

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Founded by EDWARD C. HEGELE

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VOL. XXXVIII (No. 12)

DECEMBER, 1924

No. 823

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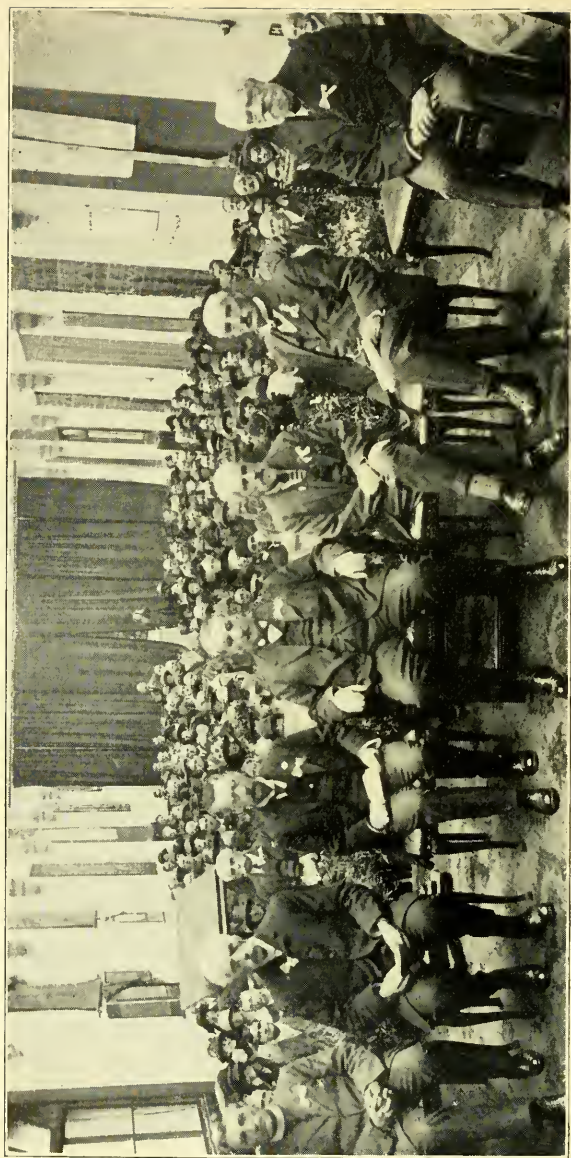
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CONFERENCE ON LIVING RELIGIONS OF THE EMPIRE

From left to right: Rev. Tyssul Davis; Dr. Margoliouth; Sir Francis Younghusband; Sir Thomas Arnold (Vice-Chairman); Sir E. Denison Ross (Chairman); Mr. Victor Brantford (Vice-Chairman); Mr. W. Loftus Hare (Hon. Secretary); Mr. Channing.

*Frontispiece to The Open Court.*



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## EDITORIAL

One of the objects for which THE OPEN COURT was founded was that of fostering the Religious Parliament Idea. Much has happened since the first Parliament of this kind was held in Chicago in 1893. At that time only a few pioneers of human unity foresaw the possibility that a new science—the science of comparative religion—might one day be born. It seemed incredible that men might achieve more light and less heat, and so reach a stage at which they could study with sympathetic understanding the beliefs of those outside their own faiths. “It has been claimed,” wrote Dr. Paul Carus, in THE MONIST for 1893, “that it is impossible to study religious subjects with impartiality.” But he added, “we must make it possible.” To that end this magazine has been dedicated. The winning of this power of dispassionate study has not been easy; nor is the battle completely won, for all men and women, even now. Speakers at Conferences of Religions have not always been able to refrain from exalting their own religion above others; but at the London Conference of Living Religions within the Empire it was notable that no single instance of this occurred. Each of the speakers, with the utmost variety of view and belief, scrupulously confined himself to a plain statement of what his religion was, and of what he personally found in it of help and guidance. No doubt the tendency towards unity in the Christian churches has formed a basis for toleration of other beliefs, and even laid the foundation for the appreciation of the special good in other faiths; but many other civilizing influences have played their part. It is, indeed, the mark of a truly civilized society that its members possess sufficiently balanced and controlled personalities to be able to tolerate those with fundamentally different beliefs from their own. Under the variations they see the common human stuff. Nay, by their frank and unheated acceptance of difference they assert a fundamental human

solidarity. We hope that the account of the London Conference to which the greater portion of this number of THE OPEN COURT is devoted will serve as a call to action in America. Conferences have been held, since the Chicago meeting, in Paris, Basel, Oxford, Leiden, and now London. The circle would be completed by another Parliament of Religions in America. We have spoken of civilizing forces; but there are also in our modern world forces of division and ignorance. In the battle against these all men and women of goodwill must be enlisted.