

**THE RECONCILIATION
OF RACES
AND RELIGIONS**

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The reconciliation of races and religions by Thomas Kelly Cheyne

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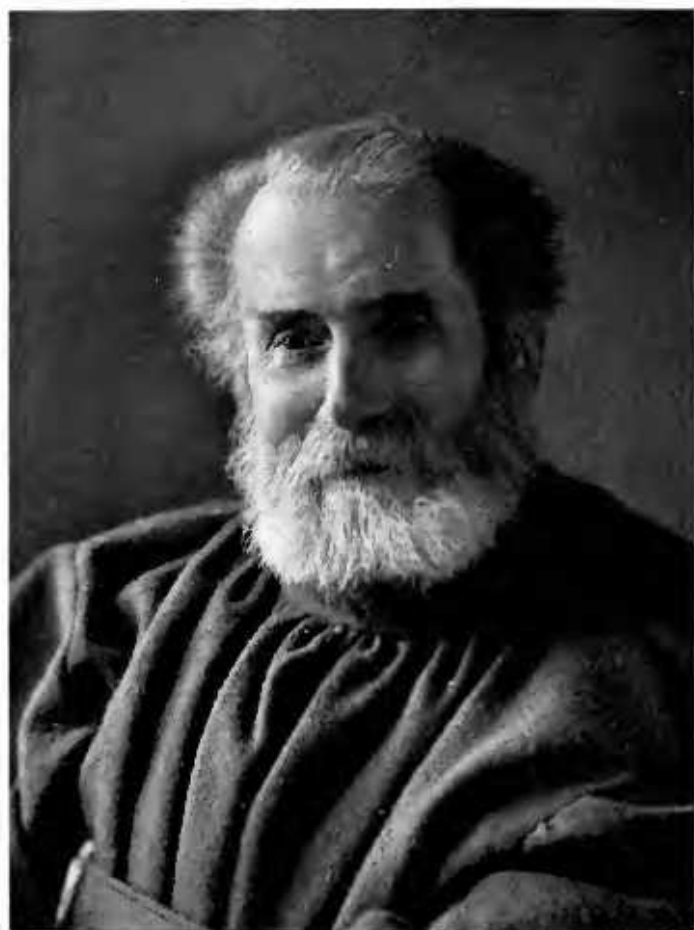
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THOMAS KELLY CHEYNE

**THE RECONCILIATION
OF RACES
AND RELIGIONS**

TO THE
LIVES OF
AMERICAN



Lafayette, Manchester.

THE REV. T. K. CHEYNE, D. Litt., D. D.

THE RECONCILIATION
OF
RACES AND RELIGIONS

BY

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WITH FRONTISPIECE

UNIV. OF
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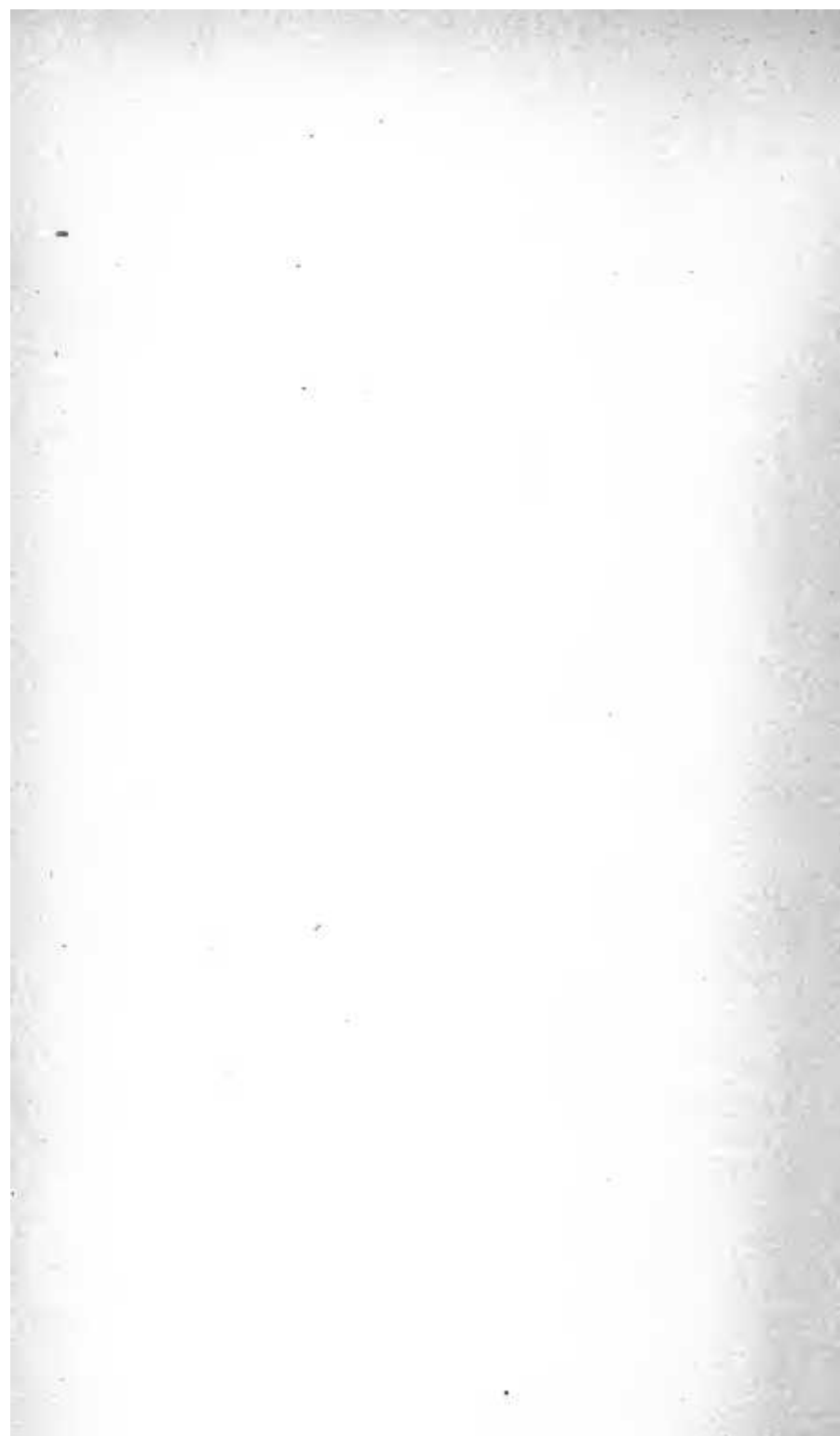
LONDON

ADAM AND CHARLES BLACK

1914

A

TO
MY DEAR WIFE
IN WHOSE POEMS ARE COMBINED
AN ARDENT FAITH,
AN UNIVERSAL CHARITY,
AND A SIMPLICITY OF STYLE
WHICH SOMETIMES REMINDS ME OF THE POET SEER
WILLIAM BLAKE
MAY SHE ACCEPT AND ENJOY THE OFFERING
AND MAY A LIKE HAPPINESS BE MY LOT
WHEN THE LITTLE VOLUME REACHES THE HANDS
OF THE AMBASSADOR OF PEACE



PREFACE

THE primary aim of this work is twofold. It would fain contribute to the cause of universal peace, and promote the better understanding of the various religions which really are but one religion. The union of religions must necessarily precede the union of races, which at present is so lamentably incomplete. It appears to me that none of the men or women of good-will is justified in withholding any suggestions which may have occurred to him. For the crisis, both political and religious, is alarming.

The question being ultimately a religious one, the author may be pardoned if he devotes most of his space to the most important of its religious aspects. He leaves it open to students of Christian politics to make known what is the actual state of things, and how this is to be remedied. He has, however, tried to help the reader by reprinting the very noble Manifesto of the Society of Friends, called forth by the declara-

tion of war against Germany by England on the fourth day of August 1914.

In some respects I should have preferred a Manifesto representing the lofty views of the present Head of another Society of Friends—the Bahai Fraternity. Peace on earth has been the ideal of the Bābīs and Bahais since the Bāb's time, and Professor E. G. Browne has perpetuated Baha-'ullah's noble declaration of the imminent setting up of the kingdom of God, based upon universal peace. But there is such a thrilling actuality in the Manifesto of the Disciples of George Fox that I could not help availing myself of Mr. Isaac Sharp's kind permission to me to reprint it. It is indeed an opportune setting forth of the eternal riches, which will commend itself, now as never before, to those who can say, with the Grandfather in Tagore's poem, 'I am a jolly pilgrim to the land of losing everything.' The rulers of this world certainly do not cherish this ideal; but the imminent reconstruction of international relations will have to be founded upon it if we are not to sink back into the gulf of militarism.

I have endeavoured to study the various races and religions on their best side, and not to fetter myself to any individual teacher or party, for 'out of His fulness have all we received.' Max

Müller was hardly right in advising the Brahmists to call themselves Christians, and it is a pity that we so habitually speak of Buddhists and Moham-medans. I venture to remark that the favourite name of the Bahais among themselves is 'Friends.' The ordinary name Bahai comes from the divine name Baha, 'Glory (of God),' so that Abdu'l Baha means 'Servant of the Glory (of God).' One remembers the beautiful words of the Latin collect, 'Cui servire regnare est.'

Abdu'l Baha (when in Oxford) graciously gave me a 'new name.'¹ Evidently he thought that my work was not entirely done, and would have me be ever looking for help to the Spirit, whose 'strength is made perfect in weakness.' Since then he has written me a Tablet (letter), from which I quote the following lines :—

'O thou, my spiritual philosopher,

'Thy letter was received. In reality its contents were eloquent, for it was an evidence of thy literary fairness and of thy investigation of Reality. . . . There were many Doctors amongst the Jews, but they were all earthly, but St. Paul became heavenly because he could fly upwards. In his own time no one duly recognized him ; nay, rather, he spent his days amidst difficulties and contempt. Afterwards

¹ Ruḥani ('spiritual').