

THE WORLD'S NEED OF RELIGION

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OF RELIGION

BEING THE PROCEEDINGS OF THE
WORLD CONGRESS OF FAITHS
OXFORD, JULY 23RD-27TH 1937

PREFACE BY
SIR FRANCIS YOUNGHUSBAND

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CARRIT, GABRIEL. Secretary of the League of Nations Union Youth
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COOK, BRIAN. Has twice toured Canada under the auspices of the
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- ROYDEN, DR. MAUDE, C.H. Was Lecturer in English Literature to the Oxford University Extension Delegation.
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P R E F A C E

“The World’s Need of Religion” was the subject for deliberation at the Session of the World Congress of Faiths held at Oxford in July 1937, which was in continuation of the Congress held in London in 1936. The ultimate aim of both was to promote the spirit of fellowship through religion.

Obviously, our first task was to decide what precisely we meant by religion. And this was all the more necessary because the words religion and God are used with very different meanings nowadays. When Karl Marx wrote of religion being the opiate of the people, he was referring to something very different from what we in the Congress meant by religion. He was referring to a certain form of organized religion which taught people to submit to sufferings here in the assurance that when this earthly life was over they would enjoy untold blessings in a life hereafter. Churches who taught this doctrine were supported by States which wished to keep the working-classes in subjection, and therefore feared any discontent among them. And as Marx was urging the working-classes to rise against their supposed oppressors, he naturally inveighed against churches which taught submission. He very rightly wanted men to stand on their own legs and seek their happiness here and now. But it was certain churches, not religion as such, that provided the opiate which he condemned.

Then, again, often when people speak of religion they mean their own particular religion. Many Christians when using the word religion mean only the Christian religion.

So also with the word God. Innumerable persons when they say they do not believe in God, really mean that they do not believe in the antiquated conception of God with which they were brought up in their childhood or which

they have seen depicted in mediæval pictures—a venerable old gentleman with a long white beard. Innumerable other persons have never even tried to form a conception of that Creative Power which informs the Universe, and the operation of Whose Hand is manifest on every side and most assuredly in our own deepest selves.

As Dr. Robert Hume, the Professor of Religions at the Union Theological Seminary, New York, said in his thoughtful paper on the "Essentials of Religion," religion is an experience—a joyful, empowering experience of an influence which has entered into the individual from a source superior to himself. "It is," says Dr. Hume, "the consciousness of a relationship which the religious individual sustains to Power Divine—what constitutes a person's religion is his belief in some Cosmic Power or gods, and his experience of that power."

What it really comes to seems to me to be this. We are born into a world with which we ever remain inextricably connected. We are constantly being affected by this world and we are constantly affecting it. There is a reciprocal relationship between us. But the influence of the world over us is infinitely greater than our influence over the world. And naturally we are intrigued to know what is the essential nature of the world with which we are so intimately connected and what are the laws by which it is governed; for obviously we have either to conform to them or rebel against them at our peril, seeing that we have some small power of choice; we may choose whether we shall go round the corner to see the beauty of a sunset or stay where we are and see only an ugly street.

Now, when we ponder on the nature of this world of which we are all constituent parts, we most certainly find much pain and evil in it. We hear of men killing each other by the million, and of earthquakes, famine, and plague carrying off good men and bad men alike. Death takes our dearest, and it is only a matter of time before we ourselves are likewise removed. It is only a matter of time, too, before the whole human race and all animal life will suffer death,

for the heat of the sun must eventually give out, and life on this planet, even of the simplest vegetable form, become impossible.

These being undoubted facts, many are unable to regard the world with any affection. To them it is cold and hostile. They find themselves in it, so they make the best of it. They steel themselves to endure the worst. But they remain fundamentally pessimistic. They have no faith in the goodness of things, and know not religion.

But others there are who, while admitting the existence of an appalling amount of evil and suffering, are more impressed with the wonder and beauty of the world. Some of the greatest men of science are filled with awe at the mighty scale of things, and they marvel at the orderliness, the intricacy, and delicacy of the workings of Nature—all giving evidence, in their view, of the activity of some vast Cosmic Mind or Creative Power through the operating of which every one of us came into being. These men are inspired with great reverence for such a world. They have invincible faith in the orderliness of its working. They possess the firm foundations on which religion may be built, and they have, at any rate, the fundamental makings of religious men.

Others, again, are profoundly impressed with the beauty of the world. Wherever they look they can find beauty—beauty in the expression of a face, in a little child, in a flower, in a picture, or a bird, or a sunset, or moorland, or mountain. Always somewhere near at hand is beauty for those who know where and how to look; and it fills them with joy. At times, when they are in a specially impressionable and receptive mood, the beauty of a scene, or even of a single object, may stir them to a perfect ecstasy of delight. And what causes them such happiness they cannot fail to love. So they come to love the world which displays such beauty and brings them such delight. And here we have religion in another and a higher stage.

Yet others have an innate love of their fellows. They are

Arsenic

Precipitated as As_2S_3 from 9 N HCl with H_2S and weighed as such. Arsenate precipitated from ammoniacal solution as $MgNH_4AsO_4 \cdot 6H_2O$, ignited, and weighed as $Mg_2As_2O_7$.

Arsenate precipitated from neutral solution as Ag_3AsO_4 . Precipitate dissolved in HNO_3 and the Ag^+ titrated with standard KCNS using ferric alum indicator ($Ag^+ + CNS^- \rightarrow AgCNS$).

Titred from 3 to 5 with standard I_2 in a solution kept nearly neutral by excess $NaHCO_3$ ($AsO_3^{3-} + I_2 + 2HCO_3^- \rightarrow AsO_4^{3-} + 2I^- + 2CO_2 + H_2O$).

Titred in strong HCl solution from 3 to 5 with standard KIO_3 ($2As^{+++} + IO_3^- + Cl^- + 5H_2O \rightarrow 2H_3AsO_4 + ICl + 4H^+$). Free I_2 is formed as an intermediate product and gives violet color with chloroform. Titration is to disappearance of this color.

Titred in HCl solution with standard $KBrO_3$ to disappearance of color of methyl orange indicator ($3As^{+++} + BrO_3^- + 9H_2O \rightarrow 3H_3AsO_4 + Br^- + 9H^+$).

(Small amounts) Reduced in acid solution with Zn and evolved as AsH_3 . The arsine oxidized to As and color compared to standards. Or AsH_3 absorbed in measured volume of I_2 solution. Excess I_2 titrated with standard $Na_2S_2O_3$ ($AsH_3 + I_2 + 4H_2O \rightarrow H_3AsO_4 + 8I^- + 8H^+$).

Barium

Precipitated as $BaSO_4$, ignited, and weighed as such.

Precipitated as $BaCrO_4$ and weighed as such.

Precipitated with $(NH_4)_2CO_3$ as $BaCO_3$, ignited, and weighed as such.

Precipitated as $BaCrO_4$. Precipitate dissolved in excess standard $FeSO_4$ ($+H_2SO_4$) and excess Fe^{++} titrated with standard $KMnO_4$ ($BaCrO_4 + 3Fe^{++} + 8H^+ + SO_4^{--} \rightarrow 3Fe^{+++} + Cr^{+++} + BaSO_4 + 4H_2O$).

Precipitated as $BaCrO_4$ and precipitate dissolved in KI + dilute HCl. Liberated I_2 titrated with standard $Na_2S_2O_3$ ($2BaCrO_4 + 6I^- + 16H^+ \rightarrow 2Ba^{++} + 3I_2 + 8H_2O$).

Beryllium

Precipitated with NH_4OH as $Be(OH)_2$, ignited, and weighed as BeO .

Precipitated from ammoniacal solution with 8-hydroxyquinoline, as $Be(C_8H_6NO)_2$, ignited, and weighed as BeO .

Bismuth

Precipitated with H_2S as Bi_2S_3 and weighed as such.

Precipitated as basic carbonate, ignited, and weighed as Bi_2O_3 .

Precipitated as oxalate, $(BiO)_2C_2O_4$, the precipitate dissolved in dilute H_2SO_4 , and the oxalate titrated with standard $KMnO_4$ ($5H_2C_2O_4 + 2MnO_4^- + 6H^+ \rightarrow 10CO_2 + 2Mn^{++} + 8H_2O$).

Boron

Borate heated with methyl alcohol and the volatile methyl borate passed through a weighed amount of ignited lime: $2B(OCH_3)_3 + CaO + 3H_2O \rightarrow 6CH_3OH + Ca(BO_2)_2$. The material is reignited and weighed. Gain in weight = B_2O_3 .

Borate treated with methyl alcohol as above and the methyl borate hydrolyzed: $B(OCH_3)_3 + 3H_2O \rightarrow H_3BO_3 + 3CH_3OH$. The CH_3OH is removed by evaporation and the H_3BO_3 titrated with standard $NaOH$ in the presence of glycerol (or other polyhydric alcohol) which forms a loose compound with the H_3BO_3 . Only one hydrogen of H_3BO_3 reacts.

Bromine

(*Bromide*) Precipitated as $AgBr$ and weighed as such.

(*Bromide*) (*Volhard method*) Precipitated as $AgBr$ with measured amount of $AgNO_3$ and the excess Ag^+ titrated with standard $KCNS$ using ferric alum indicator ($Ag^+ + CNS^- \rightarrow AgCNS$).

(*Bromide*) Titrated with standard $AgNO_3$ using eosin or other adsorption indicator.

(*Free bromine*) Excess KI added and the liberated I_2 titrated with standard $Na_2S_2O_3$ ($Br_2 + 2I^- \rightarrow I_2 + 2Br^-$).

(*Bromate*) Excess KI added in the presence of acid and the liberated I_2 titrated with standard $Na_2S_2O_3$ ($BrO_3^- + 6I^- + 6H^+ \rightarrow 3I_2 + Br^- + 3H_2O$).

(*Bromate*) Measured amount of As_2O_3 (dissolved in $NaHCO_3$) added. The solution is acidified, boiled, neutralized with $NaHCO_3$, and the excess arsenite titrated with standard I_2 ($BrO_3^- + 3H_3AsO_3 \rightarrow 3H_3AsO_4 + Br^-$; $AsO_3^{3-} + I_2 + 2HCO_3^- \rightarrow AsO_4^{3-} + 2I^- + 2CO_2 + H_2O$).

Cadmium

Precipitated as CdS and weighed as such.

Electrolytically deposited as Cd and weighed as such.

Precipitated as CdS and the precipitate titrated with standard I_2 in the presence of HCl ($CdS + I_2 \rightarrow Cd^{++} + S + 2I^-$).

Calcium

Precipitated as $CaC_2O_4 \cdot H_2O$, ignited at low heat, and weighed as $CaCO_3$.

Precipitated as $CaC_2O_4 \cdot H_2O$, ignited strongly, and weighed as CaO .

Precipitated as $CaC_2O_4 \cdot H_2O$, ignited, moistened with H_2SO_4 , re-ignited, and weighed as $CaSO_4$.

Precipitated as $CaC_2O_4 \cdot H_2O$, the precipitate dissolved in dilute H_2SO_4 , and the oxalate titrated with standard $KMnO_4$ ($5H_2C_2O_4 + 2MnO_4^- + 6H^+ \rightarrow 10CO_2 + 2Mn^{++} + 8H_2O$).

Precipitated as $CaC_2O_4 \cdot H_2O$ with a measured amount of oxalate. The precipitate is filtered and the excess oxalate in the filtrate is titrated with standard $KMnO_4$ as above.

Precipitated as $CaC_2O_4 \cdot H_2O$, and the ignited material (CaO , or $CaCO_3$, or $CaO + CaCO_3$) titrated with standard acid.

Carbon

(*In organic compounds*) Substance is burned in O_2 and the CO_2 caught in an absorbing agent (e.g., "ascarite") and weighed.

(*In iron and steel*) Alloy is burned in O_2 . The CO_2 is caught in absorbing agent (e.g., "ascarite," = $NaOH + asbestos$) and weighed. Or the CO_2 is caught in a measured volume of standard $Ba(OH)_2$ solution and (1) the

has about it a suspicion of placidity and sloth. Often it is thought of as mere absence of war. There is nothing about it active, positive, initiative, and inspiring.

Happiness lies beyond and above peace. "The pursuit of happiness" was deliberately adopted by the framers of the American Constitution as the final aim of the American people, and in every school in the United States boys and girls are taught to repeat this clause in the Constitution. How often, too, do our own Sovereigns on great occasions affirm that what they have most at heart is the happiness of their people! And what statesman does not have as his highest ambition the hope that he may have contributed something to the happiness of his country? We are apt to ignore this great fact, or only perfunctorily acknowledge it, or even have doubts and suspicions about having anything so pleasant as an aim. It must surely be demoralizing and selfish, we think. Yet we Christians have adopted the hymn of the ancient Hebrew Psalmist:

"O be joyful in the Lord, all ye lands; serve the Lord with gladness, and come before his presence with a song. . . . O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name."

Likewise the Quran says: "Fear God, Desire union with Him. Contend earnestly on His path, that ye may attain to happiness."

And happiness is infectious; it unites. Others are naturally drawn to a happy man or a happy nation. The happiness we had in the Coronation attracted other nations to us. It is not—or should not be—self-centred and selfish. It is something in which all can share. Happiness is therefore a bond which binds men together—and binds them in that kinship of souls which it is the very object of the Congress of Faiths to create.

For we have in mind something higher than that blood relationship implied in the expression "Fatherhood of God and Brotherhood of Man." The God of Whom we conceive

is the God Who is above all and through all and in us all—the God in Whom we live and move and have our being, and Who, as I would say, lives and moves and has His being in us. And such a God is nearer to us than a Father. He is as near as England is to all Englishmen or France is to all Frenchmen—part of them as they are part of him. This being so, men are united in a kinship far closer than brotherhood.

Such is the kind of religion which I, at least, had in view. A happy religion. A religion with a God in Whose image we ourselves are made, Who is unceasingly at work within us as well as in all the world about us, and Whose delight is in our happiness.

But in the Congress we did not think of religion as an impersonal abstraction. We thought of it in terms of individuals who professed and practised it. Certainly, in my own case, both at the Congress and during many years in India it has been less in Hinduism, Buddhism, Confucianism, and Islam than in Hindus, Buddhists, Confucianists, and Muslims that I have been mainly interested. I have from time to time during the last fifty years read books on the different religions. But I have never caught on to them and they have never impressed me so much as have living embodiments of them with whom I have had to live and to deal in the practical affairs of life, and with whom I have often discussed religious questions. And during last year's Congress we were impressed not so much with what they had to say, but with the living personalities of the Hindu Radhakrishnan, the Buddhist Suzuki, and the Muslim Sir Abdul Qadir.

It was for this reason that in the Congress of 1937 we sought to give better opportunity for contact between persons of different religions. In the London Congress of 1936, though we met daily we did not live together. At Oxford, through the courtesy of the Master of Balliol and of the Principal of Somerville College, members were able to live together, have meals together, and have ample time and opportunity for informal talk and discussion. As a result

we were able to get more enjoyment from the Congress. And this I believe to be a most valuable result. For in an ordinary way western people have very few opportunities of meeting eastern people on terms of ordinary intercourse and of discussing fundamental spiritual problems on terms of absolute equality. Too often there is a barrier of superiority between them. No such wall existed at the Congress. Deep satisfaction at this ability to move freely about was often expressed. And perhaps what gave more satisfaction than anything else was the opportunities for all to attend the religious services of each—Hindu, Buddhist, Muslim, Christian.

We naturally expected each member to think his own religion the best as he would think his own mother or his own country the best. But we also expected that experience would teach each when he met other men with other mothers and of other countries and other religions, not to insist too loudly on the superiority of his own mother, his own country, his own religion. We supposed that he would become inwardly aware, even though he might not outwardly acknowledge, that neither his mother nor his country nor his religion was absolutely perfect. And this secret acknowledgment might lead him to dwell as little as possible on the defects, and anxious to bring out all that was best in his religion as well as to assimilate from others whatever might enrich his own.

The World Congress of Faiths, and those other organizations which similarly strive to unite men of different religions in a common cause, all go to form what is the greatest movement of our times, and we may well have pride in taking part in the movement. For we are helping to bring unity to the human race—to give men a proper sense of community. These terrible warrings between nations are utterly repugnant to men in their senses. They are only possible on account of mankind's youthfulness and immaturity. They are not of man's innate nature. Inherently men are well

disposed to one another. The same creative urge runs through us all; and as the race—which as yet is only a single million years old and therefore, in comparison with the age of other animals, very young—grows to maturity, our sense of unity with one another will develop and intensify.

This process we of the World Congress of Faiths seek to further. We think not only nationally but internationally, not only in terms of one religion but of all religions. Together with others working on similar lines we seek to build a new world-order based on religion and aiming at the highest happiness for all mankind.

We would get men to realize the importance of religion and of religious individuals in promoting the peace and happiness of mankind. It is being recognized now that war is not an effective instrument of policy nor the sole means of obtaining political and economic security. In place of war we would put religion. The prescription we would recommend for peace is religion—religion rightly understood and duly practised.

So we would make a concentrated, persistent, and insistent effort to arouse the consciousness not only of this one nation but of all nations to the benefit and power of religion in promoting the happiness of mankind.

The League of Nations is strenuously striving to lay the political foundations of that new world-order. Just recently, on the initiative of Australia, and with the support of Great Britain and America, the League is also preparing an economic foundation for it. And now we would help in laying the spiritual foundations.

And the type of individual who will build this new world-order will not be of the strong man type—muscular, brawny, and loud spoken. He will be of the simple, supple, plastic, impressionable, and expressive type who will not so much dominate men by the power of an assertive personality as lure and captivate them, and so draw all men unto him.

Examples of such may be found in Ramakrishna in India and Ste Thérèse de Lisieux in Europe. Both of these had

found themselves in direct alignment with the Central Spirit of the Universe and had felt the full force of its impact on them. Both had experienced the ineffable joy which comes from being in perfect tune with the mighty rhythm of things. Both had had an insight into the very heart of the world. Both were forerunners of the man to come—of what man will be when he has grown out of his present juvenile, quarrelsome stage. We all want to excel and to improve ourselves, and these give in concrete form an ideal towards which we may seek to get nearer.

Necessarily, we shall have to train and school ourselves in the way we should go. We shall have to enter into the spirit of the Universe if we desire that the spirit should enter into us. Hindus have their ancient system of yoga, and the Roman Catholic Church its mystic way. Eminent psychologists are also paying attention to the scientific technique of communication between the spirit within the individual and the spirit of the whole Universe. But even to those who simply, yet steadily and persistently, seek first the Kingdom of God—that kingdom which is within us—and set their affection on things above—on the highest things in life—grace may come. In a few rare moments in a lifetime they may experience the bliss of union with God—of being filled with the Holy Ghost. And we may note that both Ramakrishna and Ste Thérèse de Lisieux experienced this union with God before they had undertaken any formal training—Ramakrishna before undergoing any yoga exercises and Ste Thérèse before entering the convent. Also, every mother has had an inkling of it first in the ecstasy of love for her husband and afterwards in the joy of bearing a child. Just a little of this she must have imparted to her child in its most impressionable stage. And as every single one of us and every bird and animal is born of a mother, we must all have latent in us this capacity for spiritual enjoyment.

As Professor Buonaiuti says in his not merely brilliant but deeply moving address, we have to cultivate our sense of the mysteriousness of the Universe. He reminds us that

the individual represents the universal life in miniature, and then he would have us recover the sense of the sacredness of life in all its manifestations. For this he regards as the very matrix from which spring all religious faiths; and only by reviving it can we restore to life-forces their elasticity and power of expansion. So he would have us gain contact with the central, mystery-shrouded nucleus of life and draw from the heart of universal spirituality its central elements and simplest laws.

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Owing to a temporary indisposition I was unable to take any part in the Congress or in the immediate preparations for it. I am therefore peculiarly indebted to the Executive Committee for having borne the brunt of the work, and also to Miss Katharine E. Conder for the compilation of the report. More especially would I thank Lord Samuel for devoting so much of his time and energy to the business of the Congress when public affairs were so urgently demanding his attention. And all are greatly indebted to Mr. Jackman for the unceasing thought he gave to the preparations to ensure the success of the Congress.

So successful, indeed, has it been that the Committee have decided to hold another Congress in Cambridge next June, and to arrange for smaller meetings through the winter. Every effort is being made to bring followers of the different faiths together and to promote a spirit of fellowship between them.

As Lord Samuel said at the Oxford Congress, we recognize the influence of the existing faiths and seek to work through them, using the influence of each faith on its own devotees to bring about true co-operation in relief of the present dangerous situation. We afford opportunities for mutual understanding. And while recognizing differences we seek to transcend those which divide.

FRANCIS YOUNGHUSBAND.

October 1937.