudging sound; I prefer "appreciation," and we shall need a good deal of appreciation. When it comes to prestige, we should be more eager to give than to take, and when it comes to counsel and advice, we should be more eager to take than to give. (*Applause*)

That Master, whom in common with all Christians I love and adore, and I think I may say with all other Christians, love and adore more every day that we live, said a great word when He said, "My judgment is just." Isn't that what we need? The faculty of just judgment

so that we shall not be unjust to each other. And Christ said, " My judgment is just because I seek not my own will but the will of Him that sent me. " Now that is the spirit and the only spirit in which we can possibly do anything. We must be prepared to lay our own wills down completely, to give up every thought of advantage for ourselves and for our groups and to seek only the will of the God which has sent us.

You who are of the East may feel perhaps more deeply than we the mystical beauty of bowing down in adoration before that holy and perfect will of God, and we in the West may feel perhaps more intensely than you the glory of going out to see that this will of God is done, done concretely and in a way that people can feel and know it. I think that we shall not come to the true doing of the will of God until we have learned that these are just two parts of a single process and that only when each of us has caught the other's spirit shall the process be perfected. I hope that through this movement we shall find it possible, by the grace of God's spirit, somehow to unite together that sense of the glory of bowing in adoration to the will of God and that sense of the glory of going out to do that will of God in the belief that it won't be done unless we do it. The world will then perhaps be nearer than it has ever been to the fulfilment of the prayer " Thy will be done in earth as it is in heaven."

The adoption of the report of the First Committee was moved and seconded and discussion on it postponed until the afternoon session, following the scheduled addresses. The floor was then given to Dr. J. W. Hauer.

Dr. J. W. HAUER (*Germany*). — I begin with great diffidence, first of all because I am speaking in a foreign language; secondly, because I have had only a few moments to consider what I am going to say after yesterday's discussion; and chiefly because I do not agree in some respects with what has been said by your Chairman this morning, much as I appreciate all the positive things that have been said, and much as I agree with them. The Chairman thought that the difficulties of yesterday lay in the fact that we had to struggle through a jungle of details. I am not certain that is correct. That was one reason, it is true, but I am convinced that the real difficulties were not those of detail, but of disagreement on very fundamental questions. I appeal to the Chairman if I may speak in this way; if not, I would rather not speak at all.

THE CHAIRMAN. — We are all here to speak what we think. Talk is salvation.

Dr. MERRILL. — May I add that nobody is happier than I to have anything that was brought up yesterday presented here.

Dr. HAUER (*continuing*). — I think we must ask ourselves at the outset a question which has not been sufficiently considered by the Conference; that is, whether we are a peace conference of religious people or whether we are a religious conference for the promotion of peace through international agencies of goodwill. Here lie fundamental differences of opinion. Are we a peace conference of religious people? If so, then we are, in my

opinion, merely setting up a rival to already existing organizations. For instance, the *Versöhnungsbund* in Germany, which is not restricted to Christian churches but is inter-religious, constitutes a peace conference of religious people. If we really want to make a new start and enlist the help of the living religions of the world I think we must become a religious conference for the promotion of peace. That is to say, we must put religion in the foreground as the basis of our fellowship.

That brings me to the question, what is the basis of our fellowship at present? Are we primarily interested in universal peace, or are we primarily religious people with pacific interests? I am going to try to define the term religious people — it means people living in communion with absolute reality. How, then, can we be a body of religious people without establishing a religious fellowship, without going to the very foundation of religion, of its forms and expressions? In my opinion every truly religious man and woman is in living communion with the ultimate and absolute reality, no matter what name he may give to that reality. If you want genuine religious fellowship you must try to make sure that you are able to live in communion with this reality. Therefore it is impossible for me to subscribe to the thought that we must banish from our conference any discussion of religion. I think we are thereby cutting away the roots of our Conference.

I plead for this freedom with the utmost earnestness because I feel that something great can be achieved here if we do not take the wrong path. I am absolutely certain that if we use this freedom there will ensue a great spiritual blessing for us all. My five years' experience in

India has widened and deepened my religious views in a way I had never expected. I went to India as a missionary in the ordinary sense, but I came back from India a missionary in a different sense. I learned that we have only the right to state, to testify to what is in us, and not to expect others to be converted to our point of view, much less try to convert them. (*Applause*)

If we approach these larger questions in this spirit, then I am sure that reality which has been so rich in creating the many religious forms of the world will not forsake us but will pervade us at every meeting of this Conference.

In our message to the world at large, and especially to the Christian churches, we should state and explain this attitude for it is rather new to them. It is not a new attitude for individuals of the Christian churches and for a number of Eastern religions, but it is new for the Christian churches as a whole, and we must make it quite clear to them where we stand. In so doing we must not flinch perhaps from driving away from our ranks a number of people. We must make it clear that we do not share that outworn attitude which holds other religions less worthy and less spiritual than our own.

Having stated what I think must be the basis of the proposed Conference, I should like to emphasize the necessity of our accomplishing work. No religious body can live if it does not work, and if such active religions as the Christian religion and if such active nations as America take part in this Conference, we must have a clear work and a clear aim before us; and I fully believe that while the final aim of this Conference is universal peace, we should bear in mind that first and foremost we must strive

for international justice and goodwill. I am certain that our Conference will not be a success if we do not get the full support of all the best minds of the Eastern religions. (*Applause*) We shall be poor and weak and shall quickly die away if we do not get that support. An Easterner has already told you of the suspicion lurking in the mind of the East that our congress will stand for universal peace and yet will not lay the necessary foundation of that peace.

Let us not flinch from this criticism. We must proclaim that in so far as religion has accomplished anything as a working power in the world, it has done so by defending the needs and interests of the suppressed. It has been said that we must not get entangled in politics. We should not in truth mingle with any political movement or associate ourselves with any political body. But we cannot refrain from dealing with questions because they are likewise capable of being dealt with politically. We shall not deal with them politically, but we must deal with them justly. No ecclesiastical body, no political body can speak out freely for the suppressed masses of the world. Every one of them is bound. But we are not bound; we must not be bound; a religious conference cannot be bound. (*Applause*)

If our message makes this clear to suppressed minorities and subjected nations, and if we refuse concession in this respect, we shall be able to influence the political life of the world in a different way than ever before. We must not be careful in this respect. Therefore I plead with this Conference to make the basis of its work the pro-

motion of international justice and goodwill in the furtherance of universal peace.

Someone asked yesterday, why international justice? There are many justices. We are working in our own nations, I hope, for national justice. But that is not the business of this Conference. We are working in our societies for social justice, but that is not the business of this Conference. We are working in this Conference for international justice, inter-religious, world-wide justice; and that must rest our aim.

One word in conclusion. The source of all our work in this Conference must be, in my opinion, religious fellowship and therefore common worship. An excellent beginning was made this morning for which we should be very thankful to Professor Hume. On the other hand, I am sure that a number of our brethren here of different religions will not be able to pray with us in this way. We are not here chiefly as a Christian body. We must make that absolutely clear. I do not think, for example, that a Buddhist or even a Vedantist could pray with us with a full heart as we tried to pray this morning. My point is that we should set up a committee of the different religions represented here to consider how we can worship as a body in the best and most perfect way. I do not know if, as a result, we should be able to end our worship even with the Lord's Prayer.

We must ponder over the possibilities of our Conference. We shall be able then to proceed from a consideration of our purposes to worship in the fullest sense; and we shall rejoice together in the reality that has created such wonderful, lasting, and different forms, with which

we are one in spirit. Out of that oneness must come justice and goodwill, and therefore peace.

The CHAIRMAN. — I now call on Dr. J. C. Chatterji, of India.

Dr. J. C. CHATTERJI. — It is our custom in India, and it is my duty as a Brahmin, to begin an address with a chant. I will do so and then translate it into English.

“ We bow unto the light divine that burns within every living soul. The light that is joy and blessing and peace unending, the light that is wisdom all-knowing, the light boundless, tideless, spaceless, unto that light divine we bow. Amen. ”

First let me express my deep sense of gratitude to Dr. Atkinson for making it possible for a Hindu to rise here before you and represent his own faith in this Conference. I only wish there were a greater personage worthier than my humble self to carry out the task.

In yesterday's committee meeting I strongly pleaded for holding the Conference in India for, as it will not perhaps be denied, India has been the Eastern seat of religious and spiritual influence from time immemorial. In India is domiciled a nation whose history dates back to the remotest antiquity. There are other ancient nations still living : the Chinese, the Hebrew. The Chinese are perhaps younger than the Hindus; the Hebrews may be as old, but they are scattered throughout the world. In the East it is the Hindus alone who have continued unbroken their history, their religious tradition from remotest antiquity down to this day. But there are other reasons why India is a fitting place.

The spirit in which this Conference will be held is not new to India. It was on the soil of India, on the banks of the sacred Ganges, that over 2,200 years ago, a similar conference was held under the auspices of the great emperor Asoka, and if we are to believe our ancient records, under the auspices of the great king and emperor Sunga. Then coming down to later history, the emperor Akbar sponsored similar conferences. So you will find its spirit entirely in harmony with Hindu thought and tradition. Moreover, in India we have never claimed that our religion is the only religion. "Men," says a well-known verse in Hindu, "traverse divers roads according to their different tastes and temperaments; some straight and some crooked, but, O Lord, they all ultimately come unto Thee, as the divers rivers taking different courses, some straight, some meandering, ultimately empty themselves into the mighty ocean."

You will find, as well, that in India peace has been preached as a psychological and constitutional necessity for man. We seek peace because we cannot help it; and its need is scientifically established, so far as such things can be established, by the philosophies of India. For what is it that we seek? We seek joy, happiness, blessing, peace. But no peace is real peace, no happiness is real happiness, unless it is abiding. We are told that "that which is limitless, boundless, unending, that alone is blessing, that alone can satisfy the human heart. None else." Again we are told in the same text "Who would move, who would breathe, if there were not within every heart the nature of joy and blessing and love." Hence comes our desire for peace, and then we seek it every-

where, like the deer that grows a scented plant on its antlers and then seeks its fragrance elsewhere, in ignorance of its source. It wanders everywhere seeking this fragrance and finally it comes back to itself. Similarly, we men seek peace, happiness and blessing throughout the world, not knowing the source within ourselves. So the great master Jesus said, "Behold, the kingdom of heaven is within you." This you will probably realize more fully if you can come into closer contact with the great minds of India.

Finally, if I may say so, Christianity will perhaps derive greater strength by closer association with Hindu philosophy. The fundamental conceptions of Christian philosophy are in greater harmony with Hindu thought than with any other. Divine incarnation, for example, is absolutely foreign to Judaism, Islam, and all Semitic thought. But India has been taught that from time immemorial. You will find in the Vedas the basis of the Christian conception of divinity. Only recently Christian ethics were judged unpractical and incompatible with modern social life by a distinguished Jewish scholar, Dr. Klausner, who has, at the same time, great admiration for Jesus. We understand Jesus better perhaps than in the west, when He said "Take no thought for the morrow."

I plead for that renunciation which was so eloquently proclaimed last night. I believe that a closer association of Christian and Hindu thought will be the saving force for the world. As our worthy Chairman, Dr. Merrill, has pointed out, you in the West have certain capacities which we lack in the East, but in the East we may have developed something which may be of value to you in the

West. (*Applause.*) And as it is not so easy for the East to come over to you as it is for you to come to the East, I plead again that the Conference may be held in India.

THE CHAIRMAN. — I now call on the Rev. Birger Forell of Sweden.

Rev. BIRGER FORELL. — It is a difficult task to go out in the world as a missionary. It is not a less difficult task to convince people of the necessity for cooperation between religious-minded men and women throughout the world in the furtherance of peace and social and international justice. We cannot discourage mission work in foreign countries, if the missionaries feel they are obeying a divine call. It is easy to understand, therefore, that many missionaries at home look with some suspicion on the bold proposal of a Universal Religious Peace Conference. But the missionaries in the field, enabled to appreciate foreign religions, cannot refuse to take an interest in an attempt to bring religious people together for common purposes.

In the seat of the League of Nations we need not dwell on the fact that there are many social, racial, and international questions in which we share an interest not only with Christians in all countries, but also with non-Christians moved by an equal zeal for justice and peace. We have to recognize that many of the conflicts between the various groups and classes in a nation and between nations and races can be solved only on an international basis. The League of Nations offers the best evidence for this fact. But people say there is a lack of moral

authority behind the League of Nations. If this be true, moral authority can surely be supplied through the religious-minded people all over the world.

The question then arises, is cooperation possible between the members of the various faiths? Traveling in India last winter for the Church Peace Union, in company with Professor Rudolf Otto of Marburg University, we had ample occasion to examine this question.

Dr. Otto, in his first lecture at Ceylon before a Young Men's Buddhist Association, essayed an answer. So many differences, he pointed out, separate the various cults that no one could hazard the attempt to concoct out of these diverse elements a sort of "Esperanto" religion. But if we regard the spiritual experiences and the moral principles common to all believers, we shall find ample material to build, not a new super-faith but a basis for cooperation between religious minded people in behalf of justice and peace. The reaction of the audience was, as we found later, typical. Very few Christians were present. The rest, Buddhists, in large numbers declared their willingness to propagate our proposal for cooperation. Altogether, the Young Men's Buddhist Association (and its Vice-President, Dr. W. A. da Silva of Colombo) will serve as an excellent connection with the Buddhists of Ceylon.

We found the same interest throughout India proper, among Hindus, Moslems, Jains, and Christian missionaries. The Swedish and American missions brought us into sympathetic contact with the Moslems and Hindus of Madura. In Madras we established favorable contacts through such leaders as the Advocate-General, Mr. Ven-

kataratman Sastri, a notable Brahmin; Mr. Venkataratman Naidu, Vice-Chancellor of Madras University and a prominent member of the Brahma Samaj; Dr. Appasamy, and the Rev. Waller, Bishop of Madras; and numerous pandits, social reformers, and missionaries associated with the non-sectarian organization, "The Servants of India."

At Bangalore, the capital of Mysore, the Prime-Minister, Mirza M. Ismail, welcomed our plan; Dr. Haidari, a Moslem missionary about to depart for Persia, promised to enlist further interest there; Dr. Mahadevan, local leader of the Brahma Samaj, brought us into touch with a large group of this reform movement, as well as of the Arya Samaj; and Dr. Bjerrum enabled us to receive a favorable reception from numbers of the State officials and missionaries. In the city of Mysore, His Highness, the Maharajah, who is especially interested in religious cooperation, offered us his sympathy and aid. No less significantly, His Holiness the Parakala Swamin, a revered *guru* of the extreme orthodox masses, blessed what he called our "God-inspired" work. We established excellent connections with the University of Mysore through its Vice-Chancellor, Dr. Seal, and likewise with members of the Ramakrishna reform movement.

Bombay brought us together with the Parsees. One of their leaders, Professor Wadia, an expert on social and economic conditions in the East, as well as most of the other leaders we met, stressed the necessity of placing the East on an equality with the West in our Conference. "If you will avoid any air of patronage," he said, "you will enlist the East." Above all, we were given an opportunity to speak in Sabarmati before the assembly of the

" International Fellowship, " which is dedicated to the application of love to all problems of human relationship, and which counts among its leaders Mahatma Gandhi, Mr. C. F. Andrews, and Professor Wadia.

In Delhi, Dr. Otto spoke with the Viceroy of India who, as you know from the messages already received at this Conference, expressed a deep interest in our project. Numbers of Moslems, Jains and Hindus of Delhi, which is their common religious center, also manifested a willing sympathy. In Benares the Vice-Chancellor of the Hindu University, Pandit Malaviya, dwelt on the difficulties for orthodox Hindus to cross the ocean and suggested the use of the buildings of the Hindu University for our Conference. Finally in Agra, a center for the Rhada Swamins, a Hindu sect of great influence, the *Guru* offered us his hand in cooperation.

Altogether we can say that the greatest difficulties will come not from the East but the West. We in the West must learn that Europe is not the whole world and that even our share in it is not as large as we imagine. If we give a hand of fellowship to our brethren in the East, we must be ready to go to them if they cannot come to us.

The CHAIRMAN. — I now have the pleasure to call on M. Marc Sangnier of Paris.

Mr. MARC SANGNIER (*France*). — Anyone who has reflected upon the matter, ladies and gentlemen, realizes that the maintenance of peace, even as a technical problem, requires not only a sincere and loyal effort on the part of governments, but above all the creation of a favorable public opinion, of a genuine will to peace.

So long as men wish to fight they will find the means for it; and when they no longer wish to fight, they can impose their will upon their governments.

However, the desire not to wage war is widespread enough. There are few men who in cold blood want to go to war; few who acknowledge themselves partisans of its wholesale butcheries. The lack of a will to fight is not, then, in itself sufficient; there must be joined to it a positive determination to extirpate from the world and within ourself the hates, excitations, and blind nationalisms which sooner or later render war inevitable.

Moral forces alone can make this determination for peace effective; and I believe it is our common opinion — or we would not be gathered here — that of these moral forces religion is most capable of creating and sustaining the spirit indispensable for the development of world peace. Why is this so? Because religion, as its etymology indicates, *binds* us together — not with the bonds of immediate material interests, but by and with those things in us which lead us beyond the material world, beyond even national frontiers, bringing us each day nearer to a universal brotherhood. (*Applause*)

While I speak wholly without official sanction and purely on my own personal account, I should like to dwell a few moments on the recent peace efforts of Christianity, but more particularly of Catholicism.

In the first place I should like to correct what I fear is a widespread misconception. Because, unfortunately, too large a number of Catholics, in France not less than in Germany and elsewhere, appear the exponents of an extreme nationalism, and even militarism, non-Catholics

who have not examined the matter sufficiently are inclined to say, "Catholicism is not a force for peace, it is an engine of nationalism."

A few words and a few precise texts will be enough, I hope, to show that those Catholics who are not imbued with a universal spirit, who limit their efforts, even sometimes their sympathies, to their national frontiers, act not merely contrary to the spirit of Christianity but of the most orthodox Catholicism. So doing they cease to be true Catholics. For above all in recent years, Catholicism through the authentic voice of its highest councils has unremittently affirmed the claims of universal brotherhood and love.

At the outbreak of the war, in 1914, when the Austrian Emperor asked Pius X to bless his armies — you recall the most intimate relations existed between the Vatican and the Austrian court — the Pope, to the great astonishment of the imperial ambassador, replied that he was unable to bless the armies of the Most Christian Empire of Austria, that he could bless but one thing alone — and that was peace.

Several weeks later, Benedict XV succeeded to the Holy Chair, and three days after his election he raised an indignant cry against the war, the cry of Christian revolt. I should like to quote a few words from his manifesto of September 8, 1914. "We ardently beg and conjure," he said, "the leaders of the destinies of the people to incline their hearts toward setting aside their differences, for the salvation of human society. Let them consider that enough miseries and sorrows overwhelm our mortal life and that there can be no occasion for rendering it more miser-

able and abject. May they realize that there has been enough devastation and bloodshed, that they may turn toward the paths of peace and extend to one another the hand of fellowship. In so doing they will earn God's blessing for themselves and their peoples as they will have earned it from humanity itself. "

A little later, on November 1st, after having drawn a terrible picture of the havoc of the war, the Pope pleaded as before : " May our voice be heard by the men who have the destinies of the peoples in their hands. Other means, other ways, surely exist for righting the wrongs they feel they have suffered. Inspired by righteousness and goodwill, let them renounce their present method by suspending hostilities. We speak out of our love for them and for all peoples, and nowise in our own interests. May this prayer of a father and a friend be not in vain. "

The Pope did more than continually urge that war cease; he projected a plan for a League of Nations even before Wilson effected it through the Treaty of Versailles. By emphasizing the necessity of substituting arbitration for warfare, he pointed to the way whereby the nations could settle their difficulties through sincerity and goodwill.

Naturally the papal attitude in favor of peace was interpreted by the French as a kind of treason against France and by the Germans as a betrayal of Germany. The French used to say — sometimes openly — that the Pope was playing Germany's game. I recall on one occasion when the papal plea for peace was proclaimed from the pulpit of the Madeleine, one of the most important churches of Paris, a well-known preacher cried out, "No, no, Holy Father, we will not obey you!"

And in Germany it was said that the Pope played the French and Allied game. Permit me to quote an extract from the *Magdeburgische Zeitung*, under the title: *Was the Pope Impartial in the World War?* "We understand," it says, "the uneasiness of our Catholic compatriots. When the Holy Father blamed anyone, it was the Germans. When he favoured anyone, it was in defense of our enemies. We do not doubt for a moment that the Pope had always intended to be impartial: but despite everything, it is only too plain that events were too powerful for him. The Pope has not, in fact, succeeded in translating his impartiality into his acts."

Accused of upholding Germany by the French, accused of upholding France by the Germans, I believe history will say that the Pope upheld neither one nor the other, that he upheld nothing but peace and human brotherhood. (*Applause*)

Not content with continuously demanding a halt to war, during a period when such a demand was critical if not dangerous, he witnessed the breadth of Catholic spirit by his works of charity. He organized the exchange and repatriation of prisoners on a vast scale, and did all in his power to soften the lot of prisoners and war victims.

Still further, the Papacy contributed something more lasting by clarifying the Catholic doctrine on war. In this respect the important contributions of Benedict XV and Pius XI are too little known. Simon-pure nationalism, exaggerated nationalism, which sets love of country above all else and refuses to recognise the higher bonds of human solidarity has been absolutely and definitely condemned by the Papacy. (*Applause*)

This is worth knowing. Altogether too long public opinion has been led to believe that intolerant, exaggerated nationalism, as represented by the *Action Française*, is a reflection of quasi-official Christian thought.

Happily, we all know, and as no sincere person can refuse to recognize, Catholicism stands for exactly the reverse of this nationalism. Certainly the Pope has recognized the value and benefit of patriotism, but he has no less condemned its abuse in the form of extreme nationalism.

" Love of one's country, " he says, textually, " that powerful source of innumerable virtues when submissive to Christian law, becomes the germ of injustice and iniquity if, transgressing the rules of justice and righteousness, it degenerates into an immoderate nationalism. " Pointing out that peace between the nations must concern itself not only with the interests of justice, but also with the claims of love, the Pope continues : " The true peace of Christ cannot ignore the demands of justice, for it is God who rules justice and who judges justice; and peace is the work of justice. Nevertheless this justice must not clothe itself with the inflexibility of iron : it must, in a degree, be tempered by love, that virtue essentially destined to create peace among men. For true and genuine peace is more the fruit of love than of justice. The latter can only remove wrongs and injuries as obstacles to peace, whereas peace is properly and above all an act of love. "

Resuming in this sense the body of Catholic doctrine, Pius XI on the occasion of the memorable Genoa Conference expressed himself as follows, in a letter to the Archbishop of Genoa : — " The security of nations does not

rest on a forest of bayonets, but on the mutual confidence and friendship of the peoples. " (*Applause*)

If we look into remote history we find that Christianity sought to soften the barbaric and brutal customs of our ancestors and to establish by and through the church itself a sort of League of Nations. We must nevertheless admit that Christianity, or Catholicism, can only be effective in the measure that its believers refuse to content themselves with a formal observance of the faith and succeed in penetrating to that spirit of human and divine fraternity without which religion remains a dead letter. Without this spirit the sublimest doctrines are useless. And the examples of the noblest saints are of no avail unless each one of us, by Divine grace and the cooperation of our own will, realize within ourselves something of the Kingdom of God. (*Applause*)

We can only convert society to peace in so far as we convert ourselves. We shall enjoy only the peace we deserve, the peace we have conquered by a tireless life of religious, moral and personal effort. In reality, it is the individual, it is you and I, who make peace; the governments only attest and sign our work.

We have therefore no right to curse war and hail peace unless we are resolved to impose upon ourselves the personal effort and sacrifice necessary to render ourselves, in word and deed, true men of peace. (*Prolonged applause*)

Adjournment.

Third Session

The Nature of the Conference

Thursday Afternoon, September 13, 1928

The meeting opened at 3 p. m. with Dean **Shailer Mathews** in the chair.

The CHAIRMAN. — The report of the First Committee will now be discussed further by two speakers, and after that the resolution to be adopted will be put before the House. I have the honour of introducing a man to whom much is due if this great movement towards better international understanding has achieved success. I call on Sir Henry Lunn.

Sir HENRY LUNN (*Great Britain*). — Mr. Chairman, Ladies and Gentlemen. The more we study the possibilities of this gathering, the more we must be impressed with its singular importance and its potentialities for good. It is forty years since I left England as a missionary for India, and was driven back by ill health. As I listened to Dr. Hauer this morning I did not lose the convictions that took me to India, and that remain with me today as a member of this gathering, and I maintain there is nothing incompatible with the purpose of our gathering that each of us should hold strongly to his or her religious convictions.

A sermon of Wesley contains a passage which bears exactly on the spirit and temper with which we should approach this subject. Speaking on the catholic spirit he says that a wise man allows others the same liberty of

thought that he wants for himself, that he will not insist on others embracing his opinions any more than he would expect others to ask that he should embrace their opinions. Such a man, he says, bears with those who differ from him and only asks a single question, "Is thy heart right with my heart?" but he does not ask that his modes of worship should be adopted. This, he says, does not depend on my choice or yours; we must both act as each is fully persuaded: you hold fast to what you believe, and I will do the same. And so I do not think the Conference will suffer if we all hold firmly to our original convictions. "Men of goodwill" do well to abide by their religious beliefs and to combine their forces to moralize and spiritualize the relations of the nations.

I feel it is imperative that we remember the injunction of the apostle Paul that we should approach each other in lowliness of mind. That is the key-note for our gathering, a meekness and lowliness of mind, a gentleness and willingness to forbear with each other and to overlook anything that may be said inadvisedly. As I listened to our Confucian philosopher yesterday morning, I recalled a few incidents of my life illustrative of the wrong way in which Christian nations impress their national ideals on other nations. I remembered a conversation I had once on a steamer among the German fleet, when the Lord High Admiral came on board and sat with us in the Captain's room. This was before the war and he spoke of what had happened in China. Although he was a high admiral, representing the naval forces of the German Empire, he said, "I read with shame of the conduct of the Allied troops after the Boxer rebellion." We were all involved

in that combat and I now particularly rejoice and welcome a great professor of the philosophy of Confucius in our present gathering. (*Applause*) We as Christians may well come here in an attitude of penitence when we remember those tragic days. And we need to teach our people in our own countries how to view these things.

In 1921, when the Primate of the Church of England preached a sermon in the Geneva Cathedral to all the nations met on the occasion of the opening of the Assembly of the League of Nations, he emphasized the fact that God had made of one blood all nations, and that if we fight each other we must take heed not to destroy one another. That seemed but a dim forecast of the great purpose that animated the Committee that called us together, and which animates the resolutions which I am now supporting. The world cannot be saved by programs. Humanity needs something mightier than the Decalogue or the Fourteen Points. We depend too much on these things. We have to raise the world by a greater power than a mere statement of terms. Party and nationalist politics, too, paralyse every effort to elevate the world and are fatal to the progress of nations.

The CHAIRMAN. — Professor Theodore Reinach of the College of France will be the next speaker to address you.

Prof. THEODORE REINACH (*France*). — Ladies and gentlemen, I for one responded with the greatest alacrity to the invitation to attend this gathering preparatory to a Universal Religious Peace Conference. Nevertheless, at first glance and even upon reflection, there lies something

paradoxical in an attempt on the part of religion, or of the religions, to establish peace among men and nations. As a historian, truth forces me to admit that in the past, religion has been more often a factor of war than of peace. A moment ago, a speaker reminded us of the humility with which we should approach our problems. Here is truly an occasion for humility.

Need I recall to you that in primitive societies, among which Israel proved no exception, the nationalist ideal identified itself with the religious ideal, and national wars, the normal occupation of those days, were likewise religious wars. When Israel defeated Moab, it was a victory for Jehovah, and when Moab defeated Israel, it was a victory for Chemosh. The same observation applies to the other peoples of the ancient Orient: Egypt, Assyria, Babylonia, and Persia. Everywhere national war was inspired, it might even be said, was waged by the national deity, whether it was Amon, Assur, or Ahura Mazda. And in the Iliad we see the Greek and Trojan gods not only supporting their favorites but literally fighting between themselves.

And so it continued through the Middle Ages well into modern times. What seas of blood flowed from the Arab conquest, an essentially religious movement! And from the Crusades, the Albigenian War, the conquest of Mexico and Peru, the French religious wars of the Sixteenth Century, the Thirty Years War in Germany, what bloodshed and what hecatombs in the name of religion! I need not speak of the internal massacres not dignified with the name of war but sharing its cruelty and mad destruction of life, such as the human sacrifices once prevalent

among certain Semitic peoples and the Mexicans, the autodafés of the Spanish Inquisition, the dragonnades of Louis XIV, the martyrdom of Ireland under Cromwell, the extermination of Buddhism in India, and here in Geneva, the murder of Servetus by Calvin. It was the spectacle of such carnage that led the old Roman poet to exclaim, "So great are the evils which religion could prompt!"

With the spread of the spirit of tolerance which we owe in great measure to the French and English philosophers of the Eighteenth Century, these excesses have tended to disappear. Not only is the epoch of religious wars, I hope, finally at an end, but officially at least, the diverse religions now preach and extol the love of peace, even as between believers of different faiths — although this new spirit has not, alas, prevented pogroms in Russia and Rumania, massacres of missionaries, and numerous other crimes believed by their perpetrators to be works of piety.

To what is due this happy and beneficent change of face in, if I may use the phrase, the policy of religion? There are those who attribute it to a general weakening of faith. Although this may be true to a certain degree, I do not believe the explanation is sufficient or exact. While the numbers of believers may have diminished, it is hard to say that the faith of those who have remained in the fold is less ardent than in former days. But this faith has somewhat changed its object and its character: it is less concerned with details of ritual and dogma than with general fundamental ideas on the nature of the universe, the meaning of life, the relation of man to his kind, and with general principles of conduct which religion shares with

lay ethics. Above all, religion seeks to turn the believer away from passion and vice, and elevate his soul through prayer and meditation and by communion with the Divinity considered as the supreme source of all moral good.

In relegating ritualist and dogmatic detail to the background — without indeed abandoning them — the various religions have become, if I may say so, relativist. By a natural evolution they are reaching the conclusion — which they do not always openly formulate — that man can find salvation in various faiths and through different rites, provided he directs his soul toward the principle of divinity, loves his fellowmen, and translates this love into deeds of justice and charity. So far as the various religions succeed in discovering that their essential principles are similar if not the same, they tend to put aside their differences and emphasize their unity. They move in the direction of peace between the creeds, peace between all men of goodwill, as brothers together and children of one Father. (*Applause*)

As in a palm grove, the roots of the trees, interlocked in conflict, bitterly dispute every clod of earth and drop of water, while overhead the branches peacefully mingle their gentle kisses in the sun, so men moved by their lower nature — impelled by greed, lust of conquest, and the prejudices of birth and caste — strive against one another, whereas when they respond to their higher nature — to the influences of science, art, philosophy, and a love for all that is Divine — they unite and work together in fertile fellowship. Religion has, therefore, become an agent of peace, because it has become an effort, at once ordered and mystic, toward all that is highest in human nature.

Judaism offers a characteristic example of this general religious development. Early in its history, Israel devoted its best attention and energies to the observance of a body of practices destined to distinguish it from other nations and to conciliate the goodwill of its God who was considered in the beginning as a national deity. Later, without proscribing these practices — the fasts, the feasts, and the sacrifices — the prophets thrust them into the background and proclaimed justice the only effective means of conciliating the Divinity; at first justice among men of the same nation and then justice between the nations themselves. With this conception of international justice, the God of Israel was conceived of as a universal God, and the gods of the other nations were no longer considered hostile but non-existent. In the visions of Micah and Isaiah we see peace reigning between all the nations under the protection of one God, a peace founded on national and international justice. The Chosen People claimed no other privilege than that of guiding the nations toward truth and religious harmony.

Once again the truths proclaimed by the prophet suffered an eclipse. Israel dispersed among the nations, found the sole means of self-preservation in a body of laws, customs, prescriptions, and sacred observances which again hedged the Jews apart from other peoples. Later, the emancipation of the Jews and the triumph of tolerance rendered this severe discipline unnecessary. Of the two elements in the cult, the Law and the Prophets, it appeared the Prophets embodied the greater moral values. The efforts of Liberal Judaism, of which I am a humble subscriber are devoted to carrying into effect in the practices

of the faith and the instruction of its youth, this new revaluation; to place, that is, the teachings of the Prophets in the foreground, teachings resumed in these words: — Justice between man and peace between nations.

In the darkest hours of its history, Israel never ceased to dream of a future of universal happiness and enlightenment. To conceive an ideal is good. To hope in it is better. But better still is to strive for its realization. As a step in the realization of the prophetic ideal of peace and justice, we must bring together the religious forces of the world, regardless of forms, ceremonies, and dogmas, without discussion on the merits and values of the different faiths, with no other thought than that of proclaiming and effecting the brotherhood of man. (*Prolonged applause*)

The CHAIRMAN. — The Report of the First Committee* is in your hands. Our natural way of procedure would be to consider the recommendations *ad seriatim*.

Countess FREDA DOHNA (*Germany*). — Are we to speak only on the recommendations, and not on the whole program laid before the First Committee? If someone wishes to add something to one of these eight points, we shall not have another opportunity.

The CHAIRMAN. — I think we may discuss any question connected with the recommendations, and in addition we shall permit general discussion connected with the matter.

(*) See page 54.

Adoption of the first recommendation being moved and seconded, discussion was opened by Pandit Shankar.

Pandit SHYAM SHANKAR (*India*). — Before you proceed to the second question, I should like to raise some issues intimately connected with the Conference. Are we convening only one universal religious conference, and after that is our work all over and done with ?

If not, how are we going to carry out the objects of the Conference or its decisions, if decisions are passed ? What is to be the practical work of the Conference ? What value are resolutions ? How are we going to give practical effect to them ? We might issue a mandate to the different churches, but will the churches accept our mandate ? Our work is with the masses who actually break peace and declare war. How can we press our resolutions on them ? How can we preach our doctrines to them ? And again, with respect to international justice, are we going to address our resolutions to the League of Nations, or to the Permanent Court of International Justice at the Hague ?

These things are of vital importance and it is necessary to be clear upon them before we invite other people to join the Conference.

After brief discussion, the first, second, and third recommendations were passed unanimously.

The CHAIRMAN. — The fourth resolution proposes that the members of the Conference shall not be official representatives of the different religions, but shall be chosen by the Executive appointed by this Conference.

Pandit SHYAM SHANKAR. — I propose that at least half of the members shall be officially elected representatives. In this connection I may say that what we hate especially in India and what gives rise to heartburn and jealousy is the selection of members by a Committee. It is desirable that every institution should be officially represented; otherwise you cannot have the sympathy and active support of the religious bodies themselves.

The GENERAL SECRETARY. — Dr. Shankar has, I think, a wrong conception of the authority that is to be granted to this committee. What he objects to is a committee that will arbitrarily select members. It is, I believe, the intention of the recommendation that the members of the Conference, while not official representatives of their religion, will be selected in consultation with the authorities of the various religious groups.

Pandit SHANKAR. — I am satisfied with that.

Rev. T. RHONDDA WILLIAMS (*England*). — If we attempt to shepherd into our fold persons officially appointed by the churches and religious bodies, our conference will be held somewhere about the year 13,000,000 A. D., and therefore I do urge that we do not recede from the position we arrived at yesterday to have the members of the conference beckoned by us, as it were, from their religious bodies because they belong to such bodies and because we want them to come together.

Prof. WINCENTY LUTOSLAWSKY (*Poland*). — We are agreed that our Conference is to be based on the con-

ception that there is something common in all religions, that there is a power in religion that overcomes difficulties, and therefore we must give up the old idea of the missionary, the man who, without sufficient knowledge, goes to the world to teach what he has been taught by others. True faith can be reached only by personal effort and therefore it is useless to preach it. The only service I can render to my neighbour is to make perfectly clear how I reached it; he will not reach it in the same way. Still, if I am sincere in my confession I may be of some help. Dr. Hauer and Dr. Chatterji have already emphasized that we must not try to thrust our faith on others. This observation is in close connection with official representation. Official representation is impossible because every official body is a missionary body and therefore seeks to preach its faith.

Mrs. KATHLEEN E. INNES (*England*). — I suggest the fourth resolution should read :

“ Members shall not be officially representative of their religious bodies but shall be chosen by the executive committee after consultation in such directions as the committee may deem advisable. ”

Countess FREDA DOHNA. — I think we ought to invite the chief religions officially. If they accept or not we shall at least have given them the chance to be officially represented.

Mr. A. R. DARD (*India*). — If we are to ask the great religions officially, whom are we going to ask ? In India you will have five hundred representatives of Islam,

and then in Egypt the Moslems there would not be satisfied, and if you satisfied Egypt, India and Arabia would object. There would be no end to it. I am not an authority on Hinduism, but I think the situation is the same there.

Mr. CHENG TCHENG (*China*). — In China and Japan the number of Buddhist sects alone is considerable. The number of sects within the ranks of even the leading religions of the world must run into thousands. Moreover, they are multiplying every day. Anything like official representation seems, then, impossible.

After further brief discussion by Baroness Melinne d'Asbeck, Mr. Porritt, Mr. Verkade and Bishop McDowell, the fourth and fifth recommendations were adopted by unanimous vote.

Prof. E. TOMOMATSU (*Japan*). — I propose that the text of the sixth recommendation be amended to read : " What *and how* can religion contribute to the establishment of universal peace? " The time is passed for theoretical discussion of how religion can further peace; and we must now consider what practical means religion can adopt to accomplish this end.

After a plea by Dr. Hermann Neander to emphasize the word " religion, " the sixth recommendation was adopted unanimously without further debate. Discussion on the seventh recommendation was opened by Mr. C. F. Andrews.

Mr. C. F. ANDREWS (*India*). — I fully accept the present wording if I can interpret " brotherhood " to

include racial equality. The question of suppressed and subjugated nationalities is likewise to be understood as included in the term "international justice." I also hope that in definitely limiting the Conference to peace, as we have done in this resolution, it does not prevent the Conference of 1930 leading on after its conclusion to closer fellowship with the religions of the world for other definite objects which may be as important as peace is today.

My suggested addition is simply to give some hope to Dr. Hauer and myself that these thoughts which I have put before you will have the best consideration of the executive committee. I suggest, therefore, the following amendment to be added to the present text of the resolution: "and that a recommendation be made to the executive committee to devise means whereby enquiries may be made before the Conference of 1930 with regard to outstanding questions of injustice and inequality among nations."

Mr. Andrews' amendment was duly seconded.

The GENERAL SECRETARY. — I wonder if the mover of the amendment would be willing to add the words "as these questions bear upon the problem of international peace."

Mr. ANDREWS. — Certainly; that is what I intended.

The CHAIRMAN. — Is this amendment in the nature of a recommendation to the executive committee?

Mr. ANDREWS. — I would agree to the words "To devise means whereby, if possible..." I should like to

see the amendment carried into effect, but I do not want it to have the force of a command because the execution may not be possible.

A DELEGATE. — It seems to me that the seventh recommendation confuses the real purpose for which this Conference is to be held. I take it that the object of the Conference is to unite the religious forces against war and in favour of the peaceful settlement of all disputed questions. But according to the seventh recommendation peace can only come after we have established international justice, goodwill, and brotherhood in all the world. It is going to be a very long job to get rid of war if we have to do all that first. Our position should be that national or international injustice must be removed by other means than war.

Mr. RHONDDA WILLIAMS. — I think that in the addition of these words we made our first serious mistake. I have great respect for justice and international justice, but I suggest that a higher thing than justice will bring peace. Peace is based on moral forces greater than and inclusive of justice.

Sir HENRY LUNN. — I hope we shall reject the amendment. None of us listened to Dr. Andrews' speech yesterday without admiring his work in India, but if he introduces questions of racial inequality, then broad though his shoulders may be, I tremble at the crushing burden he will have to bear. There are no questions that cannot be dragged into the Conference under that heading. On the contrary, I move that the seventh recommendation read

"that the Conference adopt the title 'Universal Religious Peace Conference,' and that all the words *following* this reading be deleted."

The motion was duly seconded.

BISHOP McDOWELL (*United States*). — The real point in the seventh recommendation is simply the title of the Conference to be called in 1930. What followed the words "Religious Peace Conference" is by way of a definition and ought to be made a separate item or abandoned entirely. I think that we may fairly remember two things this afternoon : first, we are a small body setting up a bit of machinery for a great and noble purpose, and second, we are always tempted to try to put more things into a plan than the situation calls for. We ought to protect the Conference by our wisdom against its own foolishness. When the Conference comes together for purposes of peace and for these purposes alone, it will find a way to do all the things for world welfare that it wants to do; and we shall do well to give a title to the gathering and leave the Conference itself to effect, with larger wisdom than we possess, the purposes for which it is called. (*Applause*)

Dr. S. K. DATTA (*India*). — When one hears such speeches as have been made, one asks oneself whether people are aware of what is happening in the world. It is all very well for the West to talk of peace; they need it to guard what they have, but we cannot take such a complacent view in the East. I agree that Bishop McDowell's speech has cleared the air, but I cannot help wondering

what people in India or China will think. We are asked to come together for a Conference for Universal Peace, and they will say, yes, the Western peoples are frightened at our irruptions. I think our efforts should be defined so that the general public will understand them; it should understand that we do not intend to burke questions or to shirk our responsibilities and duties. I am content to go on if we get unanimity, but I do not know yet how you will meet the possibility or the probability of misunderstanding in the East.

Dr. J. W. HAUER (*Germany*). — I fully agree with Dr. Datta. It is easy for Americans to talk about peace as they do. But it is not so easy for other nations, and not at all easy for subjugated nations. You must consider that it is the peoples of the West, of victorious nations, who speak for peace and want to drop the words "international justice and brotherhood." I fear that we shall wreck the Conference if we drop these words. If we postpone the question until the next Conference we will lose spiritual forces, and the next Conference will have quite a different face if you drop the amendment. Perhaps the next Conference will have less wisdom and more narrowness of mind than this one.

The GENERAL SECRETARY. — We must keep before us the objects of the 1930 Conference, and not anticipate what may be its procedure more than we are entitled to do so by providing its machinery. I thoroughly agree there will have to be vast social readjustments between the East and the West, but we should make a definite appeal that these readjustments must not be tinged with bloodshed.

Dr. S. PARKES CADMAN (*United States*). — Private disputes are settled by an appeal to courts and tribunals. We must promote a spirit of peace in the world so that international disputes will be referred to jurisdiction and not to bloodshed. I believe that definite peace can only be ensured by the constitution of an international force under the League of Nations, and by means of education promoting the spirit of peace in the rising generation. These conditions of a lasting peace do not prevent us, simply because they are not yet fulfilled, from proclaiming and extolling peace, and we want the religious forces to help in this.

Mr. C. F. ANDREWS. — Speaking from an intimate knowledge of those parts of the world only meagerly represented here, I feel sure that unless we make clear that by peace we mean international justice, brotherhood, and goodwill, we shall not get representatives at the Conference in 1930 such as Mahatma Gandhi, Tagore, and others who ought to be there.

Dr. J. CHANDRA CHATTERJI (*India*). — Those of us who are present here have not the slightest doubt but that the body this Conference sets up will endeavour to bring about peace founded on justice. But the East is not always so convinced, and an explanation of your motives should be given. In this way the people of the East may know that you wish to bring about peace — not only by the mobilization of religious forces, but by righting the wrongs that actually exist. Something of that nature is necessary if you wish to have the full and hearty cooperation of the East.

Rev. T. RHONDDA WILLIAMS. — I propose we should have an eighth recommendation : that this Conference wishes to declare its conviction that those who would serve the cause of peace must also work for the establishment of international justice, goodwill, and brotherhood.

Mr. FRED. B. SMITH (*United States*). — We must get away from the point of view that seems to be developing here, namely, that the East is after something for itself, and the West for itself. As I understood the sixth recommendation, which we have agreed upon, the purpose of the 1930 Conference will be to consider what and how can religion contribute to the establishment of Universal Peace, and I suppose our respective religions will be called on to state what they can give, rather than what they can get. As an American I should like to assure this Conference that we Americans do not live in a state of profound and eternal peace. We have our negro problem, to give you one instance, and at the Conference of 1930 we hope that we can throw more light upon that problem, and I trust that even America may have a few words of enlightenment as to the contribution of religion to the solution of all these world problems. To define our Peace Conference in the sense of making it a forum for our own ills and demands would take it out of the realm of religion and human brotherhood altogether.

After further brief discussion, Dr. Andrews withdrew his amendment, and the second amendment to delete the words following " Universal Religious Peace Conference " was adopted unanimously.

Adjournment.

Fourth Session

Statement and Message

Thursday Evening, September 13, 1928

The meeting opened at 8. 30 p. m. with Dean **Shailer Mathews** in the chair.

The CHAIRMAN. — I have the honour to call upon Dr. Takahiko Tomoeda, of the Imperial University of Tokio.

Dr. T. TOMOEDA (*Japan*). — As a representative of the Japanese Shintoists, I deeply appreciate this occasion to explain something of the religion of Shintō, "the spirit of Japan."

Japan, as you all know, is said to be in some respects one of the newly constituted nations, but I can hardly subscribe to this view. Surely I am not exaggerating when I say that Japan was almost unknown to Europeans and Americans about eighty years ago. However, once western civilization was introduced into our country, Japan made astounding progress in every respect, and today she ranks among the great Powers as one of the Permanent Members of the Council of the League of Nations and is a leading factor in the settlement of international problems. Some would ascribe this remarkable evolution to an element of mystery; they go so far as to call us, I do not know whether with goodwill or bad will, a mysterious people. We have often been told: "We have heard of your sacred Fujiyama and of your amusing rickshaw, but never

have we heard anything of your literature nor of your original thought."

In my opinion, when you examine us more closely there is nothing mysterious about us. The characteristic reticence of the Japanese is often misunderstood. Our extreme difficulty in learning the western languages and our feeling of unfamiliarity in foreign countries oblige us to be somewhat reserved and even timid, seeking to find in this screen of silence the best safeguard against indiscretion.

Again, some of you are apt to think we are skillful imitators. But with only "a talent for imitation, however clever and skillful you may be, you cannot build a culture or civilization. What is essential is the cultural spirit found in the bosom of every people. With this spirit you can convert foreign elements into your own original forms. Those who have had the opportunity of getting into touch with the Japanese arts, literature, and thought will have found there a culture original to the Japanese people. This cultural gift, the fundamental characteristic of the Japanese people, the real source of Japanese thought, is the Shintô, the spirit of Japan.

Shintô was the principle on which the country was founded at the beginning of time and which has been the guiding influence of Japanese national life throughout a history of thousands of years. Japan imported Chinese morals as well as Chinese characters of writing in the reign of Emperor Oojin (201-301) and Buddhism in the reign of Emperor Kinmei (540-571). Great progress in the field of science and philosophy resulted. It was in the early days of the Tokugawa Shogunate, or even a little before that time, that occidental civilization gradually

found its way into Japan, and that the most conspicuous and epoch-making event in the history of Japan occurred; namely, the arrival of the American fleet under the command of Commodore Perry in 1853. These foreign importations had so great an influence that it was sometimes felt almost to threaten disaster to the Japanese national civilization. Nevertheless, Japan has been able to absorb these foreign influences without undue shock. This indicates that Japanese civilization was not inferior in substance to that of other countries.

At the time when the teachings of Confucius were introduced, no great shock resulted, as Confucianism emphasized ancestor-worship, filial piety, truthfulness, politeness, benevolence, righteousness, courage, and wisdom, already esteemed in Japanese thought.

But it was quite different when Buddhism was introduced into Japan. It is almost superfluous nowadays to speak of the philosophy of Buddhism, its deep understanding of the universe and human life, and of the wide influence it wields. The importation of Buddhism into Japan was considered as a menace to the existing national traditions and morals. Great strife arose between those who were in favour of the worship of Buddha, and those who were opposed to it. This conflict in the matter of belief was accompanied by political opposition. Despite the complication and gravity of the situation Buddhism gradually wove itself into the national life of Japan, and contributed greatly not only to philosophy and arts, but to progress in general.

The same may be said regarding the importation of European civilization and Christianity. In many sciences,

such as medical, military, political and economic, in brief, in all departments of modern civilization, Japan made great progress with the help of the Occidentals. But this progress was not attained without conflicts among the people, war between Imperialists and Shogunists, and between Japan and foreign countries.

Despite the many violent incidents connected with the importation of foreign civilizations, our ancestors were always able to achieve a satisfactory adjustment, due to the mental attitude of the people. Michizane Sugawara, a statesman of the 9th century, called this attitude of mind "Wakon-Kansai" which means "Japanese Spirit and Chinese Knowledge." When occidental civilization was adopted, another new phrase was coined: "Wakon-Kan-Yôsei," meaning "Japanese Spirit and Chinese and Occidental Knowledge." What is this "Wakon" or Japanese spirit? It is nothing more than the fundamental spirit of Shintô.

Shintô is called "Kaminagara-no-michi." "Kaminagara" means "as Gods are" and "Michi" means "way."

When the Heaven and Earth began it was on Takamagahara, the plain of High Heaven, where the first God Amô-no-Minaka-Nushi-no-Kami (Deity - Master - of - the August-Center-of-Heaven) and sixteen other Heavenly Gods were born, one after another. The last two Gods, Iza-nagi-no-Mikoto (His Augustness the Male-Who-Invites) and Iza-nami-no-Mikoto (Her Augustness the Female-Who-Invites) were ordered by all the Heavenly Gods to "make, consolidate and give birth to this drifting land." These two Gods, coming down from Heaven, gave birth to the various countries and also to many Gods. The

land was adrift in the beginning of time, and it has continued only less so ever since. This is the doctrine of cosmic and human evolution. The mission of Izanagi and Izanami was to make and consolidate the Earth-Country, giving to it various forms after heavenly ideas.

Ideas are productions of Heaven and reproduced in the actual world. The world is the place to actualize the ideas of Gods. Thus are human beings of all characters and things of every form. So that all Gods "Yao-Yorozu-no-Kami," that is, eight million Gods), human beings, and things are the manifestations of the first supreme God, Ama-no-Minaka-Nushi-no-Kami. God is really the sole origin of the universe and life, or, we may say, the great principle of life. All things come from this supreme Life.

The character of life is to increase. Life strives to live on, and increase *ad infinitum*. As we enjoy this life, so we feel gratitude towards the giver of it. Thence comes the Shintoistic teaching of "gratitude." The lack of gratitude is held immoral. Thus we respect our ancestors, become conscious of ourselves, and bear love towards our offspring. "Ancestor-worship" is only a general term for this principle.

In Shintô purity and honesty are very highly esteemed virtues. Susano-o-no-Mikoto (His Impetuous-Male-Augustness), after having behaved insultingly to his Sister-Goddess Ama-Terasu-Oomi-Kami, apologized for his bad conduct and took an oath to keep always a clean and pure mind in the future. In the *Semmyô*, which is the oath of Emperors to the Gods, such phrases as "to serve the country with a clean, pure, righteous, and honest mind" are found. This clean, pure, righteous, and honest mind

is the fundamental spirit of Shintô. What we call conscience, or what we mean by proper behaviour even when alone, or purity of mind and body, are nothing but different expressions of this one mind. We look upon and treat everything with such an attitude of mind. A pure mind, like a blue sky, expands, covering the whole universe and all humanity.

Shintô has never been exclusive. Like the brilliant light of the sun which illuminates everything in the universe equally, Shintô teaches us to treat all mankind equally and to love all.

In Shintô, the idea of sin is very simple. Original sin is unknown, and Shintô has no conception of a Hell. Sin comes from an unclean and impure mind, from darkness. Sinners go to "Yomi-no-kuni" (the land of darkness, or Hades). This is considered sufficient punishment. Hatred is unknown in the kingdom of the Gods. The idea of hatred and conquering by might is the fabrication of narrow-minded people. The Confucian doctrine of Shikai-Dôhō — "the four seas are brothers and sisters" — has found its place in Shintô.

It is said that Shintô has neither founder nor Bible. This is true. But Shintô has its own doctrine of the cosmos and of the human life, which has developed naturally and continuously among the Japanese nation. Through their deeds the Gods have shown human beings the right path to follow. The deeds of the Gods are recorded in tradition. So that the Gods are actually the founders of Shintô. Hence, their history is our guide and reveals to us our way in life.

Shintô is divided into three branches : Kokutai-Shintô,

Jinsha-Shintô, and Kyôha-Shinto. The first two deal with rites and ceremonies.

As for the third, "Kyôha" means "sect." Kyôha-Shintô is the officially recognized cult under the control of religious laws. It was only at the time of the Meiji Reformation that the distinction was made between religious and non-religious Shintô. During the Tokugawa Shogunate, Buddhism and Shinto were greatly intermingled and even today the people often worship Shintoistic and Buddhistic Gods at the same time.

Religious Shintô is now divided into thirteen sects. Although these sects, new as well as old, are differentiated by the profound beliefs and experiences of their founders, there are common beliefs and doctrines underlying them. These are the fundamental principles of Shintô, which may be expressed in the words of a famous Japanese poem :

" The roads leading to the top of a mountain may be vastly different from each other at the foot, but the same moon will always be seen at the top. "

It is my belief that this is not only true regarding Shintô, but also regarding all other religious and moral systems. Thus we can work together hand in hand for the great cause of humanity at large.

The CHAIRMAN. — The report of the second committee will be presented by its chairman, Mr. Mountfort Mills.

Mr. MOUNTFORT MILLS (*United States*). — Since the Bahai faith which I profess teaches that all religions

are the outward expression of one divine force, I feel that we come together here as brothers and friends, and I am impelled to pay a special tribute to those who have brought together this family of God in mutual, cooperative action.

To pass to the report of our committee, which was the preparation of a statement of the purposes of the Universal Religious Peace Conference in the form of a message to be issued by our present gathering, I will, on the suggestion of the Chairman, read the message with certain emendations*.

STATEMENT AND MESSAGE

Peace is one of the loftiest positive goals of united human endeavor. This goal is spiritual in its very nature, and is implicit in the teachings of all religions. It was in furtherance of this goal that The Church Peace Union inaugurated the movement which has now been crystallized into a resolution to hold a World Conference of all religions for the sole purpose of devising plans whereby the religious impulse of humanity can be mobilized against war and for a constructive world-wide effort in behalf of peace.

A preliminary gathering was convened at Geneva in September, 1928, to consider the holding of a Universal Religious Peace Conference in 1930. To this gathering came men and women of all faiths and from all parts of the earth. They were unanimous in expressing the conviction that humanity today is faced by conditions demanding that all persons of goodwill in every religion should work together to promote peace. Now, more than ever, the help of men of faith is needed to achieve this purpose.

Even as nations have been learning that no one of them suffices to itself alone, but that each needs to help and to be helped by others, so also the religions of the world will recognize that each

(*) For final text of message, see page 3.

must seek to serve and to be served in the promotion of peace, and must cooperate for this inclusive aim.

Hence it was decided that a Universal Religious Peace Conference should be held to mobilize the spiritual resources of mankind, the Conference to consist of devoted individuals associated with or holding recognized forms of religious belief without attempting in any way to commit any religious body.

The purposes of the Conference will be :

1. — To state the highest teachings of each religion on peace and the causes of war;
2. — To record the efforts and achievements of religious bodies in furthering peace;
3. — To devise means by which men of all religious faiths may work together for removing those obstacles to peace which still exist and to cooperate with all efforts made to right wrongs, secure international justice, promote goodwill, and thus bring about in all the world a more complete realization of the brotherhood of man.

This Conference purposes neither to set up a formal league of religions, nor to compare the relative values of faiths, nor to espouse any political or social system. Its sole object will be earnestly to seek opportunities for concerted action among the adherents of all religions against the spirit of violence and the things that make for strife.

Persuaded that this high purpose will move devoted hearts and minds everywhere, the preliminary gathering at Geneva has appointed a Committee to prepare for the Universal Conference, so that world-wide coordination of religious endeavour may help toward the full establishment of peace among men.

The adoption of the report being moved and seconded, discussion was opened on various questions of terminology: and it was decided to limit the debate to the content of the Message, and then submit it to a special committee for literary revision.

Mr. C. F. ANDREWS. — I propose the insertion of the words " inter-racial and " before " international justice, " in the third numbered paragraph. I likewise propose that we leave out the first sentence after this paragraph; that is, the sentence beginning " This conference purposes " and ending "social system"; and that we should make a fourth heading beginning, "Its sole object" and ending "that make for strife. "

Mr. Andrews' amendment is seconded.

Mr. A. R. DARD (*India*). — In spite of my endeavour to see the connection between the Universal Conference and the establishment of international justice, I must confess that I do not understand it. Mr. Andrews has now suggested to add " inter-racial " injustice. I think it is clear from other speakers that many other injustices can be brought in with equal propriety, or rather, impropriety. Why not inter-religious justice? Holy wars have often been waged on this account. And why not inter-economic justice? And considering the need for adjustments in social and moral life, why not intersexual justice? We really cannot monopolize the universe, and I urge you, in the interests of our Conference, to concentrate only on the recognized problem of abolishing war. (*Applause*)

The GENERAL SECRETARY. — I think we are under a deep obligation to Mr. Dard for what he has said. He has shown where we may land if we keep enlarging the scope of the Conference. If there is a question of inter-racial justice and it has international implication, it would

certainly fall under the question of international justice, and we are solely interested in that phase of the question. I think those of you who know the character of the members of this gathering, know that they have long been devoted to the struggle to secure inter-racial justice in America and elsewhere. I wish we might not introduce the subject here, for the very reason that the Indian delegate has so well presented. This discussion will never end if we do.

Mr. C. F. ANDREWS. — I think the third paragraph, even without adding the word " inter-racial " is excellent, and meets a good deal of what I felt was a danger from the Eastern point of view. The second amendment is to leave out the negative statement contained in the first sentence directly following the third numbered paragraph, and to keep ourselves strictly to the positive statements in the succeeding paragraph. I should like that negative clause omitted because none of us can foresee what the Conference may result in. The Conference might, for example, develop into a League of Religions. I should prefer to omit the negative and keep to the positive side of things.

Dr. WILLIAM I. HULL (*United States*). — As a member of the committee, I should like to say that the negative clause was deliberately inserted in order to make our positive purposes clear. We want those who approve of our positive purposes and who may be opposed to a League of Religions or other analogous developments, to realize that our Conference is limited to a definite end, so they may be able to join with us.

After some further discussion the amendments of Mr. Andrews were put to vote and rejected.

Vice-Admiral S. R. DRURY-LOWE (*England*).— Was it the intention of the Second Committee to omit any reference to the League of Nations ? Permit me to read you an excerpt from the preamble to the Covenant of the League : — “ In order to promote international cooperation and to achieve international peace and security by the acceptance of obligations not to resort to war, by the prescription of open, just, and honourable relations between nations, by the firm establishment of the understandings of international law as the actual rule of conduct among Governments and by the maintenance of justice... ” This embodies purposes which a religious body may and should endorse.

Mr. MOUNTFORT MILLS. — The passage in the third numbered paragraph, proposing cooperation with all efforts to secure international justice, would undoubtedly signify the League of Nations as one of such efforts.

The GENERAL SECRETARY. — We are not a group of religionists trying to create our own machinery, but we are eager to support all agencies making for peace. such as the League of Nations, the International Court of Justice, the International Labour Office, and others.

A motion was made and seconded, incorporating Vice-Admiral Drury-Lowe's proposal in the form of an amendment to the third numbered paragraph, which should specify the League of Nations.

Mr. FRED. B. SMITH (*United States*). — If we adopt this measure we must be consistent and go through the whole list of similar efforts and agencies for peace, mentioning the Briand-Kellogg treaty, arbitration treaties, etc. We would not wish that anything done here should appear, even indirectly and unwittingly, as a manœuvre to change our country's policy in this respect. Not that we here are satisfied with this policy, but this is not the occasion or way to change it.

Mr. HENRY WICKHAM STEED (*England*). — I wish to support the remarks of the last speaker, although my country is a member of the League of Nations. It seems to me that the third paragraph implies support of the League together with other agencies. If there is a distinct mention made of the League you will be allied with a political organization. You will be committed either to approve of what it does or protest against its mistakes. You will be bringing into the United States of America a controversial subject and I think all those who hope to see the United States cooperate in increasing measure with the work of the League will wish to avoid that.

The amendment to specify the League of Nations was withdrawn; and in its place Vice-Admiral Drury-Lowe proposed the incorporation of the following words in the text of the message: — "To devise means by which men of all religious faiths may work together to promote international cooperation and to achieve international peace and to support all efforts, etc..."

The proposal was put to a vote and carried unanimously.

On the motion of Mr. G. Spiller, the phrase to "right

wrongs" was deleted from the text of the third numbered paragraph as too wide in scope and loose in meaning; and on the motion of Dr. **William I. Hull**, the words "and achievements" were deleted from the second numbered paragraph, as likely to throw the Universal Conference open to untimely boasting, which Dr. Hull said would be particularly unfortunate since "the very worst of all warfare has been religious warfare."

The "Statement and Message" as a whole was then unanimously adopted and referred to a committee, under Mr. **Henry Wickham Steed**, for literary correction and final editing.

Adjournment.

Fifth Session

Ways and Means

Friday Morning, September 14, 1928

The meeting opened at 10 a. m. with Dean **Shailer Mathews** in the Chair.

After appointing a committee under the chairmanship of Dr. Alfred W. Martin, to draw up resolutions of thanks addressed to the authorities of Switzerland and Geneva and the representatives of the press, the Chairman invited Mr. Julien P. Monod, Chairman of the Third Committee, to present its report.

Mr. JULIEN P. MONOD (*France*). — With your permission I shall read the report and recommendations of the Third Committee*.

Your Committee on Ways and Means recommends for the organization of a Universal Religious Peace Conference :

I. — A WORLD EXECUTIVE COMMITTEE.

- (a) This World Executive Committee shall consist of seventy (70) members.
- (b) In order to select this World Executive Committee and to provide an Executive for our work until the World Executive Committee is created, our present committee, through its chairman in consultation with the Chairman and General Secretary of the Conference, recommends a provisional Executive Committee of eleven (11) members to be elected by this Conference.

(*) For final text, see page 5.

This Provisional Executive Committee shall select the seventy (70) members who will constitute the World Executive Committee, and until this World Executive Committee is constituted the Provisional Executive Committee shall be invested with full executive authority.

- (c) In the appointment of the World Executive Committee it is recommended that a just and as far as feasible a proportional representation of the various religions shall be effected. It is likewise recommended that the members of the present Conference assist the Provisional Executive Committee with suggestions and advice as to the choice of members for the World Executive Committee.

II. — PERMANENT OFFICERS.

- (a) It is recommended that Dr. Shailer Mathews be elected Chairman and Dr. Henry A. Atkinson General Secretary of the Provisional Executive Committee, and when later constituted, of the World Executive Committee.
- (b) It is recommended that the Provisional Executive Committee shall nominate a permanent honorary president, or other honorary officers, on a basis of personal qualifications, to be elected by the present Conference.

- III. — Your Committee recommends that the following questions be left for resolution by the Provisional Executive Committee and, later, the World Executive Committee : (a) Offices; (b) Meetings of Committee; (c) Regional organization; (d) Organization by religions; (e) Regional conferences; (f) Finance; (g) Publicity.

- IV. — Your Committee recommends that the members of this Conference, upon its conclusion, do all in their power to bring its message before their home communities and home organizations.

V. — Your Committee recommends that the Provisional Executive Committee and the World Executive Committee shall initiate the fullest possible cooperation with all organizations deemed necessary for the achievement of the purposes of this Conference.

VI. — PROPORTIONAL REPRESENTATION IN THE WORLD CONFERENCE.

Your Committee recommends that the following proportional list of members to the World Conference in 1930 be submitted to the present Conference for its approval as a basis for further adjustment, should that be found advisable or necessary.

Buddhists	—	150
Christians	—	250
Eastern Church	50	
Protestants	100	
Catholics	100	
Confucianists	—	75
Hindus	—	100
Jains	—	25
Jews	—	60
Moslems	—	125
Parsees	—	25
Shintoists	—	50
Sikhs	—	25
Taoists	—	25
Miscellaneous and Coopted Members.	—	90
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I should like to add a few comments on the text. The questions involved in the third recommendation proved too technical for resolution in a brief committee meeting and, moreover, will better be met by the Executive in the course

of its work. In asking your approval of the fourth recommendation, we thought that although no religious community will be asked to send official delegates to the Conference, it would be in the minds and hearts of all the members of this gathering to urge our message and our work upon their home communities and their fellow religionists. In draughting the fifth recommendation, the committee discussed at length specific mention of the League of Nations which it found wiser to omit. With regard to the proportional representation in the sixth recommendation, the committee wishes to emphasize that nothing like a just proportion of the various faiths is sought or intended, but since some basis should be provided, it has proposed what it has felt to be workable proportions that can be practicably realized. We take the liberty of reminding you that what we all seek is not place or privilege, but duties and responsibilities.

Acceptance of the recommendations of the Third Committee being moved and seconded, the report was thrown open to discussion.

Following motions by Dr. **Frederik Lynch**, Mrs **Edith Bigland**, and Mr. **Gordon L. Berry**, the number of the Provisional Executive Committee (paragraph 1, b), inclusive of the Chairman and Secretary, was raised successively from eleven to seventeen. Upon the motion of Mr. **Fred B. Smith**, it was resolved that the members of the Provisional Executive Committee should be absorbed into the World Executive Committee, when finally constituted.

On the motion of Rear-Admiral **Drury-Lowe**, the place and date of the Conference were included among the questions (paragraph III) to be decided by the Executive.

Paragraph VI, on the motion of Mr. C. F. Andrews, supported by Mr. Loftus Hare, was unanimously rejected, on the grounds that the proportions recommended were not satisfactory and that any attempt to provide satisfactory figures would lead to endless discussion on the part of a gathering as large as the present one.

After discussion on the part of Ruhi Effendi Afnan and Mr. G. Spiller, the appointment of honorary officers (paragraph II, b) was referred to the Executive.

Countess Freda Donha suggested a special committee for dealing with the question of educating the youth among the various faiths in the principles of peace.

Dean Shailer Mathews was elected Chairman of the Provisional and World Executive Committee, and Dr. Henry A. Atkinson General Secretary, both by unanimous vote. The fifteen following members of the Provisional Executive Committee were likewise unanimously elected : Mr. C. F. Andrews, Pandit Jagadish Chandra Chatterji, Mrs. Ruth Cranston, Mr. A. R. Dard, Dr. S. K. Datta, Rev. Birger Forell, Miss Lucy Gardner, Mr. W. Loftus Hare, Chief Rabbi J. H. Hertz, Prof. Hermann Hoffmann, Mme Jézéquel, Mr. Mountfort Mills, M. Julien P. Monod, Mr. Chang Tcheng, Prof. T. Tomoeda.

Whereupon the report of the Third Committee, as amended, was unanimously adopted.

Mr. Henry Wickham Steed presented the final version of the " Statement and Message of the Conference " * which was unanimously adopted and a vote of thanks was extended to Mr. Steed.

Dr. Alfred W. Martin presented the following resolutions of thanks, which were adopted by acclamation :

" The officers and members of the Preliminary Conference, to arrange for the Universal Religious Peace Conference, drawn from the leading living religious bodies of the world, acknowledge with

(*) See page 3 for the final text.

deep gratitude the hospitality offered to their Conference by the City of Geneva and State of Switzerland, both by their people and their authorities, who have again shown themselves the guardians of the world's international hearth, welcoming all men in search of peace, liberty, and justice.

"The officers and members of this Preliminary Conference likewise extend their heartiest thanks to the press for their interest in the work of our sessions and their sympathetic presentation of our purposes to the four quarters of the globe.

"The officers of this Conference are requested to extend the sense of this resolution to the authorities of Switzerland and the City of Geneva and to the representatives of the press."

The Chairman now invited Mr. K. N. Das Gupta to present the first of the concluding addresses.

Mr. K. N. DAS GUPTA (*India*). — Ladies and Gentlemen, five thousand years ago there sounded a voice in the forests of India: "Peace, Peace, Peace: let peace reign over the earth and the sky; let peace spread over the water, the field and forest; let the divine spirit be for our peace; let peace which is over all transform the terrible and cruel into the serene and the good; let peace come to us through all."

For the last twenty years I have devoted all of my energy to bringing about a realization of peace and brotherhood. I am a Hindu; our Hinduism is based on expediency through experience. I therefore put before you my experience in this work of peace and brotherhood.

When I first came to England about twenty years ago, I found it difficult to get a hearing in London where I wanted to bring forward the ideals of India. I adopted the method of reaching the British public that Sir Francis Younghusband referred to on Wednesday evening. I pro-

duced plays, over thirty Indian, Chinese, and Japanese plays. I brought the ideals of the East to the West through dramatic representation.

In 1920, when at the request of my distinguished colleague I went to the United States to work more directly for peace and fellowship, I was surprised at the rapidity with which the work developed. In less than four years we had seventeen meetings in the city of New York; in ten, peace and brotherhood were discussed by the adherents of a dozen great religions. Since then we have had meetings in several other places with similar participation and enthusiasm. So you can foresee the prospects of your movement when you approach the American public.

If you approach the public I am sure you will be successful. I am convinced that peace will come, but not through round-table conferences, not through diplomatists or politicians; peace will come through the ordinary, average, common people like you and me. (*Applause*) Jesus Christ said, "We are children of God." If we are children of God, can we not realize His kingdom on earth, or is it a mere word that we are children of God? If we are children of God we can bring His kingdom on earth.

We know what force we possess; we know, each of us, how you and I can bring peace on the earth. We have that great power. Gandhi proved it in India; and when I mention the name of Gandhi I realize his greatness. Yet I say, what Gandhi can do, you and I can do.

There was once a great man who asked Buddha to tell him his message in one word. Buddha said, "I have spent many years in this life and many years in my previous lives on this matter; how can I tell you in one word?"

The enquirer replied, " I have no time; you must tell me your message in a single word. " Buddha said, " Now. " Ladies and Gentlemen, I do the same thing. *Now* we will decide to bring peace and brotherhood on earth.

In ancient time the peacemakers of India were priests and Brahmins. Now your peacemakers are diplomatists. But I am glad to see that this Conference is going back to the old custom. Kellogg and Briand are not to be the only peacemakers. The time has come when we shall all be witnesses for peace and brotherhood.

The CHAIRMAN. — The next speaker is the professor of Confucian Philosophy, Dr. Chen Huang-Chang of China.

Dr. CHEN HUAN-CHANG. — Mr. Chairman, Fellow-delegates, Ladies and Gentlemen, today is the closing day of our Conference, but it marks the commencement of our work. To me, a representative of Confucianism from China, this day is still more significant, because it is the first day of the Chinese eighth moon, the month in which Confucius was born. Therefore, I shall take this occasion to lay before you some of the principles of Confucius, which have reference to world peace.

Confucianism is a religion founded by Confucius (551-479 B. C.). He was the incarnation of Chinese civilization; we know the sages who lived before him only through him; and all the scholars and philosophers of the different schools after him have derived their inspiration from him. He was the great teacher; and he has been the guide of the Chinese people in their daily life throughout their history.

What is meant by the word "religion" in the sense of Confucianism? A definition was given by the grandson of Confucius, as follows: "What God gives to men is called Nature; action according to Nature is called the Way; the Regulation of the Way into a System is called Religion." But how do we regulate the Way? He said again: "The Regulation of the Way is through love. Love is the characteristic element of man."

In practice, the principle of love, according to Confucius, begins at home. The second chapter of *The Confucian Analects* says "A superior man lays importance on the root. When the root is established, the principles will flourish. Filial piety and fraternal affection, are they not the root of all actions of love?" The love of a child for its parents and brothers is intuitive. Confucius regarded this intuitive love as the root, and developed it into a universal love, not only for human beings, but also for animals, insects and nature. It is a spontaneous, reasonable and practical principle; it has made the Chinese people peace abiding, and rendered possible a "Golden Age of Peace" in different periods of Chinese history. Filial piety is constituted of two essential elements — love and respect. Confucius said: "One who loves his parents dares not hate others; one who respects his parents dares not neglect others." Therefore, he laid great emphasis on the principle of filial piety and took it as a starting point for world peace.

Next to the principle of love, is that of justice, or righteousness. Anyone who has common sense can tell what is just or right. Yet, many a man acts in the wrong way, contrary to his own conscience. Why is that? It is sim-

ply because he cares for profit more than for justice. Confucius said: "The mind of the superior man is conversant with justice. The mind of the mean man is conversant with profit. . . A state should not consider profit as profit, but should consider justice as profit." This is an effective principle for the maintenance of international peace.

According to the principles of Confucius, one should not commit a single act of injustice or kill a single innocent man, even though, by so doing, one could obtain the possession of the whole world. Is not justice the real profit of a state? How much dearer is human life than the value of land! Should we sacrifice millions of human lives for the conquest of land or for acquiring a market for trade? Certainly not. The Confucian principle is this: "The superior man does not injure man with what should be used for nourishing man."

Mencius (372-289 B. C.), the great disciple of Confucius, said: "When men fight for territory, they slaughter men till the fields are filled with corpses. When they fight to gain possession of a city, they slaughter men till the city is filled with the dead. This is what is called 'Utilizing the land to devour human flesh.' Death is not enough for such a crime. Therefore, those who are skillful in fighting, should suffer the severest punishment."

During the period of "Spring and Autumn" (722-481 B. C.), in which Confucius lived, there were many nations fighting against each other. Prompted by existing conditions, and with a view to enlightening future generations, Confucius, in the 71st year of his age wrote an important book entitled *Spring and Autumn*, which is now the foremost of all Chinese Classics dealing with international prob-

lems, codifying international law, and promoting permanent international peace. Universal peace was the goal of Confucius. To illustrate his ideals, he divided the period of history mentioned in his book, *Spring and Autumn*, into three stages; namely, the Stage of Disorder, the Advancement of Peace, and the Perfect Peace.

In the sixth year of Confucius (546 B. C.), China had an international conference for disarmament. The conference consisted of ten leading nations. It was the largest organization working successfully for world peace in the early history of mankind. In the 331st year of Confucius (221 B. C.), China began to realize, through the Confucian principles set forth in *Spring and Autumn*, the abolition of the separate Chinese states and their unification into one Chinese world under one government. This was the first world state in human history. Before the western countries came in contact with China, she enjoyed the life of a world state and developed the ideals of universalism instead of nationalism. This is a vital difference between China and the European countries; for the former succeeded in uniting the Chinese world under one government for over two thousand years. When we come to the history of the European countries, however, we find that they have utterly failed in their many attempts to create one world state. How did China succeed? Confucianism enabled her to do so.

Now, in the modern world, nations are drawing closer together day by day. This is really the second period of *Spring and Autumn* in the broadest sense. Therefore, the principles set forth in this book may well be pondered by

all men who strive for universal peace. They may be roughly summed up as follows :

1. — Heaven is the Lord of the universe, and loves all creatures.
2. — Universal Love includes all Mankind, irrespective of racial differences.
3. — The distinction between civilized countries and barbarian states is not based on racial differences, nor geographical situation, but on propriety and justice.
4. — Reciprocity is the fundamental principle for international relations. " What you do not want done to your self, do not do to others. "
5. — Truthfulness is the real binding force of international relations. Without truthfulness the world will go asunder.
6. — War cannot be justified because all nations standing on an equal footing have no right to make war against each other.
7. — There are divisions of territories, but not of peoples, as all people belong to one family. Therefore, peoples of the world, irrespective of their nationalities, should migrate freely, and should not be excluded by any nation. This is a fundamental means of unifying the whole world.
8. — The whole world shall be a great unity, disregarding national strength and geographical advantage.

These principles are the foundation of world peace.

It is impossible for me here to go into details as Confucius did in *Spring and Autumn*, but I should like to mention one point from *The Great Learning*, which is one of the *Four Books* of Confucianism. That point, covered in the last and longest chapter in the book, deals with the

question of world peace, or the equalization of the whole world.

For centuries, every child in China began its study with *The Great Learning*. So all the Chinese who have had any schooling are acquainted with the ideals of the equalization of the world. In *The Great Learning* the equalization of the whole world is presented as the final aim of life, but the cultivation of personality is the means, and sincerity of thought, in turn, is the root by which personality is cultivated. The conclusion is that we cannot have world peace unless we cultivate our personality; nor can we cultivate our personality unless our thoughts are sincere. Therefore, we must first set our hearts within us right, before we can perfect a world peace without.

Human nature is instinctively good. But it is imperfect. If we want to have world peace, youth must be educated accordingly. Confucius said: "Nature is practically the same in everyone, but it differs in proportion to the education received."

Universalism, the greatest ideal of Confucius, is best expressed in the following words which he enunciated about 497 B. C.: "When the great principle of universalism prevails, the world will become the common property of all; the people will elect men of virtue, talent, and capability; they will act in good faith and friendship. Thus men will regard not only their own parents as their parents, nor treat only their own children as their children. Provision will be made for the aged till their death, employment given to the able-bodied, and means for self-development to the young. Widows, orphans, the childless, the disabled, and the sick will all be supported by the State. Every man

will have his rights; and every woman her home. Everyone will value wealth, but no one will keep it only for himself. As a result, selfish scheming will disappear, and with it the occasion for robbery and revolution. Perfect security will prevail everywhere. This is what I call Universalism. ”

All religions of the world are, in fact, Peace Makers. Politics can govern the bodies of men, but religions govern and develop their souls. The principles of any religion, if practiced, can make the world peaceful. How much more can we accomplish if all religions join together to bring about world peace ?

With such cooperation, our hands joined in a religious spirit, we can predict that world peace must come. (*Applause*)

The CHAIRMAN. — The next speaker is Prof. John A. Lapp of the University of Marquette.

Prof. JOHN A. LAPP (*United States*). — Mr. Chairman, Ladies and Gentlemen, with confidence we have come to the end of this Conference, extraordinary in what has been accomplished. We have assembled and deliberated, and have set forth to the world a declaration of purpose without a dissenting vote. The fullest harmony has prevailed. At every step a most widely representative body of the faiths of the world has found a cause in which there is universal accord. From the testimony of the leaders of all these faiths and from their sacred writings we learn that the peace of mankind is basic in them all. Our experience here during these three days should give us confi-

dence that the same harmonious aspirations will permeate and uphold the Universal Peace Conference which we have planned.

We have witnessed no ordinary event in this beginning. This has not been just another meeting. The world may not note it and may misunderstand what we have done here; but to us who have participated in the fellowship of goodwill, there will be a growing recognition of the significance of these days, as the structure for which we have laid the foundation stone rises under the hands of the present and future builders of the temples of our dreams. Dreams, did I say? Yes, we have dreamed of a better world where justice, charity, and love shall join hands.

But if I judge correctly we have done more than dream. Realism has had its place to temper our hopes with practical realities.

We have done well to set forth that this is not a movement for church unity or for a union of faiths. We ask no one to give up a jot or tittle of his belief in the doctrines of his religion. There is no thought of a super-Church or a union of faiths or of the slightest alteration in the beliefs of any man. We seek one object alone, peace and goodwill among the nations of the earth. (*Applause*)

He does the cause a disservice who seeks to divert this movement from its central purpose. Let those of us who have achieved so much in harmony do our utmost to preserve it. Depend on it the enemies of peace will not fail to attempt to divide us. Their tactics will not be new. They will accredit to our plans purposes we do not hold, and which collectively we have condemned. This will be done partly in malice and partly in ignorance. If in

the unveiling of the future other objects recommend themselves to the religious forces which will be assembled at our call, let the circumstances of that time decide. At this moment we dedicate ourselves to international peace.

But let us not deceive ourselves as to the ease of the task. There will be more than one religious Conference before the religious forces of the world are truly mobilized. To be sure there will be short shrift for war when that time comes, but it will not come all at once. The Conference of 1930 will start the flow of genial currents of peace, but they must grow into flood before they permeate the mass of men. We may think of the Conference when it assembles as planting seeds of cooperation for international peace in all the religions of the world, which will be nourished by the spiritual food they find there, and made to grow and propagate and spread.

If those who follow us are wise, they will see that success depends on making each religion the nursery for the propagation of peace in its own fellowship. Let it be likewise our purpose to further all efforts toward peace. Let us support the Locarnos and the Kellogg Pacts, the promotion of arbitration, the World Court, and the League of Nations. Let no one have reason to suppose we do not feel confidence in the work that is thus far advanced. We shall do most to promote the work of these great movements, however, by building under and around them strong foundations and buttresses on the basis of the spiritual power that rests in our religion. Let us go forward conscious of unity and its great ends, strong in the strength of each other, with a passion to understand, and with a passion for justice that comes from that understanding.

In the words of our own American motto, " with malice towards none, with charity for all, with firmness in the right as God gives it to us to see the right, " let us strive to make these days the beginning of a new effort for humanity. (*Applause*)

The CHAIRMAN. — I will take the liberty of calling upon Miss Bapsy Pavry of Bombay, who will speak to us in the name of the Parsees.

MISS BAPSY DASTUR C. PAVRY (*India*). — As the only woman addressing this assembly, I feel highly honoured. I extend cordial greetings to this Conference, and to the women of the West, not only on my own behalf, not only on behalf of the women of India, but also on behalf of the women of the East.

I have just arrived from India, after a short visit there of four weeks. During that time I had occasion to speak to a number of leaders in India with regard to the purpose of our Conference, and found everywhere an attentive and sympathetic ear.

Three thousand years ago, Zoroaster gave to mankind his message of God's love, of goodwill and of the Path of Peace which it behooves us to tread, a message full of hope and confidence for the future. That message must not be forgotten by the world : we need it today more than ever before.

I cannot impart it to you in stronger words than those of Ishqi, the great modern poet of Persia :

" New dawn reddens, against the sky in Eastern lands.
O East arise, and teach anew the West,
What means Humanity and Righteousness.

Let's hope and pray, when the East is wakened,
And strong again, her new-found strength
Will bring our sore-tried Earth the gift of Peace,
Of Goodwill, and the Brotherhood of Man.
Henceforth, no people shall in bondage be;
All Nations are from God, and His workers must be free!"

The CHAIRMAN. — There are innumerable persons here from whom we should like to hear. But it seems to me that you would prefer hearing from Dr. Atkinson something of what has preceded this meeting. We all know that this Conference has not dropped fullgrown out of the international sky. It has been worked out by the painstaking activities of our General Secretary. It may be helpful to hear in some brief way the story of the last six years' work that has culminated today. I have the honour to call on Dr. Atkinson.

Dr. HENRY A. ATKINSON (*United States*). — I greatly appreciate this manifestation of your kindness. It is, however, much easier for me to go out and meet the individuals involved in such a conference than it is to speak under circumstances such as these; but I do want you to know how much I appreciate your kindly consideration.

The idea for this conference first came to me at Verdun. Nearly seven years ago I visited that tragic spot. At the time they were just clearing up the battlefield. In a rough, temporary chapel I saw innumerable coffins filled with the bones of the men who had died in that sector: Germans, French, Turks — men of almost every color and from every part of the earth. From the top

of the fort dominating the field where the fighting had been severest, the earth looked as though it had been plowed by a gigantic upheaval. The wreck and the havoc of it all was terrible. Three hundred and fifty thousand men had been blown to pieces and their bones mingled with the soil. Of that number, only fifty thousand could be identified with any degree of certainty. All that loving hands could do was to pick up the scattered fragments of humanity, place them in these boxes, and put them in a great ossuary.

The chapel had been built as a memorial to be replaced by a finer one at a later time. A friend introduced me to a Catholic priest who was in charge. He showed me the drawings of the future chapel. They provided for an altar with four parts : one for the Catholic Christians, one for the Protestant Christians, one for the Moslems, and one for the Jews — a memorial for those who had lost their lives in this great struggle.

The sights of the day and the plans for the chapel made a great impression upon me. I thought of it almost constantly during the next few days and nights, and upon my return to Paris, suddenly in the night an idea flashed upon me. I arose from bed and sketched a plan for a world conference such as we have seen foreshadowed here today. I said to myself then, and the experience of these days makes it seem real and pertinent, " If men can join their altars to symbolize the sacrifices of war, why can they not join their altars to proclaim together in words and in work, " war shall not happen again. "

I had no illusions as to the gigantic size of such an enterprise. I passed my school days in Chicago and

knew something of the problems involved in the great Parliament of Religions held there during the World's Fair. I was born and brought up on the Pacific Coast and know the clash of interests and colour in California and the other Pacific states. My people being from the south, I know the colour problem that faces us in that section of our nation. So with this background I did not underestimate the difficulties in working out such a plan. When I had drawn up the first draft of the plan for the Conference I showed it to Dr. Merrill and others who are close to me. They did not seem to be very much impressed. The one man who accepted the idea immediately was Dr. Mathews. From the very first he has been heart and soul for the idea.

This Conference has more than justified our highest hopes. It was called as a committee meeting to arrange for a World Conference of Religions. It has proved to be a conference of religious-minded folks interested in world peace. If we go no further this Conference has been worth while, but I am sure now that it is just the beginning of much greater things. We are in God's hands. He is directing us in the things we are trying to do.

Behind whatever success we have so far achieved lies the splendid devotion and united cooperation of the trustees of The Church Peace Union. Without them the things we have accomplished could not have been done. The trustees have given us the widest liberty, and during these six years much of the time I could not report great progress; but whenever I came back and said to them, "This is the thing that we are trying to do," they were eager to back every effort, even though we could not put

down in black and white the results achieved. When the Universal Religious Peace Conference is finally held, no matter how imposing it may be, it will token just the beginning of our work. As our friend, Dr. Chang of China, so well said, we are just at the beginning of our task.

I would not be satisfied without recording my appreciation and thanks to an influential group of men in London who have been exceedingly kind and helpful, and whom I have come to hold in the highest esteem. In talking with people and traveling from place to place I heard of a conference held in London in connection with the Wembley Exposition, a conference of religions within the British Empire. Through the influence of Sir Francis Younghusband I was able to meet Mr. Loftus Hare, the organizing genius of that conference. He brought me in touch with Sir Denison Ross, the director of the School of Oriental Studies of London University, and through him I was able to meet the Maharajah of Burdwan, Mr Yusuf Ali, and a number of other influential men, all of whom were interested at once in what we are trying to do. I also found that the work of Mr. Das Gupta had made a very profound impression upon England.

Last autumn I had planned to go to India. On my way from New York to Europe my shoulder was broken. This changed my plans. My delayed visit, while it deprived me of the pleasure of working with Dr. Otto and Mr. Forell during their Indian trip, gave me the chance to visit the Near East and spend more time in Central Europe.

I cannot take the time to tell you of all my travels or of my conversations. At Marburg I had a long and helpful talk with Dr. Otto, and through him was given the

high privilege of becoming acquainted with Dr. Hauer. Both Dr. Otto and Dr. Hauer have in their mind a plan for a Fellowship of Faiths on a world-wide basis that goes far beyond our present plan, but no one can foresee what may come out of our efforts, and perhaps the conference of 1930 will prove to be the stepping-stone into that larger sphere of activity and thought dreamed of by our German friends.

In conclusion I again want to thank you and to express my delight in the opportunity of working with you and for you. This task upon which we are now engaged seems to me to be the supreme work of our lives, and if we can help to foster brotherliness and make war more difficult, I am sure none of us will have lived in vain.

Dr. SHAILER MATHEWS (*United States*). — As Chairman, I am expected to say a few final words. I fancy that we should all agree in the estimate of our meeting together. Those of us who have been associated with various movements and have had what might be called a certain amount of discipline in committee work and the organization of large groups, recognize in this Conference something remarkable. To bring together a group of people of such varied histories and loyalties involves what might be called a technique. We might easily have arrived at a position in which we were all trying to convert one another. The fact is, our religious convictions cannot make us absolutely neutral. You touch any one of us at a certain point, and you will get anything but a mechanistic reaction. We hold things sacred for which we are ready to die. But people will not die for minimums. And

so throughout religious history we can find nothing so collectively attractive that it would be accepted without coercion. How, then, can we pull together?

We have remarkably illustrated in our present gathering what seems to me to be the basic truth. The way to get together is to work together; to make all secondary enthusiasms, which are the most intimate things in our lives, contribute to one central mass purpose, a purpose which is superior to the enthusiasms themselves and to which the enthusiasms become ministers.

The way to get together is to work together in the faith of religion and to pray together. If you place a group of men on the several radii of a circle and face them away from the centre, the more they travel the farther away they get from each other. If they want to get together, each might ask the other to step over to his radius. But there is a simpler way. If we face the centre and march to the centre we shall get nearer to each other as we approach the centre.

By concentrating our attention on a great practical aim and by refusing to let ourselves be diverted into other fields, we have come together. And as we have listened to the addresses delivered here, I am sure that we have all found that regardless of our religion we all believe in the same values. It is a remarkable thing that whatever may be our historical faith, each one of us agrees that there are elements in our particular religion which we can all of us utilize for one great end. To say that peace is implicit in the idea of religion is almost revolutionary. I doubt whether in all literature you will find the thought which we

have put in the second sentence of our message, " that international peace is implicit in religion itself. " (*Applause*)

And we have likewise held that religion should be a sort of manual training school in altruism and cooperation. This is of the utmost importance. We have efficient scientific management in business, also coercion without management in economic affairs; and now we are demanding and developing an efficiency in altruism, that is, the capacity to act in a given situation so that all elements in the situation will equally benefit. That might be a definition of love. I think I can say I have loved people I did not like. In moments of spiritual exaltation I love my enemies, but I do not like them. So that love does not mean sentimentality, but a strong and tremendously divine coordination, which will take time to develop and which must be developed in the realm of our highest idealism.

And still another value has emerged in this Conference. We have all been subjected to a mutual education. I feel I have learned a lot, and I dare say some of you have been learning too. We have begun to develop here the great forces of appreciation and cooperation. Now when we cooperate, somebody has to sacrifice, and the most difficult thing to learn is to sacrifice intelligently; not to lie down but to shake hands and pull together. This has been our education here.

We are now in the midst of a process; and how easy it would be to print a program of Utopia and then adjourn. While I am rather strong for Utopia as a choice between evils, while I would rather prepare for Utopia than for hell, and rather prepare for a war-free world than for the reverse, nevertheless we must recognize that we are in a

process of progressive permeation. It is one thing to get together and pass rules, and another thing to set out toward the convocation, in two years' time, of hundreds of people brought together for a disciplinary friendliness such as we have enjoyed here.

There must be a vast amount of educational work through suggestion and conference, and we look forward to the Conference as a step, and not a goal — a step towards something unknown but hoped for. We will leave this something, not in the laps of the gods, but in the great confidence that when men and women organize their lives and efforts individually and cooperatively in accordance with the best they know, there is working with them more than human power. God Almighty is working with those who would venture the furtherst.

As we separate may I suggest that we signify once more our hopes and wishes by silent and common prayer. Let us pray for a deepened sense of the sanctity and the truth of our own faith and tenets, and let us pray that out from this communion and the sense of the sanctity of our hopes and faith, there may come a new sense of brotherliness that shall seek to give justice as well as to receive justice.

Adjournment.

APPENDIX A

PROGRAM OF JOINT WORSHIP

Consisting of Passages Selected from the Sacred Scriptures of
the Living Historic Religions, and Arranged as
an Antiphonal Service.

Compiled for The Universal Religious Peace Conference
By Professor Robert E. Hume.

I. *Let us together* COME TO WORSHIP.

LEADER.

The hour cometh, and now is,
When the true worshippers
Shall worship the Father
In spirit and in truth.

For, the Father seeketh such
To worship Him.

God is spirit;
And they who worship Him
Must worship Him
In spirit and in truth. (1).

CONGREGATION.

We worship that Deity and Lord
Who is the Wise Lord, the Creator,
The gracious Helper, the Maker of all things good. (2).

LEADER.

There is one God and Father of all,
Who is over all, and through all, and in you all. (3).

CONGREGATION.

Now, O Lord, Thou art our Father!
And we are all the work of Thy hand. (4).

LEADER.

Worship the one God,
Who is the divine Teacher for all!
Know that His form is one,
And that He is the Light diffused in all! (5).

CONGREGATION.

I praise this God, Parent of heaven and earth,
Exceeding wise, possessed of real energy,
Giver of treasure, Thinker dear to all,
Whose splendour is sublime,
Whose light shone brilliant in creation,
Who in His beauty made the sky. (6).

II. *Let us, each in silence, HEAR GOD SPEAK.*

"All flesh shall come to worship before ME." (7).

"I, the Wise Lord, am closer to that
Which all the bodily world thinketh, speaketh and worketh
Than the nose is to the ears,
Or than the ears are to the mouth." (8).

"Where two or three are gathered together in MY name,
There am I in the midst of them." (9)

"Call upon ME in the day of trouble.
I will deliver thee.
And thou shalt glorify ME." (10).

III. *Let us together ADORE THE UNIVERSAL
BENEFICIENT GOD*

LEADER.

God, Who made the world and all things therein, —
He is the Lord of heaven and earth.
To all He giveth life and breath and all things.
Of one blood He hath made all nations of men
For to dwell on all the face of the earth;
That they should seek the Lord,

If haply they might feel after Him, and find Him,
Though He is not far from every one of us.
In Him we live, and move, and have our being.
We are also His offspring. (11).

CONGREGATION.

Let us meditate upon the adorable glory of the divine Vivifier,
And may He Himself direct our thoughts! (12).

LEADER.

O give thanks unto the Lord; for, He is good;
For, His mercy endureth for ever.
Let the redeemed of the Lord say so,
Whom He hath redeemed from out of the lands,
From the east and from the west,
From the north and from the south.
They cried unto the Lord in their trouble;
And He led them forth by the right way.
Oh that men would praise the Lord for His goodness,
And for His wonderful works to the children of men! (13)

CONGREGATION.

He is the Lord of the east.
He is the Lord of the west:
All on the earth shall pass away.
But the face of the Lord shall abide,
Resplendent with majesty and glory. (14).

LEADER.

I invite and invoke
The Wise Lord, the Creator,
The radiant and glorious,
The greatest and best,
The most beautiful, most firm, most wise,
Who attains His ends the most infallibly
Because of His righteous order,
Who disposes our minds aright,
Who sends His joy-creating grace afar,
Who made us, and has fashioned us,

Who has nourished us, and protected us,
Who is the most bounteous spirit! (15).

CONGREGATION.

Thou art the Lord!
Soul and body are all Thy property.
Thou art mother and father;
We are Thy children.

By Thy favour we obtain many comforts.
Nobody knoweth Thy limit.
O God, Thou art the most exalted of the exalted!
The whole creation is upheld by Thy law! (16).

LEADER.

O Infinite! My prayer is this :
"For the purpose of listening to themes touching Thee.
May I associate with those noble souls
Who for ages cherish Thee with veneration!" (17).

CONGREGATION.

He spake by the mouth of His holy prophets
Who have been since the world began. (18).

IV. *Let us, each in silence, HEAR GOD SPEAK.*

"Peace, peace to him who is far off.
And to him who is near!
And I will heal him." (19).

"Devote thy heart to ME. Worship ME.
Sacrifice to ME. Bow down before ME.
So shalt thou come to ME.
I promise thee truly, thou art dear to ME." (20).

"That man doth truly come to ME
Whose every act is done for ME,
Who holdeth ME as the Supreme,
Who worships ME with hate towards none." (21).

V. *Let us together* VENERATE THE IDEAL GOOD MAN

LEADER.

Making the heavenly word thy choice,
With all thy friends address thyself.
To furthering and guiding men. (22).

CONGREGATION.

It is impossible to be a superior man
Without recognizing the ordinances of Heaven. (23).

LEADER.

All the means that can be used as bases for doing right
Are not worth the sixteenth part of
The emancipation of the heart through love.
That takes up all those into itself,
Outshining them in radiance and glory.

Just as whatsoever stars there are, their radiance avails not
The sixteenth part of the radiance of the moon.
That takes up all those into itself,
Outshining them in radiance and glory;

Just as the sun, mounting up on high
Into the clear and cloudless sky,
Overwhelms all darkness in the realms of space,
And shines forth in radiance and glory;

Just as in the night, when the dawn is breaking,
The morning star shines out in radiance and glory;

Just so all the means that can be used as helps
Towards doing right, avail not the sixteenth part of
The emancipation of the heart through love. (24).

CONGREGATION.

Benevolence is the most honourable dignity conferred
by Heaven. (25).

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LEADER.

The superior man commences with respect as the basis
of love.

To neglect respect, is to leave affection unprovided for.
Without loving, there is no real union.

Without respect, the love will not be correct. (26).

CONGREGATION.

In all within the four seas
There must be mutual respect and love. (27).

All within the four seas are brothers. (28).

LEADER.

That whereby the superior man is distinguished from
other men is what he preserves in his heart, namely,
benevolence and propriety.

The benevolent man loves others.

The man of propriety shows respect to others.

He who loves others, is constantly loved by them.

He who respects others, is constantly respected by them.
(29).

CONGREGATION.

Let the superior man learn right principles;
And he will be loving to other men. (30).

LEADER.

Love your enemies. Bless them who curse you.

Do good to them who hate you.

And pray for them who despitefully use you

And persecute you;

That ye may be the children of your Father

Who is in heaven.

For, He maketh His sun to rise

On the evil and on the good,

And sendeth rain on the just

And on the unjust.

Be ye therefore perfect, even as your Father
Who is in heaven is perfect. (31).

CONGREGATION.

Final emancipation is in his grasp
Who is sinless towards them who commit mischief by him,
Who speaks amicably to them who use harsh words,
And whose soul melteth with benevolence. (32).

VI. *Let us together* CONFESS, AND REPENT OF,
OUR SINS.

LEADER.

If we say that we have no sin,
We deceive ourselves;
And the truth is not in us:

If we confess our sins,
He is faithful and just to forgive us our sins,
And to cleanse us from all unrighteousness. (33).

CONGREGATION.

We have sinned, with our fathers.
We have committed iniquity.
We have done wickedly. (34).

LEADER.

By confession of sins
The soul gets rid of the thorns,
As it were, of deceit and wrong belief
Which obstruct the way to liberation of soul
And obtains simplicity.

By repenting of one's sins
The soul obtains repentance,
And obtains an ascending scale of virtues.

By repenting of one's sins
The soul obtains humiliation.

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By moral and intellectual purity
The soul ceases from sinful occupations. (35).

CONGREGATION.

Hear my supplication, O my Lord God,
Though I am full of millions of sins!
Nevertheless, I am Thy slave,
O Thou merciful dispeller of grief!
Fascinating, Destroyer of trouble and anxiety,
I seek Thy protection! Protect mine honour! (36).

LEADER.

Let the wicked forsake his way,
And the unrighteous man his thoughts.
Let him return unto the Lord;
And He will have mercy upon him,
And to our God,
For He will abundantly pardon. (37).

CONGREGATION.

Thou strong and bright God!
Through want of strength have I gone wrong.
Have mercy, Almighty! Have mercy!

Let me not yet, O Heavenly Lord,
Enter into the house of clay!
Have mercy, Almighty! Have mercy!

O Heavenly Lord! Whenever we men commit
offence,
Whenever we break the law through thoughtlessness,
Have mercy, Almighty! Have mercy! (38).

LEADER.

Those who shall repent and believe, and do righteous
works, —
For them shall God change their evil things into good
things;
For God, is gracious, merciful. (39).

CONGREGATION.

Whatever trespass we have perpetrated
Against a friend, companion, or a brother,
A fellow tribesman, or against a stranger, —
From that do Thou, O Heavenly Lord, release us! (40).

VII. *Let us, each in silence, HEAR GOD SPEAK.*

"Who worships ME devotedly,
However sinful he may be, —
He is to be accounted good,
Because he is of right resolve.

"Soon he becomes a pious soul,
And cometh to eternal peace.
My devotee shall perish not." (41).

VIII. *Let us together RE-DEDICATE OURSELVES TO
GOD AND TO FELLOW-MEN.*

LEADER.

Saith your God :

"Prepare ye the way of the Lord.
Make straight a highway for our God.
The crooked shall be made straight,
And the rough places plain.

"And the glory of the Lord shall be revealed.
And all flesh shall see it together.
The grass withereth; the flower fadeth.
But the word of our God shall stand for ever.

"Lift up your voice with strength.
Lift it up; be not afraid.
Say unto the cities: 'Behold your God!
'Behold, the Lord God will come with strong arm!'"
(42).

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CONGREGATION.

The majesty of Heaven
Both night and day
Will I revere, and hold
To this good way. (43).

LEADER.

He who stands in awe of Heaven
Will affect with his love and protection his own kingdom.
He who delights in Heaven
Will affect with his love and affection the whole empire.
(44).

An enlightened and liberal religionist
Should preach unto all people the road to peace. (45).

CONGREGATION.

These then shall be the saviours of the lands
Who by their deeds unite with good thought and the
right
For the fulfilment of Thy word, O God!
For, those are the ordained opponents of violence. (46).

LEADER.

Let justice roll down as waters,
And righteousness like a mighty stream. (47).

Weapons, however successful, are unblessed implements,
Detestable to every creature.
Therefore he who has the Eternal
Will not employ them. (48).

CONGREGATION.

They shall beat their swords into plough-shares,
And their spears into pruning hooks.
Nation shall not lift up sword against nation;
Neither shall they learn war any more. (49).

LEADER.

Blessed are the peace-makers;
For, they shall be called the children of God. (50).

CONGREGATION.

Glory to God in the highest!
And on earth peace, good-will among men! (51).

IX. *Let us, each in silence* HEAR GOD SPEAK.

"Fear not; for, I have redeemed thee.
I have called thee by thy name.
Thou art MINE. I have loved thee.
Fear not; for, I am with thee.

"I will bring thy seed from the east,
And gather thee from the west.
I will say to the north, 'Give up!'
And to the south, 'Keep not back!'

"Bring MY sons from far,
And MY daughters from the ends of the earth.
Every one who is called by MY name, —
I have created him; I have formed him.

"Let all the nations be gathered together.
And let the people be assembled together.
Ye are MY witnesses," saith the Lord,
"That ye may know, and believe ME.

"I have declared, and have saved.
Therefore ye are MY witnesses, "
Saith the Lord. (52).

X. *Let us together* SEEK DIVINE GUIDANCE AND
BENEDICTION.

LEADER.

As to those who believe in God, and lay hold on Him, —
These will He cause to enter into His grace and mercy.
And He will guide them along the straight way unto
Himself. (53).

CONGREGATION.

My mind confused about duty, I do implore Thee.
Tell me clearly the thing which is best!

I am Thy disciple. Teach me
Who for refuge have come unto Thee! (54).

LEADER.

May God, the Father of glory, give unto you
The spirit of wisdom and revelation in the knowledge
of Him,
The eyes of your understanding being enlightened;
That ye may know what is the hope of His calling
And what the riches of the glory of His inheritance in
the saints
And the exceeding greatness of His power to us-ward
who believe. (55).

CONGREGATION.

Close to Thy friendship do we cling,
O God! And do depend on Thee!
Lead us beyond all pain and grief
Along the path of holy law! (56).

LEADER.

And this I pray, that your love may abound
Yet more and more in knowledge and in all judgment;
That ye may approve things which are excellent;
That ye may be sincere and without offence. (57).

CONGREGATION.

O God, Thou Who knowest all ways!
Lead us by a goodly path to prosperity!
Keep far from us crooked-going sin!
We would render to Thee most ample expression of
adoration! (58).

LEADER.

God be merciful to us, and bless us,
And cause His face to shine upon us,
That Thy way may be known upon earth,
Thy saving health among all nations! (59).

CONGREGATION.

May we ourselves be they who help to make this world
progress!

And where faith may be faltering, do Thou,

O Wise Lord, and the Right, bring hither your com-
panionship,

In order that our minds may be united! (60).

ALL TOGETHER.

Our Father Who art in Heaven!

Hallowed be Thy name!

Thy kingdom come!

Thy will be done in earth,

As it is in heaven!

Give us this day

Our daily bread!

And forgive us our debts,

As we forgive our debtors!

And lead us, not into temptation!

But deliver us from evil!

For Thine is the kingdom and the power

And the glory for ever! Amen! (61).

LIST OF REFERENCES FOR THE NUMBERED PASSAGES

*citing the religion, the chapter and verse of the document,
and the volume and page of the English translation
from which each selection is taken.*

The passages from the Bible are quoted from the Authorized Version

- (1) CHRISTIANITY : New Testament, John iv. 23-24.
- (2) ZOROASTRIANISM : Yasna 70. 1; Sacred Books of the East xxxi. 325.
- (3) CHRISTIANITY : New Testament, Ephesians iv. 4, 6.
- (4) JUDAISM AND CHRISTIANITY : Old Testament, Isaiah lxiv. 8.
- (5) SIKHISM : Granth, Guru Gobind Singh; M. A. Macauliffe, "The Sikh Religion," v. 275.
- (6) HINDUISM : Sama-Veda i. 5. 2. 3. 8. Also Atharva-Veda vii. 14. 1. 2; R. T. H. Griffith, "Hymns of the Sama-Veda," 95; also R. T. H. Griffith, "Hymns of the Atharva-Veda," i. 334.
- (7) JUDAISM AND CHRISTIANITY : Old Testament, Isaiah lxvi. 23.
- (8) ZOROASTRIANISM : Avesta Fragments, Tahmuras' 58-59; Sacred Books of the East iv. 289.
- (9) CHRISTIANITY : New Testament, Matthew xviii. 20.
- (10) JUDAISM AND CHRISTIANITY : Old Testament, Psalms l. 15.
- (11) CHRISTIANITY : New Testament, Acts xvii. 24, 25, 26, 27, 28.
- (12) HINDUISM : Rig-Veda iii. 62, 10; an original translation, with "Vivifier" for the Sanskrit designation of the Deity "Savitri." This is the famous "Gayatri" or "Savitri" prayer, dating from more than a thousand years before Christ. It is the prescribed morning-prayer repeated by every high-caste Hindu, and the world's most ancient formula of prayer still in daily use.
- (13) JUDAISM AND CHRISTIANITY : Old Testament, Psalms cvii. 1. 2. 3. 8. 15, 21, 31.
- (14) ISLAM : Koran lv. 16, 17, 26, 27; J. M. Rodwell, "The Koran Translated," 74, 75.
- (15) ZOROASTRIANISM : Yasna i. 1; Sacred Books of the East xxxi. 195-196, combined with Spiegel-Bleeck, "Avesta," ii. 26, and "invoke" in place of "announce to."
- (16) SIKHISM : Granth, Hymns of Guru Arjan, Sukhmani, Ashtapadi iv. 8; Macauliffe, "The Sikh Religion," iii. 210.
- (17) HINDUISM : Bhagavata Purana iv. 9; M. N. Dutt, "Srimad-Bhagabatam Puranam," iv. 43.

- (18) CHRISTIANITY : New Testament, Luke i. 70.
- (19) JUDAISM AND CHRISTIANITY : Old Testament, Isaiah lvii. 19.
- (20) HINDUISM : Bhagavad Gita xviii. 65; J. Davies, "The Bhagavad Gita, Translated," 177.
- (21) HINDUISM : Bhagavad Gita xi. 55; an original translation. Compare Davies, "Bhagavad Gita," 128.
- (22) HINDUISM : Atharva-Veda vii. 105; Griffith, "Atharva-Veda," i. 379.
- (23) CONFUCIANISM : Analects xx. 3, 1; J. Legge, "Chinese Classics," Text, Translation and Notes, i. 218; also J. Legge, "Chinese Classics: Confucius," 111.
- (24) BUDDHISM : Iti-vuttaka, 27; T. W. Rhys Davids, "Early Buddhism," 62. Compare J. H. Moore, "Sayings of Buddha, The Iti-vuttaka : A Pali work of the Buddhist Canon," 39-40. Compare also "Encyclopædia Britannica," article on "Buddha" eleventh edition, volume iv. page 744, columns 1-2.
- (25) CONFUCIANISM : Mencius ii. 1, 7, 2; Legge, "Chinese Classics" : Mencius," 55.
- (26) CONFUCIANISM : Li Ki xxiv. 9; Sacred Books of the East xxviii. 264.
- (27) CONFUCIANISM : Li Ki xvii. 1. 19; Sacred Books of the East xxviii. 99.
- (28) CONFUCIANISM : Analects xii. 5, 4; Legge, "Chinese Classics," Text, Translation and Notes, i. 116; also Legge, "Chinese Classics : Life and Teachings of Confucius," 193.
- (29) CONFUCIANISM : Mencius iv. 2, 28. 1-3; Legge, "Chinese Classics," Text, Translation and Notes, ii. 209-210; also Legge, "Chinese Classics : Mencius," 117.
- (30) CONFUCIANISM : Analects xvii. 4. 3; W. Jennings, "The Confucian Analects," 189-190.
- (31) CHRISTIANITY : New Testament, Matthew v. 44, 45, 48. Similarly also Luke vi. 27-28.
- (32) HINDUISM : Vishnu Purana iii. 12; M. N. Dutt, "Vishnu-Puranam", 211.
- (33) CHRISTIANITY : New Testament, 1 John i. 8-9.
- (34) JUDAISM AND CHRISTIANITY : Old Testament, Psalms cvi. 6.
- (35) JAINISM : Uttara-Dhyayana Sutra xxxix. 5-7; Sacred Books of the East xlv. 162-163.
- (36) SIKHISM : Granth, Hymns of Guru Arjan; Macauliffe, "The Sikh Religion," iii. 347.
- (37) JUDAISM AND CHRISTIANITY : Old Testament, Isaiah lv. 7.
- (38) HINDUISM : Rig-Veda vii. 89. 3, 1, 5; also Atharva-Veda vi. 52. 3; Max Müller, "History of Ancient Sanskrit Literature," 540, with a slight adaptation from his "Chips from a German Workshop."

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- i. 39-40, and with "Heavenly Lord" for the Sanskrit designation for the Deity "Varuna", the God of Heaven. Compare Griffith, "Rig-Veda," ii. 85.
- (39) ISLAM : Koran xxv. 70; Rodwell, "Koran," 164.
- (40) HINDUISM : Rig-Veda v. 85. 7; H. D. Griswold, "The Religion of the Rig-Veda," 124; with "Heavenly Lord" for the Sanskrit designation for the Deity "Varuna."
- (41) HINDUISM : Bhagavad Gita ix. 30-31; an original translation. Compare Davies, "Bhagavad Gita," 107, and L. D. Barnett, "Bhagavad Gita : or The Lord's Song, Translated," 130.
- (42) JUDAISM AND CHRISTIANITY : Old Testament, Isaiah xl. 1, 3, 4, 5, 8, 9, 10. Similarly Christianity, New Testament, Luke iii. 4-6.
- (43) CONFUCIANISM : Shi King iv. 1. 7. 9; W. Jennings, "The Shi King, The Old Poetry Classic of the Chinese : A Close Metrical Translation," 348.
- (44) CONFUCIANISM : Mencius i. 2. 3. 2; Legge, "Chinese Classics : Mencius," 29.
- (45) JAINISM : Uttara-Dhyayana Sutra x. 36; Sacred Books of the East xlv. 45, with the word "muni" in the original text rendered by the English word "religionist."
- (46) ZOROASTRIANISM : Yasna xlviii. 12; translated from the original Avestan text especially for this Program of Joint Worship by Dr. Jal Dastur Cursetji Pavry, M. A., Ph. D. Compare Sacred Books of the East xxxi. 159.
- (47) JUDAISM AND CHRISTIANITY : Old Testament, Amos v. 24.
- (48) TAOISM : Tao Teh King xxxi. 1; a slight original improvement upon Sacred Books of the East xxxix. 73, with the Chinese word "tao" interpreted as referring to the Supreme Being, and translated as "the Eternal."
- (49) JUDAISM AND CHRISTIANITY : Old Testament, Isaiah ii. 4.
- (50) CHRISTIANITY : New Testament, Matthew v. 9.
- (51) CHRISTIANITY : New Testament, Luke ii. 14.
- (52) JUDAISM AND CHRISTIANITY : Old Testament, Isaiah xliii. 1, 4, 5, 6, 7, 10, 12.
- (53) ISLAM : Koran iv. 174; Rodwell, "Koran," 429.
- (54) HINDUISM : Bhagavad Gita ii. 7; an original translation. Compare Barnett, "Bhagavad Gita," 88.
- (55) CHRISTIANITY : New Testament, Ephesians i. 17-19.
- (56) HINDUISM : Rig-Veda x. 133. 6; Griffith, "Rig-Veda," ii. 579.
- (57) CHRISTIANITY : New Testament, Philippians i. 9-10.

- (58) HINDUISM : Isa Upanishad 18; an original translation. Compare R. E. Hume, "Thirteen Principal Upanishads," 365, and also Sacred Books of the East i. 313-314.
- (59) JUDAISM AND CHRISTIANITY : Old Testament, Psalms lxvii. 1-2.
- (60) ZOROASTRIANISM : Yasna xxx. 9; translated from the original Avestan text especially for this Program of Joint Worship by Dr. Jal Dastur Cursetji Pavry, M. A., Ph. D. His book "The Zoroastrian Doctrine of a Future Life" at page 112 contains part of this quotation. Compare Sacred Books of the East xxxi. 33-34.
- (61) CHRISTIANITY : New Testament, Matthew vi. 9-13.

APPENDIX B.

AGENDA of the PRELIMINARY CONFERENCE to make arrangements for The Universal Religious Peace Conference

WEDNESDAY, SEPTEMBER 12, 1928.

10. 30 a. m. Conference called to order with Dean Shailer Mathews
of the University of Chicago in the chair.

Address by the Chairman.

Address — Chief Rabbi Dr. J. H. Hertz, England.

Address — Mr. A. R. Dard, India.

Address — Prof. T. Tomoeda, Japan.

Address — Mr. C. F. Andrews, India.

Greetings — Grand Rabbin Dr. Israël Lévy, France.

Address — Dr. Chen Huan Chang, China.

Organization of the Conference.

Election of a permanent Chairman.

Election of a Secretary and such other officers as may be required.

Appointment of Committees.

11. 30 a. m. MEETING OF COMMITTEES.

Committee No. 1 — *The proposal to hold the world conference.*

Rev. William P. Merrill, D. D., Chairman.

AGENDA

1. — Should such a world conference be held ?
2. — Can such a conference be held ?
3. — What basis of agreement can be found by the adherents of the world's religions to make possible the holding of such a world conference ?
4. — How can the world conference be kept to the discussion of the sole theme : "What Can Religion Contribute toward Establishing Universal Peace ?"

AGENDA OF THE PRELIMINARY CONFERENCE 151

5. — Consideration of the proposals made by The Church Peace Union for the appointment of a World Committee of One Thousand.
6. — Recommendations as to time and place for holding such a world conference.
7. — Recommendations regarding organization, committees, etc.
8. — Recommendations regarding program.

Committee No. 2 — *Statement and Message.*

Mr. Mountfort Mills, Chairman.

AGENDA

1. — Statement to the world regarding the purposes and plans of this conference.
2. — Message to the adherents of the world's religions.
3. — Form and content of statement and message.
4. — Shall they be issued as separate documents or as one pronouncement?

Committee No. 3 — *Ways and Means.*

Mr. Julien P. Monod, Chairman.

AGENDA

1. — Organization necessary for arranging the world conference.
2. — A World Executive Committee.
 - (a) How many members.
 - (b) How appointed.
 - (c) Proportionate representation from each religion.
3. — Permanent officers :
Chairman.
General Secretary.
Associated Secretaries.
4. — Office or offices.
5. — Meetings of Committee.
6. — Regional organizations.
7. — Organizations by religions.
8. — Regional conferences.
9. — Presentation at religious gatherings.
10. — Cooperation with other organizations.
11. — Finance.
12. — Publicity.
13. — Other matters relating to Ways and Means.

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8.00 p. m. PUBLIC MEETING VICTORIA-HALL.

THEME : *The World's Religions and the hope for Universal Peace through International Justice and Goodwill.*

Dr. Fridtjof Nansen presiding.

Address — Sir Francis Younghusband, England.

Address — Mr. A. Yusuf Ali, India.

Address — Rev. Dr. Alfred W. Martin, United States.

Address — The Maharajadhiraja of Burdwan, India.

Address — Prof. E. Tomomatsu, Japan.

Address — Rev. Dr. S. Parkes Cadman, United States.

THURSDAY, SEPTEMBER 13th.

10.00 a. m. DEVOTIONAL SERVICE — conducted by Dr. Jal Dastur C. Pavry, India.

The Conference is deeply indebted to Dr. Robert E. Hume of New York City for preparing an order of service compiled from the sacred writings of the world's great religions.

10.30 a. m. REPORT OF COMMITTEE No. 1.

Proposal To Hold The World Conference.

Presentation of report and address by.

Dr. Merrill — United States.

Address — Prof. Dr. J. W. Hauer, Germany.

Address — Pandit J. Chandra Chatterji, India.

Address — Rev. Birger Forell, Sweden.

Address — Mr. Marc Sangnier, France.

3.00 p. m. Consideration of Report of Committee No. 1.

Address — Sir Henry Lunn, England.

Address — Prof. Theodore S. Reinach, France.

Further general discussion.

Vote upon adoption of report.

8.30 p. m. REPORT OF COMMITTEE No. 2.

Statement and Message.

Report presented by Mr. Mountfort Mills, United States.

Address — Dr. T. Tomoeda, Japan.

General discussion of report.

Vote upon adoption of report.

AGENDA OF THE PRELIMINARY CONFERENCE 153

FRIDAY, SEPTEMBER 14th.

10.00 a. m. REPORT OF COMMITTEE No. 3.

Ways and Means.

Report presented by Mr. Julien P. Monod, France.

General discussion of report.

Vote on adoption of report.

11.00 a. m. ELECTION of officers and appointment of permanent committees

12 noon. CLOSING ADDRESSES.

Mr. K. N. Das Gupta, India.

Dr. Chen Huan Chang, China.

Prof. John. A. Lapp, United States.

Dr. Henry A. Atkinson, United States.

Concluding words by the Chairman.

Adjournment.

REGISTERED ATTENDANCE

AT THE
PRELIMINARY CONFERENCE
GENEVA, 1928.

- M. ZEVI ABERSON, *Jewish*, Representative of Council for the Rights of Jewish Minorities. 12, *rue des Pitons*, GENEVA.
- Mme M. ABERSON, *Jewish*, General Secretary of League of Jewish Women. 12, *rue des Pitons*, GENEVA.
- Ruhi EFFENDI AFNAN, Bahai, Student. *Persian Colony*, HAIFA, PALESTINE.
- Mr. GERSHON AGRONSKY, *Jewish*, Press Correspondent, Christian Science Monitor; Daily Express. London. P. O. B. 625. JERUSALEM.
- Mrs. GERSHON AGRONSKY, *Jewish*. P. O. B. 625, JERUSALEM.
- Mr. JOHN T. ALDERTON, Company Director. *Westmount, Kingston Lane*, SOUTHWICK, SUSSEX, ENGLAND.
- Mr. C. F. ANDREWS, *Christian*, Teacher. SANTINIKETAN, INDIA.
- Mr. E. S. APPASAMY, *Christian*, VEPERY, MADRAS.
- Mme C. C. D'ARCIS, *Christian*, Secretary. World Union of Women for International Concord. 17, *boul. Helvétique*, GENEVA.
- Mr. RONALD A. ARMSTRONG, *Sufi*, Editor, The Sufi Quarterly. 9, *rue Bellot*, GENEVA.
- Baronne MELLINE D'ASBECK, LL. D. *Christian*, Banque des Pays du Nord, 28 *bis, avenue de l'Opera*, PARIS.
- Mlle D. ASSOUVILLE, *Christian*, 4, *rue Thiers*, PARIS.
- Dr. HENRY A. ATKINSON, *Christian*, General Secretary, The Church Peace Union. etc. 70 *Fifth Ave.*, NEW YORK, and 41 *Parliament St.*, LONDON.
- Mrs. GRACE ATKINSON, *Christian*, 70 *Fifth Ave.*, NEW YORK.
- The Maharajadhiraja BAHADUR OF BURDWAN, *Hindu*, Senior Hindu Nobleman of Bengal; Ex-member of Bengal Government; Representative of India at Imperial Conference. London, 1926. 20 *Kensington Gore*, LONDON, S. W. 7.
- Mrs. E. F. BALDWIN, *Christian*. 6, *rue Jules Crosnie*, GENEVA.
- Dr. S. BALIZER, *Jewish*, Grand Rabbini of Geneva. 6, *rue Saint-Léger*, GENEVA.

- Rev. O. S. BAUHOFFER, *Christian*, c/o Internat'l. Social Institute, 19, rue de Candolle, GENEVA.
- Mrs. P. BAYER, *Jewish*, School teacher. 269 W. 11th., NEW YORK.
- Miss ETHEL BEHRENS, *Christian*, Member of Ethics Committee, League of Nations Union; Secretary, Quaker League of Nations Committee in Paris. *Hôtel Britannique*, 20, avenue Victoire, PARIS.
- Miss ELSIE BENKARD, *Bahai*, 132 East 65th St., NEW YORK.
- Mr. ARIEL BENSION, Ph. D., *Jewish*, Zionist representative. *Zichron Moshe* 9, JERUSALEM.
- Mrs. ARIEL BENSION, *Jewish*, *Zichron Moshe* 9, JERUSALEM.
- Mr. GORDON L. BERRY, *Christian*, General Secretary of the International Near East Association, 276 Riverside Drive, NEW YORK.
- Mrs. EDITH M. BIGLAND, *Christian*, *Stone Dean*, Beaconfield, ENGLAND.
- Mme MARY BLAIR, *Christian*, *Chamtesy*, *Campagne Rilliel*, GENEVA.
- Mr. EDWARD BLATCHFORD, *Christian*, Hon. Director of Near East Relief for Palestine, *Near East Relief*, JERUSALEM.
- Lady BLOMFIELD, *Christian*, Director of the Movement "For the World's Supreme Peace," Case 4617, *Champel*, GENEVA.
- Judge ALEXIS DE BOER, LL. D. *Christian*, Justice of Supreme Court of Hungary. 1230-17th St., N. W. WASHINGTON, D. C.
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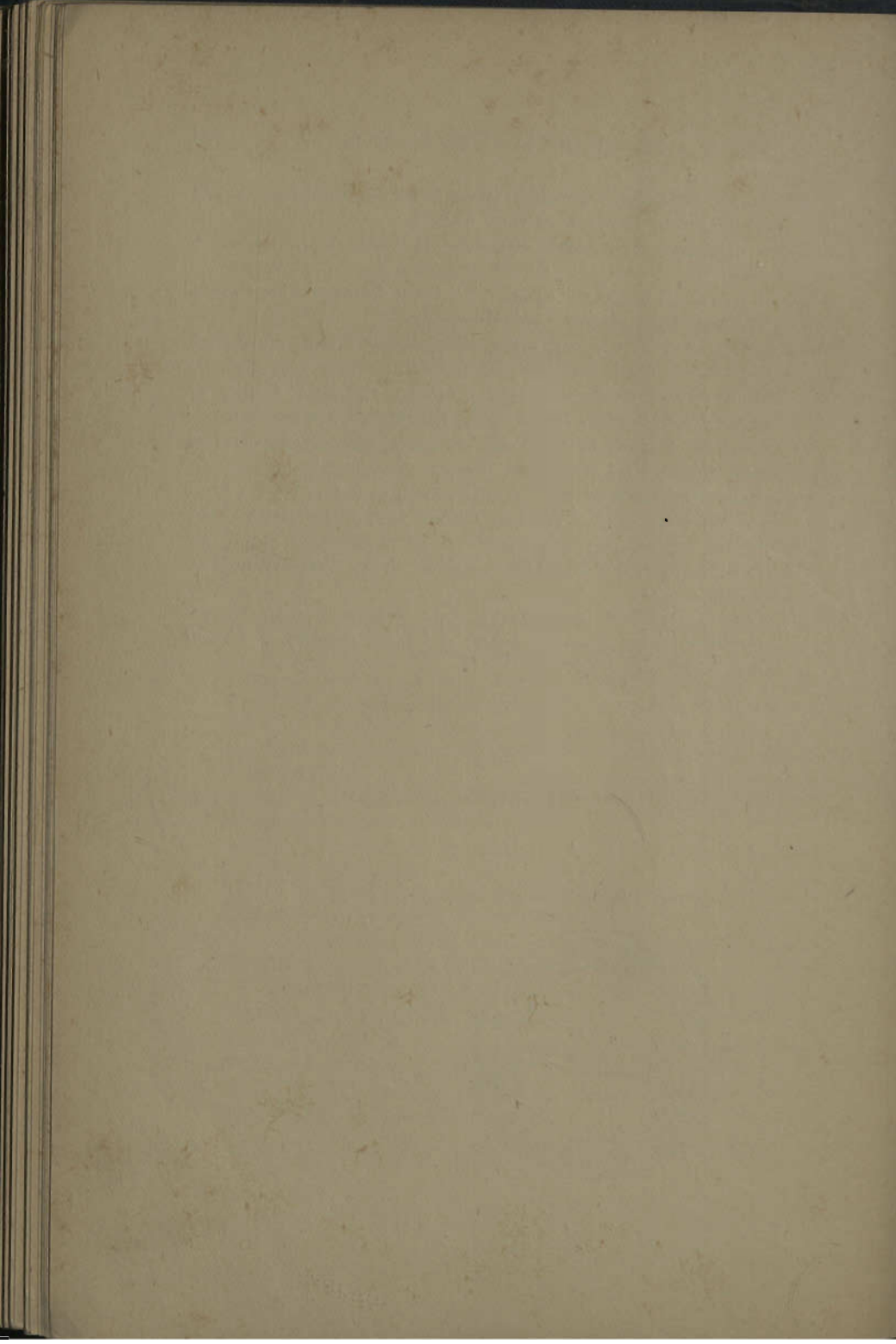
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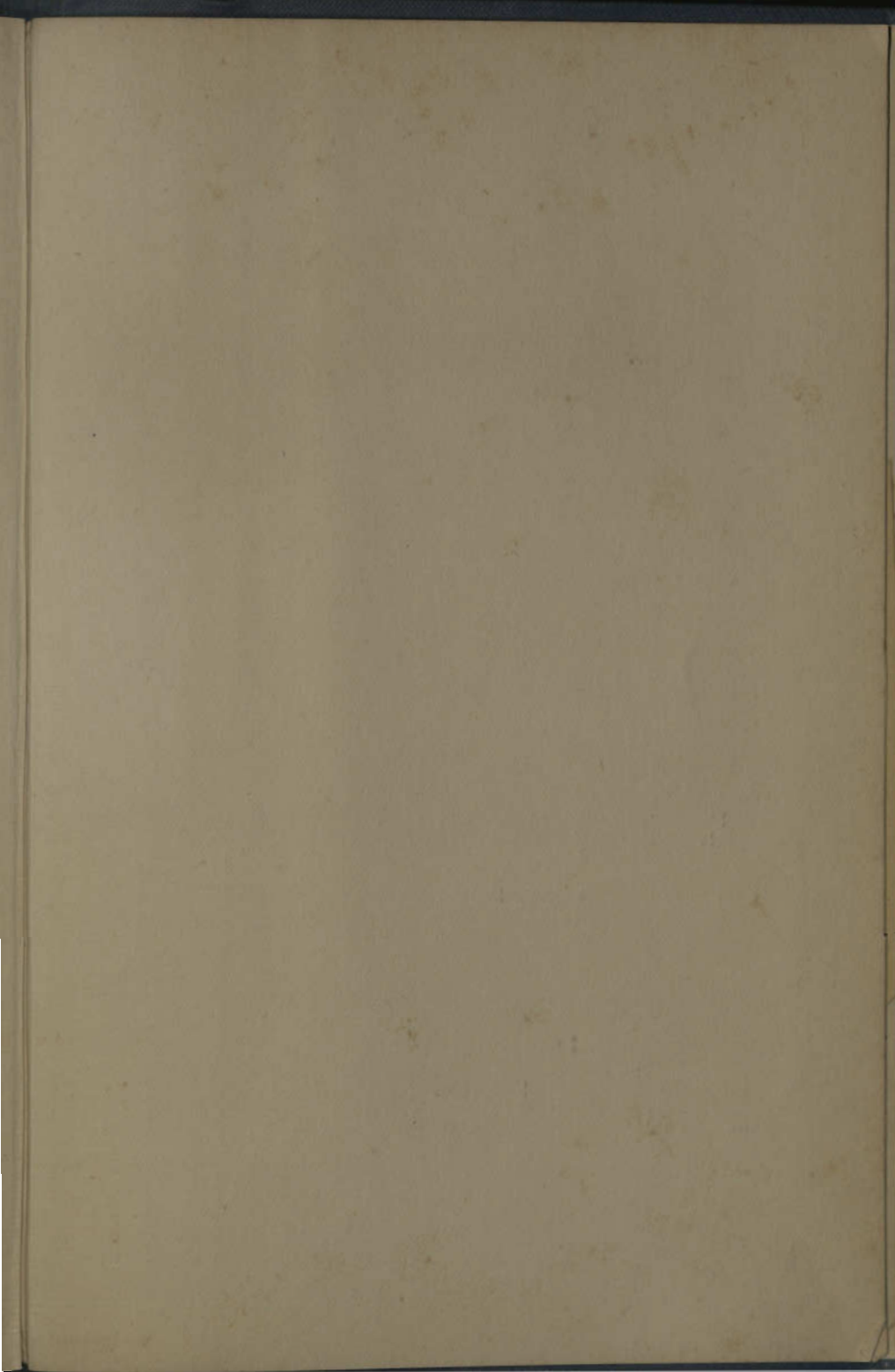
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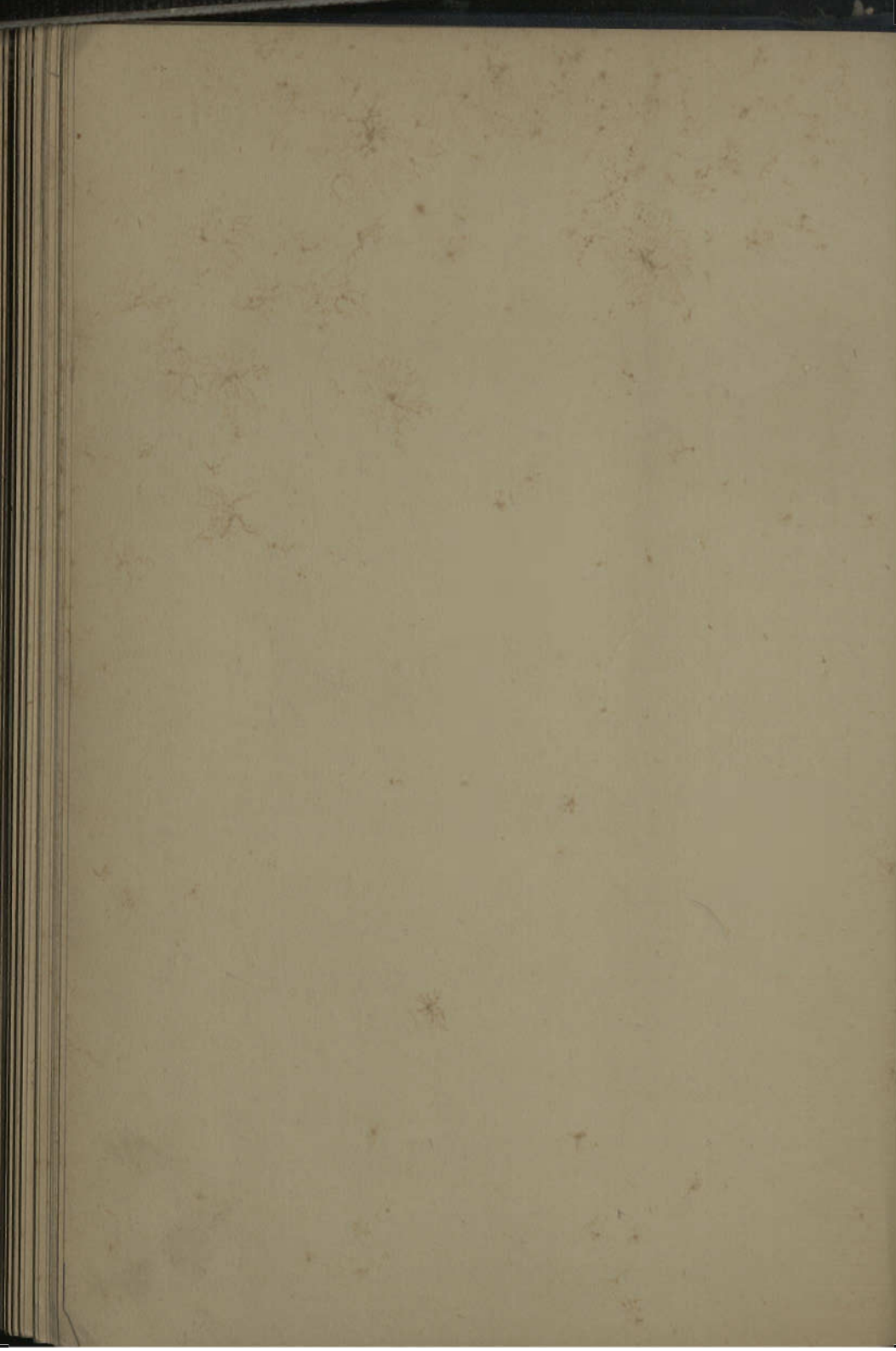
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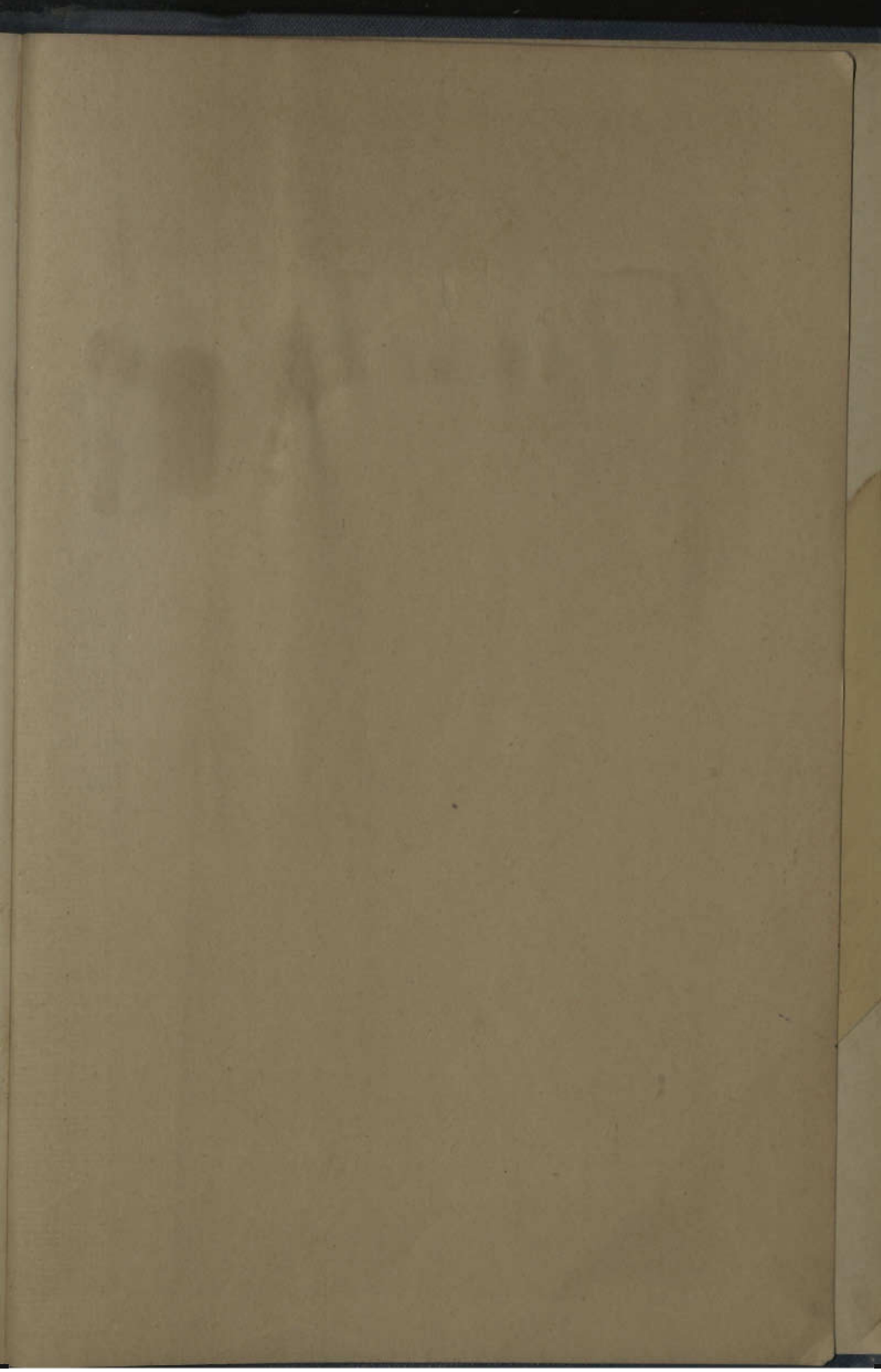
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