

THE CRUSADER

Vol. IV. No. 6

August, 1921

Whole No. 36

Two Religions in Practice

A Short Resume of the Practical Aspects of Christianity and Mohammedanism, Especially as Affecting the Negro.

By
C. VALENTINE.

CHRISTIANITY and Mohammedanism are today the world's two greatest religions. Having much in common in doctrine, in practice they are utterly opposed. For example, both assert "the Fatherhood of God and the Brotherhood of Man," but whereas the Christian extends it in theory to all men of whatever religious faith, and in practice confines it to men of a certain race or color, the Mohammedan confines it to fellow Mohammedans, but there practices it rigidly. In the Mohammedan state, "not in theory only but also in practice, the black man and the white man are fellow citizens and of the same household." And the white Mohammedan would just as quickly give his daughter's hand in marriage to a black believer as he would refuse it in the case of a white non-believer or infidel; as white Christians themselves have testified:

"The theocratic character of a Moslem state facilitates, indeed, the incorporation of different races in the same social and political system, seeing that all distinctions between men are obliterated by community of faith in Islam. And it is impressive to see how closely the Mohammedan world, though not free from sects, is knit together by religious principle, and how strongly it cherishes the brotherhood of believers."

While the concepts of the Christian religion are nobler than those of Mohammedanism, the latter in its strict adherence to the monotheistic ideal and its honest, even rigid, application in practice, puts to shame the many gods, sacred idols and pictures and the disgusting hypocrisy and pharisaism of the Christian faith as practised by the white nations of the world.

Even in its outward form, the grandeur and simplicity appears superior to the vulgar shouting and getting the spirit gymnastics of some of the Christian sects:

"The outward forms of Mohammedanism are exceedingly impressive. The muezzin's call to prayer—at dawn, at noon, in the afternoon, at sunset, and three hours later at night—floats through the air like a voice from the upper world. No music of bells evokes such a sense of the Divine Majesty as his proclamation, 'God is great, there is no God but God.' However grand or however humble a mosque may be, whether frequented by the most intelligent or the most ignorant of the people, it contains nothing that tells of superstition, nothing that belittles or lowers the conception

of the Most High. One can understand why, when Islam and Christianity confronted each other in the Byzantine Empire, there were emperors who, for upwards of a century, strove to banish pictures and statues from the worship of the (Christian) church. And where is the reverence of the human soul before God expressed so utterly, as when the Moslem worshipper, washed clean, with shoes off his feet stands, bows, kneels, prostrates himself before his Maker in silent prayer? There is no more impressive religious service in the world than that celebrated, under the dome of St. Sophia, on 'The Night of Power,' in the season of Ramazan. Under the dim light of hundreds of small, hanging lamps, fed with oil, as in days past, ten thousand men are then gathered upon the floor of the mosque for evening worship, their hearts stirred by the associations of the sacred season. It is essentially a service of silent prayer. The stillness is made only more impressive by the brief chant that occasionally breaks the silence, to afford pent feelings some relief. But though dumb with awe, the multitude cannot rest. The emotion is too strong for complete suppression, and the vast congregation heaves to and fro, rises and falls. It stands upon its feet, bends low, sinks to the floor, kneels, prostrates the head to the very earth, filling the great church with a sound as of distant thunder, or the sea breaking upon the shore. It is a scene of intense humility and veneration. And yet it is so grave, so quiet, so controlled, that the dignity of the worshippers is never lost. It is the homage of the great to the greatest. It is a remarkable combination of reverence and self-respect. The consciousness of belonging to the elite of the religious world, the sense that the worship is paid to the One, True, Great Allah, beside whom there is no other God, and that it is offered in a form worthy of the Divine nature, inspire an elevation of soul like the pride of great nobles in the presence of a mighty over-lord. A devout Moslem is an aristocrat to the tips of his fingers."

While charity is a virtue demanded by both faiths, it is the Moslem who most faithfully observes the command to extend a helping hand to the poorer and less fortunate of our fellow men:

"Alms-giving is one of the great duties incumbent upon a Moslem. During Ramazan and the two festival seasons of Bairam, tables are set in the houses of the wealthy classes, to

which poor neighbors are made welcome. Groups of beggars gather then about the houses of the rich to receive liberal portions of pilaf, and meat stewed with vegetables, besides a present of money or some article of dress. Connected with the principal mosques of the city there are endowed soup-kitchens (Imarets), at which, along with the softas and imaums of the mosque, the poor of the district can obtain soup every morning, and once a week pilaf and zerde (sweetened rice, colored yellow with saffron). The lame, the blind, the halt are usually allowed to cross the bridges over the Golden Horn without paying toll, and to travel by steamers on the Bosphorus free of charge. If, again, the legal and ascetic prohibition of the use of intoxicants by Mahomet is not the noblest method of educating free agents in self-control, the sober habits of a Moslem community and the rarity of violent crimes in it, when uncontaminated by foreign influence, are advantages not to be despised."

Finally, Christianity and Mohammedanism have an exactly opposite reaction upon the mind of the Negro convert. One as clearly induces to a servile state of mind and slavish acquiescence in white tutelage on the part of the Negro convert as the other inspires self-respect and love of liberty. And this difference of reaction and the consequent strategic value to the white man of the Christian religion is fully recognized by the advocates of white world-domination. Sir Harry Johnston and other students of African problems have repeatedly defined the Christianization of Africa as absolutely necessary in the interests of white imperialism. Lothrop Stoddard, in his recent book, "The Rising Tide of Color," has been quite as frank:

"Certainly, all white men, whether professing Christians or not, should welcome the success of missionary efforts in Africa. The degrading fetishism and demonology which sum up the native pagan cults (a lie, of course,) cannot stand, and all Negroes will some day be either Christians or Moslems. Insofar as he is Christianized, the Negro's savage (that is, independent) instincts will be restrained, and he will be disposed to acquiesce in white tutelage. Insofar as he is Islamized, the Negro's warlike propensities will be inflamed, and he will be used as the tool of Arab Pan-Islamism seeking to drive the white man from Africa and make the continent its very own."

Hand Grenades

The Holy Trinity: The Ku Klux Klan, Caucasian Christianity and 100 per cent. Americanism.

Why is the anglo-saxon like an egg? Answer: Because he is white outside and yellow within.

Since it is established that juries have a right to taste the "evidence," jury duty should presently lose much of its unpopularity.

Those Negroes who are clamoring for disarmament in the interest of (white) civilization are still thinking "white."

But what can you expect? They even clam-

ored for the "League of Nations"—England's plan for perpetuating her control over millions of colored folk.

Garvey may be crude, and he may muss up the Present at times, but there's more future-looking statesmanship in his little finger than there is in the entire clay-heaps of dutiful Dr. DuPois and squirming servile Moton.

Jack Dempsey apparently thinks that to meet a Negro fighter would be too much like going to "the front."

BLACK TULSA'S ANSWER.

If we on Flanders fields could die
To save white men, then tell us why
We should not have the right to strive
At home; to keep black men alive
From lawless mobs?

When mobs attack, defense is just,
We merely keep the nation's trust—
Yea, we would hold from out the dust
Our land's fair name.

O' silent church, O' lying press,
Speak up against this lawlessness—
Alas! 'tis you, alone, to blame
For this, our country's greatest shame—
Speak out or Truth shall write your name
Down with the mobs!

—ANDREA RAZAFKERIEFO.

FOR SUCH AS YE.

By Frederic H. Williams.

Those of ye, who are content to wait,
Spineless and submissive, without the gate
Erected by a festering Hate.
Are arrant cowards and brainless fools,
The puppet toys of a contemptuous fate.

Those of ye, who are content to occupy,
This low-flung state, lacking man's courage to
do or die,
Are full deserving of such ignominy,
Designed for ye by an inexorable fate.

And should thy brothers arise,
And pitilessly strike ye down to Earth
Heaping upon ye their eternal curse,
Who, amongst the men and women of your
race,
Would raise a protesting hand to stay your fate?

NOTICE OF RESOLUTION.

At the July 12 meeting of Post Menelek a resolution calling for the expulsion of any member of Menelek Post absent from two successive meetings of that post, and refusing to give an acceptable explanation of such absence, was unanimously passed. It was declared that Menelek Post desires no idle drones in its ranks, and that members must attend meetings in order to keep in touch with developments within the African Blood Brotherhood, and with outside developments as they affect the organization.