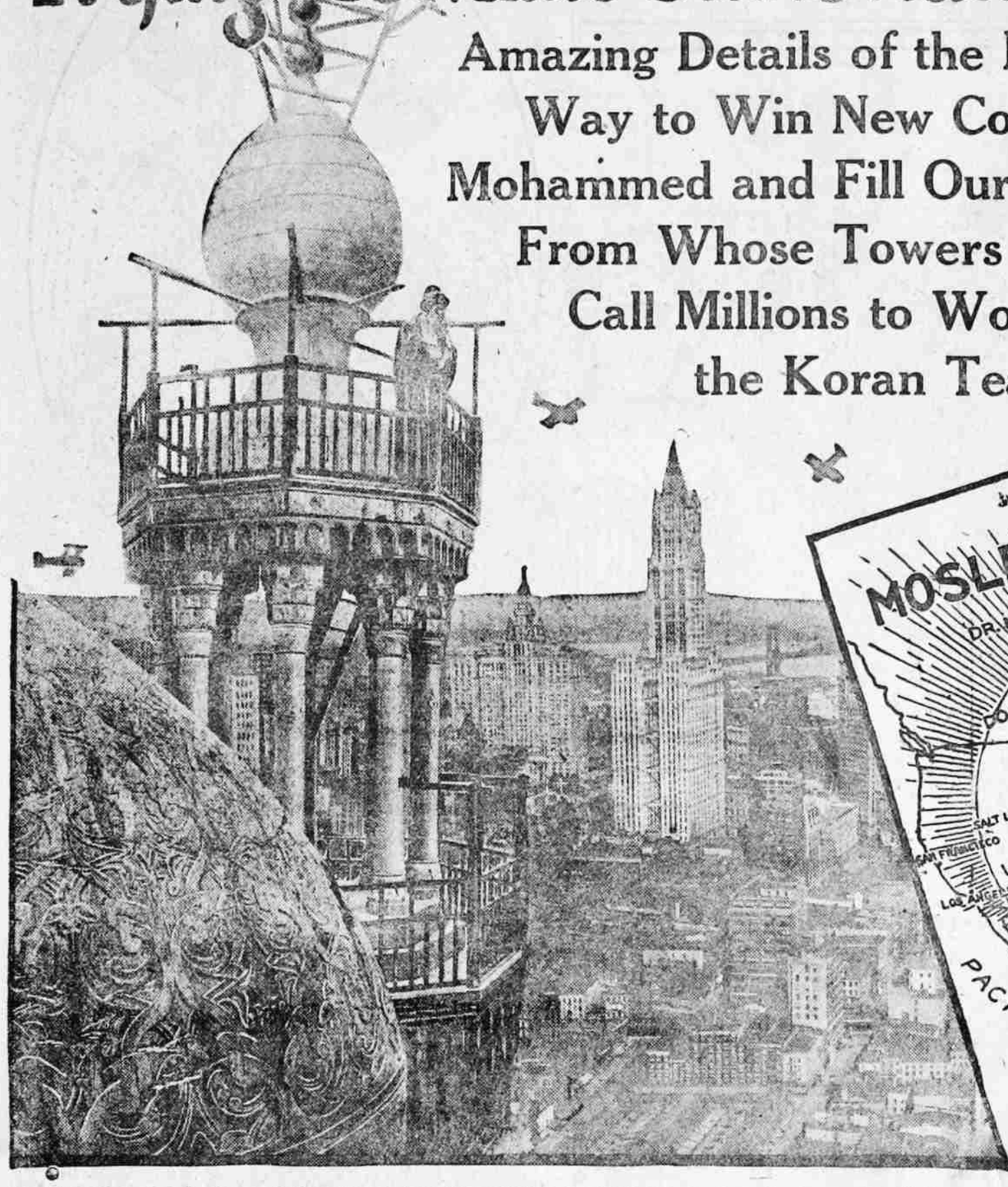
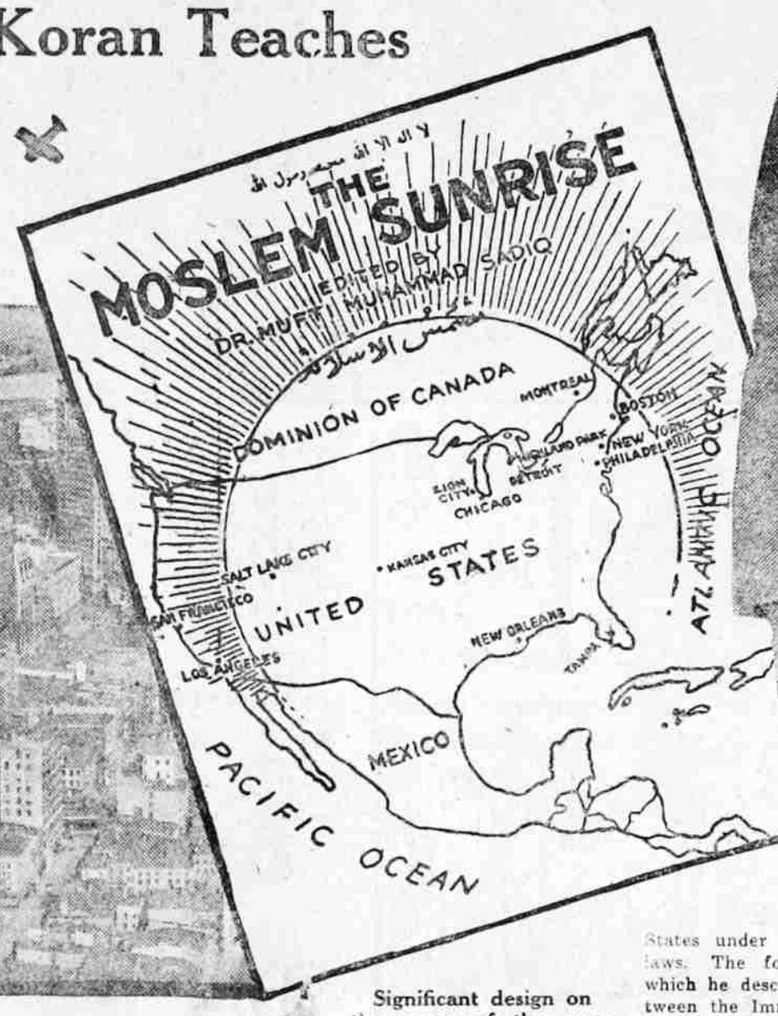
Trying To Make Christian America Mohammedan

Amazing Details of the Movement Now Under Way to Win New Converts to the Faith of Mohammed and Fill Our Cities with Mosques From Whose Towers the Muezzins May Call Millions to Worship Allah As the Koran Teaches

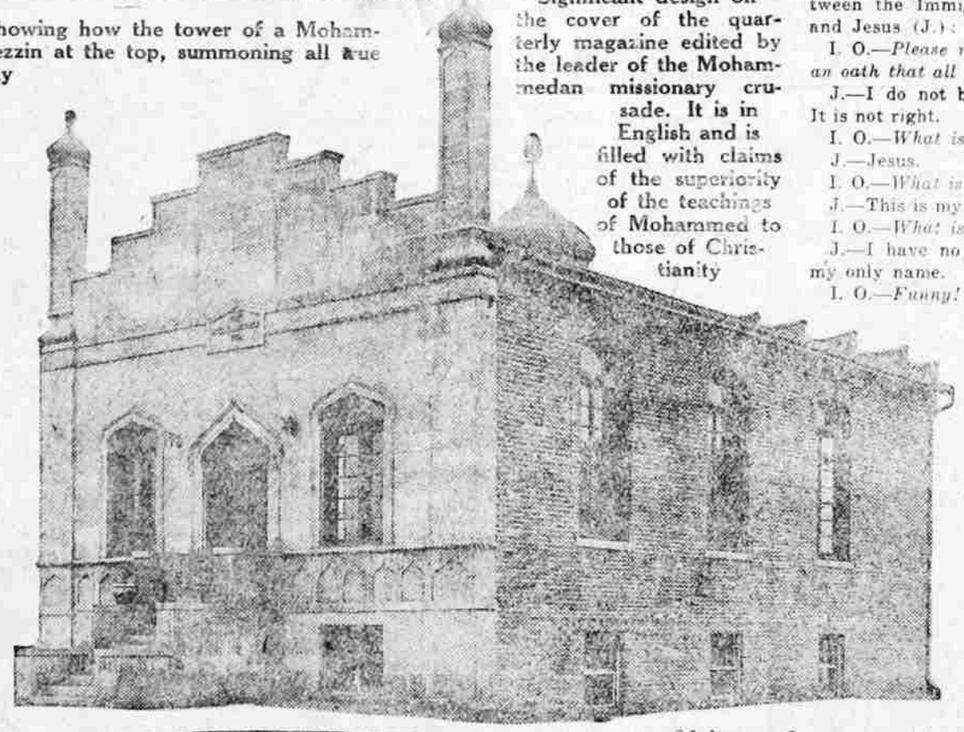


An adaptation of J. L. Gerome's famous painting, "The Call to Prayer," showing how the tower of a Mohammedan mosque would look in the heart of New York, and with a muezzin at the top, summoning all true believers to prostrate themselves and pray



Significant design on the cover of the quarterly magazine edited by the leader of the Mohammedan missionary crusade. It is in English and is filled with claims of the superiority of the teachings of Mohammed to those of Christianity

Mufti Muhammad Sadiq, the Moslem missionary who has been sent here from India to spread the Mohammedan faith



Mohammedan mosque in Highland Park, Mich., a suburb of Detroit—one of the many which the zealous Moslem evangelists hope to establish here

Recent English converts to Mohammedanism at prayer in a London park

THE Christian people of America are spending millions of dollars every year in the effort to spread the gospel of Christ all over the earth and convert the people of every nation under the sun to Christianity.

And while this tremendous outlay is being made to maintain thousands of devoted missionaries in foreign lands, one of the world's other great religions is making a determined effort to gain a foothold in Christian America.

The leaders of Mohammedanism, not content with the 227,000,000 or more adherents that faith now has in Turkey, India and other countries, are turning their attention to the United States and Canada, with the hope of making both those nations strongholds of Islamism.

They aim to make their picturesque mosques and the towers from which the muezzins issue their calls to prayer as numerous as our churches, and when that day arrives they are confident it will not be long before the crescent will overshadow the cross and a great majority of Americans will be following the precepts laid down in the Koran.

To the millions of American Christians who have so long looked eagerly forward to the time when the cross shall be supreme in every land and the people of the whole world shall have become followers of Christ the plan to win this continent to the faith of the "Infidel Turk" will seem a thing unbelievable. But there is no doubt about its being actually well under way or that it is being pressed with all the fanatical zeal for which the Mohammedans are noted.

A little more than a year ago there arrived in the United States a Mohammedan missionary who is charged with the duty of spreading his faith throughout the length and breadth of North America. His name is Mufti Muhammad Sadiq and he came from Qadian, Punjab, India, where are the headquarters of what is known as the Ahmadia Movement in Islam.

The Ahmadia Movement is called after its founder, Mahmud Ahmad, whom the Mohammedans believe to have been the reincarnation in this modern age of Jesus Christ. Christ they regard as a "blessed prophet," but secondary in importance to their own Mohammed, whom they term the "greatest of all prophets."

The special concern of the Ahmadia Movement is the spread of Mohammedanism and the conversion to that faith of as many as possible of the followers of Christianity, Judaism, Buddhism and other religions. Its slogan is "I will keep my faith above the world."

The way the Ahmadia Movement carries on its work bears a strong resemblance to the methods of the missionary organizations of the Christian churches. From the headquarters in India evangelists whose lives are dedicated to spreading the teachings of Mohammed as laid down in the Koran are sent to every part of the world where Mohammedanism is not yet the dominating religion.

These evangelists are highly educated men, speaking many languages fluently and in every way carefully trained for the work they are doing. They are called missioners and their duties and responsibilities correspond quite closely to those laid on our own missionary bishops.

Already besides the missioner in America there are missioners all over India, in England, Burmah, Ceylon, China, Australia, Mesopotamia, Persia, Arabia, Egypt, East and West Africa, Mauritius and a number of other places. More are being sent out just as fast as they can be trained and funds raised to carry on their work.

Dr. Sadiq, as he calls himself, the missioner assigned to the task of winning the United States and Canada to Islamism, is showing himself an aggressive and enthusiastic worker and is apparently not hampered by any lack of funds. The progress he claims to have made in the few months he has been here leads some of his admirers to think that the day when America shall be Mohammedan may dawn sooner than they had hoped.

In addition to several hundred converts whom he reports won from various Christian denominations, he has done a great deal to renew interest in their faith among the thousands of Turks and other Mohammedan peoples who are living here.

Since Dr. Sadiq's arrival here one Mohammedan mosque has been built in Highland Park, Mich., a suburb of Detroit. Here the Moslem missioner had made his headquarters until recently, when he moved to Chicago. He expects in the near future to see mosques built in Chicago, New York and many other large cities.

Reports of the progress of Dr. Sadiq's work are made in a magazine called "The Moslem Sunrise," of which he is the editor and publisher and which appears every three months.

This is a neatly printed affair of twenty-eight pages, entirely in English, except for an occasional Arabic word. The front cover design is significant of what the zealous Mohammedans hope to accomplish. It shows a map of the United States and Canada, with the two nations bathed in the beneficent rays of the "Rising Sun of Mohammedanism."

The latest issue of "The Moslem Sunrise," dated April, 1922, prints a list of thirty-three American men and women who are said to have recently "accepted Islam in Ahmadia Movement." After their American names are given the Arabic titles which are assigned to them after they embrace the Moslem faith.

Dr. Sadiq's magazine prints extracts from the Koran, the sacred book of the Mohammedans, and also quotations from the writings of the later prophet, Ahmad. There are numerous articles comparing Mohammedanism with Christianity, and always, of course, to the great disparagement of the latter.

Under the heading "If Jesus Comes to America," Dr. Sadiq tells what he imagines would happen if the Saviour applied for admission to the United States under the present immigration laws. The following is the dialogue which he describes as taking place between the Immigration Officer (I. O.) and Jesus (J.):

I. O.—*Please raise your hand to take an oath that all you say will be true.*

J.—I do not believe in taking oaths. It is not right.

I. O.—*What is your name?*

J.—Jesus.

I. O.—*What is your first name?*

J.—This is my first name.

I. O.—*What is your second name?*

J.—I have no second name. This is my only name.

I. O.—*Funny! What is your father's name?*

J.—I have no father.

I. O.—*Have no father? Funny. How were you born?*

J.—Miraculously—without a father. What is funny to you is right with God. Could you tell me how was Adam born without a father and without a mother?

I. O.—*I do not know. Where do you come from?*

J.—India.

I. O.—*What city?*

J.—Cirinagar, Cashmere.

I. O.—*How much money have you?*

J.—I have no money with me.

I. O.—*How will you live without money?*

J.—I never think of to-morrow. To-morrow will think of itself.

I. O.—*Funny! We think of things in this country a century ahead. What is your nationality?*

J.—I am a Jew.

I. O.—*Do you believe in the law of Moses which allows polygamy?*

J.—Surely I do. Whoever shall break the least of the commandments of the law of Moses he shall be called least in the kingdom of heaven.

I. O.—*Why are your hands pierced?*

J.—I was unjustly nailed to the cross.

I. O.—*What is your profession?*

J.—I am a preacher of God's word. I speak nothing but what I am commanded by Him to say.

I. O.—*Have you any papers with you to prove that you are a preacher?*

J.—No. I need no papers.

I. O.—*Will you fight for the country if ever necessary?*

J.—I do not believe in fighting. I believe only in love.

I. O.—*Do you allow drinking wine?*

J.—I would even perform a miracle to provide wine, if necessary, for a feast or so.

Dr. Sadiq thinks that after this questioning the immigration authorities would decide:

"That Jesus cannot be allowed to enter this country because (1) He comes from a land which is out of the permitted zone; (2) He has no money with Him; (3) He is not decently dressed; (4) His hands have holes in the palms; (5) He remains barefooted, which is a disorderly act; (6) He is against fighting for the country; (7) He believes in making wine when He thinks it necessary; (8) He has no credentials to show that He is an authorized preacher; (9) He believes in practicing the law of Moses which allows polygamy; but He can appeal to the Washington office against this decision of ours."

To this Dr. Sadiq thinks Jesus' reply would be: "I would not submit any appeal. It is evil to disallow a man like me and resistance of evil is against my principles. So I shake the dust off my feet and go back to the charming land of Hindustan."

The same issue of "The Moslem Sunrise" contains many expressions of appreciation and promises of support for the magazine and its editor, coming from readers in all parts of the world.

"I offer prayers for you five times daily," writes one.

"The seed of Islam sowed by you in America," says another, "will some day grow up a big, strong tree. I see an illustrious future before you."

"I pray Allah will give you greater strength," writes an Englishwoman, "to penetrate those regions where the glad tidings of Islam are yet unknown, and may Allah awake the world to a realization to grasp the true faith now within its reach."

The religion which Mufti Muhammad Sadiq and his fellow-workers are striving so earnestly to spread in America was founded in the seventh century by a former camel driver. This man, who later took the name of Mohammed, meaning "he who will be praised," dreamed strange dreams and heard the voice of the Angel Gabriel, whose words were afterward written down in a book called the Koran.

When he announced himself the long-expected prophet sent by Allah to save the world his neighbors only laughed and called him a lunatic and a bore. Mohammed fled to Medina, and there he was soon surrounded by an increasing number of followers, who accepted the Islam, or "submission to the will of God," which he made the highest of virtues.

It is believed that the chief reason for the astonishing success of the religion founded by Mohammed lay in the simplicity of the creed he taught. His followers were told to love Allah, the merciful and compassionate ruler of the world. They must honor and obey their parents, be honest with their neighbors, show charity to the poor and the sick. They were commanded to abstain from strong drink and eat frugally.

Regular church-going was not required, but Mohammed commanded his followers to turn their faces toward Mecca, the Holy City, five times every day and say a simple prayer.