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A Symbol for Interreligious Dialogue

The Beginning of the Modern Interreligious Dialogue Movement (World's Parliament of Religions / 1893)

1 Introduction

In September 1893, a 17-day long assembly took place at Chicago's Columbian Exposition that is widely considered to be the starting point of the interfaith movement¹ – the World's Parliament of Religions (WPoR). This assembly allowed for the encounter between mainly liberal minded-religious representatives from East and West.² It is now seen as the first step toward a modern interreligious dialogue movement. Representatives from Asian religions met together with American Christian leaders in the United States of America for the first time at such a large encounter³, revealing a world of religious pluralism and not a world with only one religion.

In the decades that followed, the Parliament became a central point of reference for what this book calls the 'Modern Dialogue Movement'. Its main purpose was seen as an attempt to create a "forum for mutual discussion, for the fellowship of the various religions, and for the sharing of information about each other."⁴ The Parliament aimed to show everyone at the Chicago's Columbian Exposition of 1893 and beyond that religions share unity and strength in their good deeds and work and can be based upon the Golden Rule.⁵ The organizers wanted to bring all participants to a frank and friendly encounter to show

1 Joel D. Beversluis, ed., *Sourcebook of the World's Religions: An Interfaith Guide to Religion and Spirituality* (Novato, Calif: New World Library, 32000), 128.

2 John P. Burris, *Exhibiting Religion: Colonialism and Spectacle at International Expositions 1851–1893* (Virginia: The University Press of Virginia, 2001), 124.

3 The boxes are quoted according to the guidelines of the respective archive: James A. Kirk, *The World's Parliament of Religions Revisited* (Council for a Parliament of the World's Religions Collection at DePaul University, Box 21C, N.D), 1.

4 Kenten Druyvesteyn, *The World's Parliament of Religions of 1893: An encounter of American Christianity with other Religions* (Council for a Parliament of the World's Religions Collection at DePaul University, Box 21 A, 1971), 14.

5 Paul Carus, *The Dawn of a New Era and Other Essays* (Chicago: The Open Court Publishing Company, 2016, first: 1899).

beyond doubt that religions seek the supreme truths and can bring answers to the main problems of their age.⁶ The participants were asked to show the entire world the existence of human brotherhood, unity and peacefulness relations among religious people⁷ but not asked to convert to any one particular faith and set of practices. One of the main topics was the unity of many religions. Thus, the first meeting in the 19th century between people of religions willing to put into practice mutual tolerance, courtesy and open mindedness, with the desire “to be useful to each other and to all others who love truth and righteousness”⁸ this took place between 10 – 27 September in Chicago.

Even though most of the archival data linked to the actual work of the Parliament was destroyed by a fire in 1923, material exists proving that the assessment of the actors at the time was less unanimous than the reception suggests. The material consulted in the archives in Chicago dealt with the level of importance the World’s Parliament of Religions had for people in the 19th century and furthermore what the people’s reaction can tell us today about the beginning of the modern interreligious dialogue (IRD) movement. On the basis of existing archive material, as well as the media coverage dating from the end of the 19th century, the following article aims to examine whether the current impression of the Parliament reflects the same view as those opinions dating back to the 1890s.

Then and now, the positive assessment of the 1893 World’s Parliament of Religions currently dominates the over-all narrative about the first Parliament. Indeed today, the 1893 event is considered by most scholars and IRD supporters to be the beginning of the modern IRD movement. It represents the first official recognition of a more pluralistic religious culture in the world. The organizers’ attempt to “unite all religions against all irreligion” has been considered, although this time with hesitation or even opposition to the notion of a ‘unity of all religions’, to be nevertheless a positive initiative generally, indispensable for the early history of what later emerged as IRD. The kinds of actors invited and chosen to participate in this first event demonstrate that comprehension and open-mindedness regarding other faiths were the priorities of the event. Despite this general perception, there were contrary attempts to prove that opinions at the time of the event were not as uniform as what is commonly accepted today

6 Donald Wilson, *N.T.* (Council for a Parliament of the World’s Religions Collection at DePaul University, Box 21C, 1966).

7 John H. Barrows, ed., *The World’s Parliament of Religions: An Illustrated and Popular Story of the World’s First Parliament of Religions, Held in Chicago in Connection with the Columbian Exposition of 1893*, Vol. 1 (Chicago: The Parliament Publishing Company, 1893), 10.

8 Charles C. Bonney, “The Genesis of the World’s Religious Congresses of 1893,” *New Church Review* 1 (1894): 99.

and that there were strong positions against this event in 1893. Some of the strongest opposition came from some high religious leaders who could not comprehend the concept of bringing faith representatives together thus suggesting and/or conceding that all religions were at the same level and that each religion was one among many others.

While some reactions were highly virulent against this event, some others were instead deeply in favour. In overcoming these oppositions, John Henry Barrows (as the Chairman of the ‘General Committee on the Congress of Religions’ that was responsible to the overall implementation of the WPoR) made possible the first large-scale interreligious dialogue event in history. In the end, none of the religions represented in this dialogue were discredited or disappeared, with the exception of the complete exclusion of what we call today ‘indigenous spiritualities’ or ‘cosmovisions’, which were then not considered ‘religions’ at all. Time helps researchers to take into account both opinions and, in light of history, to qualify this meeting as having been a significant event despite some opposition, which was mostly the result of traditional ways of thinking.

To adequately examine this position, the paper is subdivided into three parts:

The first section covers the background leading up to and how the 1893 Parliament was developed, thus setting the historical context needed to analyze and understand the opinions of the event. To understand the reasoning behind why certain elements did or did not transpire, this section presents the context of the period, the relations between states and cultural aspects of societies, as well as the reason why they chose the city of Chicago rather than another city. This contextual setting provides us with possible answers as to why some high-level religious leaders were against the World’s Parliament of Religions in 1893. It also provides insight as to why many leaders in the United States (US) strongly wanted this event to be created and held on its soil and how it was important for the international impression they wanted to put forth.

The second section outlines this paper’s empirical approach and the limitations faced while collecting archival data and conducting live interviews in Chicago. Materials used for the empirical research incorporated a combination of primary and secondary sources found in Chicago during the time of the on-site research in July 2014. These included first-hand documents such as books, letters and journal articles. Second-hand resources included books and interviews of people who either worked on this event or who had shared information on this event, relevant to this study. All the documents used in this chapter were made available thanks to the help of staff at the following three institutions: DePaul University’s Special Collections and Archives Department, The University of Chicago library, and the library at the Meadville Lombard Theological School.

The third section consists of the author's analysis. As mentioned above, the primary focus in the analysis is on the few first-hand documents encountered, out of which the hypothesis concerning the reactions to the Parliament in 1893 is then developed. As we will see, some found the event particularly favourable while others were fiercely against it. The paper then attempts to put forth the reasons for these reactions. The supporting analysis finally leads to the author's conclusion as to how important, or not, the World's Parliament of Religions is for the understanding of the interreligious dialogue movement in existence today.

2 Describing the Parliament and Setting the Socio-Cultural Context

The significance of the World's Parliament of Religions cannot properly be assessed without taking its historical and geographical context into consideration. Additionally, it is important to look at why the World's Parliament of Religions occurred on American instead of European soil. It is important to note that by the end of the 19th century, America "had already emerged as a powerful nation in the world"⁹ and although Britain was the leading economic power at the time, the United States was beginning to emerge as a global economic power, as well. In short, as of 1890, the United States had a presence on the world stage.¹⁰

2.1 North America in the Latter Part of the 19th Century

The World's Parliament of Religions took place under Grover Cleveland's presidency, a time when the British Empire was economically dominant and US-British relations were cordial at best¹¹ due to remaining tensions about Britain's role during the American Civil War¹² and growing economic competition between the

⁹ Lakshmi Niwas Jhunjhunwala, *The World Parliament of Religions* (Kolkata: Advaita Ashrama, 2010), 8.

¹⁰ George M. Williams, "The World's Parliament of Religions: A Triumph or a Failure?" *Revue IARF World* 1 (1993): 7.

¹¹ Sri Swami Chidananda, ed., *World Parliament of Religions Commemoration* (N.P., 1956), 26.

¹² In 1869 US Government took legal proceedings against the UK because of the help the UK brought to Confederates inspite of the British Neutrality Act. In 1872 according to the ruling following international arbitration the UK was required to pay compensation to the US. Through

two nations. The organization of the World's Parliament of Religions in 1893 in the US was a great opportunity for the country to do something new, something big, push ahead and to show the entire world that the United States could do something great in its own territory. By 1890 the American economy was flourishing and the World's Columbian Exposition – or World's Fair – in 1893 acted as an additional boost, contributing to US international trade¹³ at a time when overall international trade was dominated by the British.

Americans at the end of the 19th century were mainly Protestants with minorities of Catholics, Jews and Mormons, as well as many other religious groups such as the Swedenborgians, the Unitarians, and Universalists, etc. Yet, new waves of migrants from other-than-Europe regions of the world started to increase the religious diversity of the American population. Another important transformation was linked to many women lobbying for the right to vote, especially since women in the State of Wyoming had obtained it in 1869. Other states followed, although, the state of Illinois did not pass such a law until 1913. In the meantime, such activism was one important influence on the World's Parliament organizers inviting women to participate, adding to the ongoing sweeping social changes that were happening in the late 19th century in the United States of America, including the city of Chicago.¹⁴

The next section focuses on the structure of the Parliament and how it was established. The idea of the creation of a World's Parliament of Religions stemmed from Charles Bonney, a Chicago lawyer and layman in the Swedenborgian Church.¹⁵ He wanted to complete the World's Columbian Exposition – which captured the spirit of the American Industrial era – by “glorify[ing] god on a world-wide scale.”¹⁶ In other words, he wanted to create the World's Parliament of Religions to compensate for the material focus of the Columbian Exposition by developing a congress with a spirit of openness in faith.

this decision, the international arbitral tribunal in Geneva lay the foundation of the international public law.

13 Chidananda, *World Parliament of Religions Commemoration*, 26.

14 Richard H. Seager, “Pluralism and the American Mainstream: Views from the World's Parliament of Religion,” *Harvard Theological Review* 82 (1989): 301–324. Arie L. Molendijk, “To Unite Religion against All Irreligion, the 1893 World Parliament of Religion,” *Journal for the History of Modern Theology / Zeitschrift für Neuere Theologiegeschichte* 18 (2011): 228–250.

15 The Swedenborg Church, also named “The New Church”, is based on the writings of Emanuel Swedenborg (1688–1772) who was a Swedish scientist and theologian.

16 N.A., *Parliament Paper* (Council for a Parliament of the World's Religions Collection at DePaul University, Box 21C, N.D.).

2.2 Why Chicago

The World's Parliament of Religions was part of the World's Columbian Exposition whose purpose was to commemorate the 400-year anniversary of Christopher Columbus's discovery of the New World¹⁷, from a European perspective. This exposition should have taken place in 1892, on the actual anniversary, but the organization of the event was not possible at the time for various reasons¹⁸; above all, the "magnitude of the project finally caused its postponement."¹⁹

In the middle of the 1880s, several cities were competing to organize the World Exposition: Chicago, New York, St. Louis and Washington.²⁰ Chicago had been chosen above the other cities for various reasons. First of all, in 1890, Chicago replaced Philadelphia as America's second-largest city²¹ and was also one of the country's most prosperous cities. Also nicknamed the White City, which means "the highly evolved"²², Chicago was a modern and progressive city where nothing was impossible. There were a lot of debates before the decision was finally taken to choose Chicago as the city that should hold the World's Columbian Exposition. Finally, on the 24 December, 1890 in Washington, President Benjamin Harrison (presidency from 1889 to 1893) announced that Chicago would be the host city for this main event, which would allow for the city to truly bounce back after the devastating Great Fire of 1871.²³ In his speech, he announced Chicago's role to hold "an international Exhibition of arts, industries, manufactures and the product[s] of the soil, mine and sea [...]"²⁴ and he solicited the attendance of all nations to participate in this event which he considered to be "pre-eminent in human history."²⁵ Located in

17 Richard H. Seager and Ronald R. Kidd, eds., *The Dawn of Religious Pluralism: Voices from the World's Parliament of Religions, 1893* (Illinois: Open Court, 1993), 3.

18 Marcus Braybrooke, *The Interfaith Movement: The Present Reality* (Council for a Parliament of the World's Religions Collection at DePaul University, Box 21 A Council for a Parliament of the World's Religions Collection, 1992), 2.

19 Bonney, "The Genesis of the World's Religious Congresses," 79.

20 Jhunjhunwala, *The World Parliament of Religions*, 9. Seager and Kidd didn't talk about a competition with Washington but only between Chicago, New York and St. Louis. (Seager and Kidd, *The Dawn of Religious Pluralism*, 3.)

21 N.A., *Parliament Paper* (DePaul University, Box 21C, N.D.).

22 Richard H. Seager, *The World's Parliament of Religions: The East/West Encounter* (Bloomington, Ind.: Indiana University Press, 2009), 25.

23 Seager and Kidd, *The Dawn of Religious Pluralism*, 3.

24 Druyvesteyn, "The World's Parliament of Religions of 1893," 5.

25 Druyvesteyn, "The World's Parliament of Religions of 1893," 5.

the middle of the US, the city of Chicago, one of the most important economic cities in the US, had at its disposal enough accommodation for thousands of people. The dice were thrown.

2.3 Leading up to the Parliament: Creation of the World's Parliament of Religions

In September 1889, Charles Bonney – suggested: “that the Exposition Corporation sponsor a series of international congresses to complement the material triumphs and technological marvels that formed the substance of the Exposition’s displays.”²⁶ Indeed, Charles Bonney wanted to implement something “higher and nobler”²⁷ than just the material aspect of the exposition. For this reason, in October, a committee of local Chicago businessmen, clerics and educators²⁸ suggested the creation of an international convention which would be more “representative of ‘peoples, nations, and tongues’.”²⁹ Thereby, they set up a convention which was to be called the World’s Congress Auxiliary – directed by Charles Bonney who was the president – whose purpose was to manage twenty distinct congresses dedicated to many life aspects, including women’s progress, medicine and surgery, history, public health, and religion.³⁰ The Department of Religions “was the largest and drew the greatest attention.”³¹ Regarding the Religious Congress, it was “agreed that this should involve people of all religions”³², a point, which will be discussed at greater length below.

There was a General Committee on Religious Congresses of the World’s Congress Auxiliary, appointed by Bonney to discuss and prepare the religious congress.³³ The members of this General Committee were chosen in December 1889. John Henry Barrows³⁴, the minister at Chicago First Presbyterian Church was selected by Bonney to be the chairman of the World’s Congress Auxiliary’s

26 Seager and Kidd, *The Dawn of Religious Pluralism*, 4.

27 Seager and Kidd, *The Dawn of Religious Pluralism*, 4.

28 Seager and Kidd, *The Dawn of Religious Pluralism*, 4.

29 Seager and Kidd, *The Dawn of Religious Pluralism*, 4.

30 Seager and Kidd, *The Dawn of Religious Pluralism*, 4.

31 Druyvesteyn, “The World’s Parliament of Religions of 1893,” 7.

32 Braybrooke, *The Interfaith Movement: The Present Reality*, 2.

33 Barrows, *The World’s Parliament of Religions: Vol. 1*, 6.

34 John Henry Barrows was a liberal Presbyterian “who advocated the reinterpretation of traditional Protestant creeds in the light of modern knowledge, but (who) remained convinced of the necessity of salvation through conversion”. (Seager, *The World’s Parliament of Religions: The East/West Encounter*, 52.)

Department of Religions. Reverend Jenkin Lloyd Jones – a liberal Chicago Unitarian – was chosen to be the Executive Secretary.³⁵ It is also important to know that the Religions' Department “was organized under four headings: Union Meetings or the Parliament of Religions; Denominational Presentations; Informal Conferences; and Denominational Congresses.”³⁶

Notably the idea behind the creation of a religious congress was not at all unanimous. There were some initial objections to Bonney's proposition; people especially questioned how religion could be exhibited like other disciplines.³⁷

There were two opinions among the people who were members of the General Committee of the Religious Congress whose task was to help Barrows build the World's Parliament of Religions. One author mentioned that they were mainly “influential personal acquaintances around the world”³⁸ but for another one, it was especially a “local committee.”³⁹ Although members of the General Committee were mainly Christians, the committee consisted of sixteen forms of religious faith. Indeed, the composition of the General Committee was as follows: Rev. John Henry Barrows (Presbyterian), Rt. Rev. Bishop William E. McLaren (Prot. Episcopal), Rev. Prof. David Swing (Independent), Rev. Jenkin Lloyd Jones (Unitarian), His Grace Archbishop A. Feehan (Catholic), Rev. Dr. F. A. Noble (Congregational), Rev. Dr. Wm. M. Lawrence (Baptist), Rev. F. M. Bristol (Methodist), Rabbi E. G. Hirsch (Jew), Rev. J. Z. Torgersen (Norwegian Lutheran), Rev. Dr. A. J. Canfield (Universalist), Rev. M. C. Ranseen (Swedish Lutheran), Rev. J. Berger (German Methodist), Mr. J. W. Plummer (Quaker), Rev. L. P. Mercer (New Jerusalem Swedenborgian, Rt. Rev. Bishop C. E. Cheney (Reformed Episcopal).⁴⁰ All of them were representing their own organizations. There was intense cooperation between Barrows and Jones to establish the Parliament. In a text from the end of the World's Parliament of Religions session, Executive Secretary Jones declared, “I am sufficiently happy in the knowledge that I have been to

35 Jenkin Lloyd Jones was born on the 14 of November 1843 and died on the 12 of September 1918. Illustrious pacifist, he also was a pioneering Unitarian minister, missionary, educator and journalist. He tried to move Unitarianism away from a Christian focus towards non-sectarian engagement with world religion

36 Druyvesteyn, “The World's Parliament of Religions of 1893,” 7.

37 Homer A. Jack, “The 1893 World's Parliament of Religions: How Some Religions Participated,” *World Conference on Religion and Peace Report* N.N. (1991): 2.

38 Kenten Druyvesteyn, *Planning the Parliament*, (Council for a Parliament of the World's Religions Collection at DePaul University, Box 21 A, N.D.), 30.

39 Seager and Kidd, *The Dawn of Religious Pluralism*, 4.

40 Walter R. Houghton, ed., *Neely's History of the Parliament of Religions and Religious Congresses at the World's Columbian Exposition* (Chicago: F. T. Neely, 1894).

a certain extent the feet of this great triumph.”⁴¹ All the members of the General Committee were people who held a liberal and open vision about the world of religions, that is, a universal one. But as described further below, their position was not shared by all.

The pretension of this event can easily be measured by the number of copies the General Committee sent to religious leaders all around the world as the “Preliminary Address”. More than three thousand copies were sent.⁴² Their main focus on the possibility by this encounter to show everyone in the world “the creative and regulative power of Religion as a factor in human development”⁴³ and “what are the supreme truths, and what light Religion affords to the great problems of the time.”⁴⁴

The World’s Parliament of Religions is a series of Union Meetings in which the Representatives of the different faiths will participate. All controversy was prohibited during these seventeen days because they wanted to focus on what is the most important between religions: unity. Thus, it was established in the 1893 World’s Parliament of Religions:

On the morning of 11 September 1893, the Columbian Liberty Bell, only recently installed in the White City, tolled ten times in honour of what many considered the ten great religions of the world – Confucianism, Taoism, Shintoism, Hinduism, Buddhism, Jainism, Zoroastrianism, Judaism, Christianity, and Islam.⁴⁵

3 Empirical Approach

Materials used for the empirical research of this chapter incorporate a combination of primary sources – including eye-witness accounts from 1893 – and secondary sources found in Chicago during July 2014, specifically in DePaul University’s Special Collections and Archives Department, in The University of Chicago library, as well as in the library of the Meadville Lombard Theological School. Thus the paper is divided according to the type of document used: the first part of the paper mainly focuses on secondary sources to explain the context and to underline the modern perception held by current researchers on the Parliament; the second part concentrates on primary sources in order to examine

⁴¹ N.A., *Parliament Paper* (DePaul University, Box 21C, N.D.).

⁴² Druyvesteyn, *Planning the Parliament*, 30.

⁴³ Barrows, *The World’s Parliament of Religions: Vol. 1*, 10.

⁴⁴ Barrows, *The World’s Parliament of Religions: Vol. 1*, 10.

⁴⁵ Seager, *The World’s Parliament of Religions: The East/West Encounter*, 43.

practical implementations. Primary documents are used to analyze perceptions from first-hand experiences of the Parliament.⁴⁶

Research began in Chicago in July 2014 with the examination of primary sources. As previously mentioned, research for this paper was conducted in different places in Chicago to try to find as many primary source documents as possible.

DePaul University's Special Collections and Archives Department provided several books from 1893–1894 and some eye-witness papers by members of the Council and some participants. Four boxes of documents contained all documents available on the Parliament of 1893, including a few eye-witness documents from 1893 or 1894. Some documents of interest were undated. Other documents in these four boxes were written more recently – by Council members from the 1993 Parliament and others by researchers.

The University of Chicago's library supplemented the primary sources found at DePaul, most of which were written by 1893 Parliament participants. There were some relevant writings concerning Jenkin Lloyd Jones, the Executive Secretary of the World's Congress Auxiliary, found in its Department of Religion as well as in Meadville Lombard Theological School.⁴⁷ All provided more insights⁴⁸ in the form of letters written by Jenkin Lloyd Jones to John Henry Barrows and some written by Bonney or Alexander Russel⁴⁹ to Jenkin Lloyd Jones, as well as press articles describing main speeches and the public's reactions – the press's writings were generally more sensational than eye-witness accounts. Meadville Lombard's library archives also contained Jenkin Lloyd Jones' scrapbook containing valuable information that he had gathered from the press concerning the Parliament. This material provided a daily account from within the period the Parliament lasted. It also served as a basis for comparison with some authors' post-event accounts.

46 Due to a fire in Berkeley in 1923, many precious documents on this event have been destroyed. As I will explain in the section on my empirical approach, I will work from the few first-hand documents I have found in Chicago. It will be interesting to see what can be raised from these few primary documents. Does it confirm what is written on the subject or does it bring only a part of the truth? Was the perception of this event at this time different from the current perception?

47 All information regarding Jenkin Lloyd Jones are taken from the Library of Meadville Lombard Theological School and the Special Collection Research Center from the Library of the University of Chicago.

48 Allison Stokes and Hilary Landau suggested to consult the Archives of Meadville, a Theological School that collects most of the existing archival material regarding Jenkin Lloyd Jones.

49 Mohammed Alexander Russel Webb was the editor of *St Joseph Gazette* and a Missouri Republican. He was the main spokesman for Islam in America at this time.

4 Building a Parliament of the World's Religions: The Reactions

Before summarizing some of the key positions toward the Parliament, it is important to better understand what was meant by the concepts 'religions' and 'parliament'. While trying to find a generally acceptable definition for the concept 'religion' is extremely difficult, it is possible, however, to know from the archives that what the Parliament's organizers wanted to underline is that the word 'religion' refers to the "love and worship of God and the love and service of man."⁵⁰ It is necessary to keep in mind that the Parliament was a "spectacular manifestation of the dominant ideology of the West, as expressed in the old Anglo-Protestant mainstream of America around the turn of last century."⁵¹ These organizers also wanted to emphasize the importance of allowing and promoting cooperation among religions. Their main ideal could be summed up as "diversity in unity."⁵²

Not all religions or spirituality movements were invited. Traditional representatives of indigenous spiritualities were not only excluded: a few of them were relegated to being exhibition 'object' as part of the greater Chicago's World Fair, a sign that for all the 'progressiveness' that the World's Parliament of Religions represented in terms of theology, the broader social context remained what is described today as racist and colonial. Finally, it should be noted that some new religious movements were also not invited, whether out of ignorance or because these new developments were not yet significant or organized enough to have a representative mechanism in place to receive an invitation or even seek to have one sent to them. I would, therefore, argue that the organizers wanted first to focus on the 'main' religious movements.

As for the concept of 'parliament', it was a unique choice of wording at that time given that no major world religion had a legislative body elected by its own adherents.⁵³ The event took on a semblance of a legislative body in so far as de-

⁵⁰ John W. Hanson, ed., *The World's Congress of Religions: The Addresses and Papers Delivered before the Parliament and an Abstract of the Congresses Held in the Art Institute, Chicago, Illinois, U.S.A., August 25 to October 15, 1893: Under the Auspices of the World's Columbian Exposition* (Vancouver: J. M. MacGregor Pub. Co., 1894), 16.

⁵¹ Seager, *The World's Parliament of Religions: The East/West Encounter*, XXXVI-XXXVII.

⁵² Seager, *The World's Parliament of Religions: The East/West Encounter*, XIII.

⁵³ Hans Küng and Karl-Josef Kuschel, eds., *A Global Ethic: The Declaration of the Parliament of the World's Religions* (New York: Continuum, 1993), 81.

bates and open discussions on a variety of topics took place, such as the search for unity against violence or the speeches with a common vision of the existence of “a spiritual root for human progress.”⁵⁴ It was the first time in history, according to the historian of religions and theologian Jean-Claude Basset that believers of so many religions gathered in one space could speak about their faith and their own traditions in front of other believers⁵⁵:

What does “Parliament of World’s Religions” mean? The American Protestant initiators certainly did not envisage the democratic form of a parliament, but a fundamental democratic principle. The ‘parliament’ was an attempt to express two things: 1. The representatives of the world religions gather together at the same time in one place, stand side by side united with equal rights, and communicate with respect to one another. This de facto does away with any claim to superiority on the part of one religion over another – at least for the time of the parliament. 2. The representatives of the religions come from the grassroots of their membership, ‘from below’. They are not members of the hierarchies of the religions, official delegations sent by their leaders or councils; they represent their religions each in an individual way. So, from the beginning, the ‘Parliament of World religions’ had the character, not of an institution, but of a movement, and this guaranteed its dynamic and variety.⁵⁶

Through these methods, the Parliament, which gathered representatives of different churches to present their opinions on religious faiths, resembled the meeting of a series of Union Meetings. Bringing together different religions in one room was not easy to achieve. In the beginning, a “World’s Congress of Religions seemed impracticable.”⁵⁷ The following four points look at the limits and the difficulties that confronted the organizers of the event. One of the first difficulties was to bring together people from different religions and cultures from various countries, who have never had any significant contact with each other and who were “competing at so many points.”⁵⁸ ⁵⁹ Secondly, a large part of the audience did not know anything about Muslims, Buddhists, Hindus, Baha’is, Jains, Shintos, etc. Additionally, not all the respective religious leaders or religious rep-

⁵⁴ Jean-Claude Basset, *Le Dialogue Interreligieux: Histoire et Avenir* (Paris: Les Éditions du Cerf, 1996), 77.

⁵⁵ Basset, *Le Dialogue Interreligieux*, 77.

⁵⁶ Küng and Kuschel, *A Global Ethic*. 81.

⁵⁷ Hanson, *The World’s Congress of Religions*, 17.

⁵⁸ John H. Barrows, ed., *The World’s Parliament of Religions: An Illustrated and Popular Story of the World’s First Parliament of Religions. Held in Chicago in Connection with The Columbian Exposition of 1893 Vol. 2* (Chicago: The Parliament Publishing Company, 1893), 1559.

⁵⁹ Philip L. Barlow and Davis Bitton, *Mormons and the 1893 World’s Parliament of Religions* (Council for a Parliament of the World’s Religions Collection at DePaul University, Box 21B, 1992), 9.

representatives from within the diversity that exists within most religious traditions were invited. John Burris captured this point:

Because of the manner in which the event was conceived by its Protestant organizers, the many faces of religion that appeared at the Chicago fair and Parliament were not nearly as representative of the religious world of the time as was believed.⁶⁰

Therefore, the 1893 World's Parliament of Religions was more an East/West encounter than a worldwide religious encounter.⁶¹

The archival materials provide arguments that create greater comprehension about the resistance several persons had to the concept of 'parliament'. Since the beginning of the IRD movement, there has been resistance to this concept, as well as to the fact that this event was so huge with about 4000 people attending the inaugural session and more than 8000 people, the end session. According to George Dana Boardman, two kinds of comments emerged overall: optimistic— by which people tried to highlight the best, beauty and love – and pessimistic⁶² – by which others emphasized the worst, infidelity and apostasy.⁶³ Thus, in light of new historical evidence, it becomes clear that the receptions of the vision of the World's Parliament of Religions remained deeply divided, with great supporters and virulent rejecters.

4.1 Favourable Opinions

This large event was significant for many people in 1893. It was something new developed among religious people. Many people in America, but also in Europe mostly, talked about the big event that took place in the New World.⁶⁴ For the public, one of the most sensational moments was the beginning when all religious people came into the platform wearing beautiful clothes. "At 10 o'clock they marched down the centre aisle arm-in-arm, the representatives of a dozen world faiths, beneath the waving flags of many nations, and amid the enthusiastic cheering of the vast audience. The platform presented an impressive spec-

⁶⁰ Burris, *Exhibiting religion*, 124.

⁶¹ Seager, *The World's Parliament of Religions: The East/West Encounter*, 144.

⁶² George Dana Boardman, "The Parliament of Religions: An Address before the Philadelphia Conference of Baptist Ministers. October 23, 1893," *The National Baptist* 6 (1893): 6.

⁶³ Boardman, "The Parliament of Religions: An Address," 6.

⁶⁴ M. Jean Réville, "Le parlement des religions à Chicago (11–27 septembre 1893)," *Revue de l'Histoire des Religions* 98 (1893): 187.

tacle the world never beheld before.”⁶⁵ For many, it was the first time in their lives they saw so many religious and ceremonial costumes and clothing from other faiths and cultures. Some critical opinions condemn this spectacle of colours like being a carnival parade absolutely not worthy of what religion is. But beyond this first aspect, many saw more: for example, Bonney explained that he saw so many religious leaders with looks of kindness.⁶⁶ For many of these religious people, it was the first time they set foot on the American soil. “If the Parliament of Religions has shown anything to the world it is this: it has proved to the world that holiness, purity, and charity are not the exclusive possessions of any church in the world and that every system has produced men and women of the most exalted character.”⁶⁷

Several opinions on the Parliament’s nature, effects, etc. were present following the close of the event. Examples of opinions that supported the event are presented in the paragraphs that follow.

Rev. John Ireland talked about the fact that this event “represents a great age in the life of humanity”⁶⁸ and added that “it presages a greater age which is to be.”⁶⁹ Moreover the 1893 World’s Parliament of Religions was deemed to be a wise decision which could advantageously influence religious people worldwide, as well as benefit the population, giving them the opportunity to encounter religious leaders from other parts of the world. This encounter supported religious representatives who decided together to give pre-eminence to love and peace and not to hostility.⁷⁰ Consequently, for many, the Parliament marked “an important time in the history of the human mind.”⁷¹ Not only was the agenda “remarkably varied, comprehensive and imposing”⁷², but there were also representatives of 17 States present: England, Scotland, Sweden, Switzerland, France, Germany, Tur-

65 Charles W. Wendte, *The Great Parliament: Religions of All Lands Were represented: A grand Spectacle in Chicago* (World’s Parliament of Religions Archives at Meadville Lombard Theological School, N.B., 1893), 213.

66 Gaston Bonnet-Maury, *Le Congrès Des Religions A Chicago En 1893* (Paris: Librairie Hachette), 16.

67 Jenkin L. Jones, *A Chorus of Faith as heard in the Parliament of Religions held in Chicago: September 10 – 27 1893* (Chicago: The Unity Publishing Company, 1893), 298.

68 John Ireland, *Inauguration of the Work of the Congress Auxiliary of the World’s Columbian Exposition* (Jenkin Lloyd Jones Archives at Meadville Lombard Theological School, N.B. 1893), 4.

69 Ireland, *Inauguration of the Work of the Congress Auxiliary*, 4.

70 Barrows, *The World’s Parliament of Religions: Vol. 2*, 1559.

71 Charles C. Bonney and Paul Carus, *The World’s Parliament of Religions and the Religious Parliament Extension* (Chicago: The Open Court Publishing Company, 1896), 9.

72 Bonney and Carus, *The World’s Parliament of Religions and the Religious Parliament Extension*, 2.

key, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada and the American States.⁷³

It was the first time that women occupied some places in religious assemblies, and it appeared to be positive. Indeed, Bonney stressed the key role played by women from different churches and how this contributed to the Religious Congress' success.⁷⁴ Rev. C. W. Wendle described the importance of the event in these terms: "at no previous epoch of the World's history would it have been possible to have called together such a convention of eminent representatives of the great world faiths and churches."⁷⁵ Rev. Henry Y. Satterlee, rector of Calvary Church in New York, explained that:

no other religious project, probably, has ever called forth so many enthusiastic testimonials from statesmen and historians, poets and essayists, ecclesiastics and foreign missionaries, college presidents and prominent men in every walk-in life; and the religious press was no less outspoken in its approval.⁷⁶

President S. C. Bartlett of Dartmouth College was cautious and more wide-reaching when he expressed that "the Columbia Exposition may perhaps become the most important and noteworthy aspect of the most noteworthy gathering of our generation."⁷⁷ Archbishop Redwood of New Zealand thought that a man must be as free in religious matters as he must be in political matters. He said that we cannot force anybody to believe in what we believe. He also recognized the existence of some morsel of truth and charity everywhere which must be respected. Professor Richey considered the Parliament to be a "valuable setting forth of the relations of Christianity and natural religions."⁷⁸ To Mr. Nagarkar, it was "a foretaste of universal brotherhood"; to Joseph Cook, "a resplendent service to Truth"; to Dr. Boardman, "a lengthening of the cords of Zion and a strengthening of its stakes"; to Dr. Schaff, "a new epoch in the history of Religion."⁷⁹

In addition to these favourable opinions toward the Parliament, its significance can be observed by looking at the number of people who attended. The description in Jenkin Lloyd Jones' book of the masses waiting before the opening

⁷³ Bonney and Carus, *The World's Parliament of Religions and the Religious Parliament Extension*, 15.

⁷⁴ Bonney, "The Genesis of the World's Religious Congresses," 91.

⁷⁵ Wendte, *The Great Parliament: Religions of All Lands* p. 213.

⁷⁶ George S. Godspeer, ed., *The World's First Parliament of Religions: Its Christian Spirit, Historic Greatness and Manifold Results* (Chicago: Hill and Shuman, 1895), 9 + 62.

⁷⁷ Barrows, *The World's Parliament of Religions: Vol. 1*, 39.

⁷⁸ Barrows, *The World's Parliament of Religions: Vol. 2*, 1557.

⁷⁹ Barrows, *The World's Parliament of Religions: Vol. 2*, 1557.

of the Parliament states, “as early as five o’clock on Wednesday evening, September 27, the crowd began to gather, and before the doors were opened at seven o’clock several thousand people were packed in a mass that reached to the sidewalk.”⁸⁰ It was also said that 6000 people were admitted with tickets⁸¹, but many other people were not allowed to enter since there were far too many.⁸²

Thus the 1893 Parliament was not only a big event in history due to its capacity to bring together representatives of religions from distant parts of the world to listen to each other with an open mind, but it was also for including also a few women speaking from the tribune. It was a notable historical also because of the sheer number of people who were in attendance. The Christians who set out to organize the Parliament had planted the seed for something new that would emerge over the next century: the interreligious dialogue movement.

Despite these positive opinions, there were some virulent critics against the Parliament. Most of them came “from persons assuming to speak in the name of Christianity.”⁸³ The next section deals with recalcitrant opinions, trying to explain why these were so strongly against the Parliament.

4.2 Negative Opinions

According to some authors, there were more opponents to the Parliament than those in favour. This section presents some of the main arguments that were put forth against the Parliament. Not all opposition to the Parliament were of the same nature or degree: while some were malicious, others were opposed to the concept of the Parliament as a matter of principle.

Among the most well-known critics was the Sultan of Turkey, Abdul Hamid II⁸⁴, who called for a Muslim boycott of this event.⁸⁵ Because of the Sultan’s op-

80 Jones, *A Chorus of Faith*, 285.

81 Jones, *A Chorus of Faith*, 285.

82 N.A., *Mormons not heard: Elder Roberts Thinks His Church Was Slighted. He issues a challenge. Writes a Letter to President Bonney and Dr. Barrows*, (World’s Parliament of Religions Archives at Meadville Lombard Theological School, N.B., 1893), 209.

83 Bonney and Carus, *The World’s Parliament of Religions and the Religious Parliament Extension*, 2.

84 The Sultan of Turkey, Abdul Hamid II, was also the last Ottoman Caliph, claiming leadership of all Sunni Muslims worldwide in part because of the Ottoman Empire’s control of the two Islamic holy cities of Mecca and Medina in the Hijaz region of the Arabian Peninsula.

85 Friedrich Max Müller, “The real significance of the Parliament of Religions,” in *A Museum of Faiths: Histories and Legacies of the 1893 World’s Parliament of Religions*, ed. Eric J. Ziolkowski (Georgia: Scholars Press, 1993): 155.

position, the only Muslim who spoke at the Parliament was an American who had converted to Islam, not a major international representative. Perhaps the most surprising opinion against the Parliament was the refusal of the First Presbyterian Church in Chicago to assist J. H. Barrows in his work. In fact, in 1892, the General Assembly of the American Presbyterian Churches openly condemned this project. Dr. Morgan Dix's position was particularly potent, stating that the Christians who were present "were attacking the cross of Christ."⁸⁶ He also wrote that the Parliament was "a masterpiece of Satan."⁸⁷

The Archbishop of Canterbury was also against the event and apparently, his opposition was a surprise for many.⁸⁸ In a letter, he explained his being unable – and thereby unwilling – to participate in, the Parliament especially because he considered Christianity to be the only true religion⁸⁹. Others, and this is the case of Rev. Eitel of Hong Kong, tried to make some recommendations to the organizers by letting them know that they should not deny the sovereignty of their Lord rather than outright state their opposition.⁹⁰ He was afraid that the organizers unconsciously created something that was "treason against Christ"⁹¹ and tried to inform them of what they were about to do.

These forms of criticism are summarized by John Henry Barrows around three arguments. first, "Christianity is too sacred for such treatment that it will receive in the Parliament"⁹²; second, Christians against the reference of the Church of Rome as the Catholic Church; and third, as was the case of the Archbishop of Canterbury, that Christianity is the one true religion and "cannot be regarded as a member of a Parliament of religions."⁹³

Despite all these critics, Charles Carroll Bonney stated that people who were against the Parliament helped it in some ways because "their criticisms...attracted more attention, (excited increased interest), and stimulated more thorough investigation."⁹⁴

Organizers were largely happy with the development of the Parliament and its results. For this reason, Jenkin Lloyd Jones especially proposed at the end of

86 John H. Barrows, "Results of the Parliament of Religions," in *A Museum of Faiths: Histories and Legacies of the 1893 World's Parliament of Religions*, ed. Eric J. Ziolkowski (Georgia: Scholars Press, 1993): 6.

87 Barrows, "Results of the Parliament of Religions," 6.

88 Barrows, *The World's Parliament of Religions: Vol. 1*, 20.

89 Cf. the letter in the annex.

90 Barrows, *The World's Parliament of Religions: Vol. 1*, 26.

91 Barrows, *The World's Parliament of Religions: Vol. 1*, 26.

92 Barrows, *The World's Parliament of Religions: Vol. 1*, 22.

93 Barrows, *The World's Parliament of Religions: Vol. 1*, 22.

94 Charles C. Bonney, "The World's Parliament of Religions," *The Monist* 5 (1895): 343–44.

the event to carry on the World's Parliament of Religions throughout the years. He had a vision as to how the next Parliament would be a Parliament that would be "more glorious and more hopeful than this."⁹⁵ As history shows, the 1900 Parliament never took place. Another attempt for a Parliament of Religions was to be held in Chicago in 1933 but was "mostly forgotten and made little impact except for the founding of the World Fellowship of Faiths."⁹⁶ The world would have to wait until 1993, 100 years later, to see the next Parliament.

4.3 Opinions after the Parliament

This section outlines the reactions immediately following the Parliament, the main opinion of the Parliament in the days after it took place, and whether it changed the way people looked at religions.

Despite the difficulties to bring together all these religious leaders, the major opinion after the event can be summarized in the words of Rev. Dr. George Dana Boardman, a Baptist preacher and theologian: "the world's congresses were the crown of the exposition. The Parliament of religions was the diamond in the crown."⁹⁷ The Parliament was a great triumph. It was considered to be something unique, bringing faiths together. It illustrated the human spirit of fraternity. As printed in the Parisian publication *Le Temps*, "the Parliament was the most novel and amazing spectacle which America has offered."⁹⁸ America won its bet, the event was spectacular.

America was thus seen as a nation capable of organizing an event of this magnitude and diversity. Not only was the United States highlighted, but also Christianity itself, the 'host' of the Parliament who had truly developed something new: "She [Christianity] did what no other religions in this age can do or would dare to do. She challenged inspection and criticism at close range"⁹⁹, said Rev. Henry H. Jessup.¹⁰⁰

⁹⁵ Jack, "The 1893 World's Parliament of Religions: How Some Religions Participated," 15.

⁹⁶ Ursula King, "Rediscovering Women's Voices at the World's Parliament of Religions," in *A Museum of Faiths: Histories and Legacies of the 1893 World's Parliament of Religions*, ed. Eric J. Ziolkowski (Georgia: Scholars Press, 1993): 325.

⁹⁷ Bonney and Carus, *The World's Parliament of Religions and the Religious Parliament Extension*, 17.

⁹⁸ Barrows, "Results of the Parliament of Religions," 4.

⁹⁹ Godspeed, *The World's First Parliament of Religions: Its Christian Spirit*, 19.

¹⁰⁰ For thirty years, Rev. Henry H. Jessup worked as a missionary in Beirut.

Bonnet Maury goes further when affirming that “in his eyes, this event should have the most important moral impact on humanity since the 1789’s Declaration on human rights and citizens.”¹⁰¹ He felt this event “was marked by courage¹⁰² like an answer to the aspiration of the religious elite of civilized races.”¹⁰³ John Henry Barrows also underlined two dimensions thanks to which the Parliament became such an important event: it was a liberal event and a social reformer event: “Catholics came out into a new atmosphere and gained from theological opponents new admiration and respect.”¹⁰⁴ At this event, they were recognized as any other faith without any discrimination. Women also were not put aside: “they secured the largest recognition of her intellectual rights ever granted”¹⁰⁵ and also

for the Parliament was unanimous in denouncing the selfishness of modern society and the iniquity of the opium trade and the rum traffic; for the Buddhist, the Brahman and the Confucian, who were permitted to interpret their own faiths in the Parliament of Man; for the orthodox Protestant, whose heart and intellect were expanded and whose faith in the Gospel of God’s grace was strengthened by the words and scenes of that assembly; and it was especially a great event for the earnest and broad-minded Christian missionary, who rejoiced that all Christendom was at last forced to comfort the problem of bringing Christ, the universal Saviour, to all mankind.¹⁰⁶

The Parliament illustrated the encounter of people from different civilizations and different faiths. The enthusiasm of the populace was notably visible, “planning forth occasionally in applauding shouts and waving of handkerchiefs”¹⁰⁷, but the public was also there, listening carefully to the speeches. Barrows underlined that “the ethical unity [was] apparent”¹⁰⁸ and “profoundly impressive.”¹⁰⁹ People who were religious representative or who considered other religious people to be enemies realized that they were “brothers who had one father in Heav-

101 Bonnet-Maury, *Le Congrès Des Religions A Chicago*, 320.

102 Boardman, “The Parliament of Religions: An Address before the Philadelphia Conference of Baptist Ministers,” 8.

103 Bonnet-Maury, *Le Congrès Des Religions A Chicago*, 320.

104 Barrows, *The World’s Parliament of Religions: Vol. 2*, 1569.

105 Barrows, *The World’s Parliament of Religions: Vol. 2*, 1569–1570.

106 Barrows, *The World’s Parliament of Religions: Vol. 2*, 1570.

107 George C. Lorimer, *The Baptists in History: With an Introduction on the Parliament of Religions* (Boston: Burdett and Company Publishers, 1893), 9.

108 Barrows, “Results of the Parliament of Religions,” 13.

109 Barrows, “Results of the Parliament of Religions,” 13.

en.”¹¹⁰ During the Parliament it was the universals – the commonalities – Golden Rules, which were shared and not conflict, denunciation or critics. Thus “these men triumphed because they left much of their baggage at home.”¹¹¹ Barrows also evoked the glory of this meeting which he felt was due to “its entire freedom from ecclesiastical control and the usual restrictions of conferences, assemblies and synods.”¹¹²

The public was amazed, and the attendants were happy about how this huge encounter rolled out. At the end of the event, some of them openly expressed their wishes to carry on the idea of the Parliament. Jenkin Lloyd Jones himself proposed a city for the next Parliament in his last speech. In sum, the Parliament drew “the attention of the world to the importance of religious union, and it has announced the only real method of union. This in many ways is in itself a decisive fate.”¹¹³

Moreover, the Parliament demonstrated to the world that it was possible to unite people whatever their faiths, beliefs, cultures. In *Unity Journal*, 18 January, 1894, there was an invitation to “take seriously to heart the prophecy we find in it.”¹¹⁴ It was the first time in history that such an event took place among people, many of whom initially opposed and fought it because of their faiths, but who would reach from then on a “mutual respect for each other’s opinions.”¹¹⁵

5 Conclusion

Despite the fact that the World’s Parliament of Religions was a liberal, Western and American, as well as mainly Christian event, people who chose to participate at this event saw it as a possible means towards progress. Most of the documents used in this analysis agree that it was an event marked by courage, by a will to better know each other with profound respect. It was a meeting between men and not between things, and on minds and not on matter.¹¹⁶ Many people

110 Bonney and Carus, *The World’s Parliament of Religions and the Religious Parliament Extension*, 24.

111 Jones, *A Chorus of Faith*, 18.

112 Barrows, *The World’s Parliament of Religions: Vol. 2*, 1560.

113 Lorimer, *The Baptists in History*, 26.

114 N.A., *Freedom Fellowship and Character in Religion*, (World’s Parliament of Religions Archives at Meadville Lombard Theological School, N.B., 1894), 306.

115 Wendte, *The Great Parliament: Religions of All Lands*, 213.

116 Boardman, “The Parliament of Religions: An Address before the Philadelphia Conference of Baptist Ministers,” 3.

who took part in this event were more progressive religious officials in their own countries, although not all high-level religious leaders were present.

Recognized today as being the birth of the modern interreligious dialogue movement, the 1893 World's Parliament of Religions brought together a diversity of religious people representing mostly Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Parseeism, Shintoism, Taoism.¹¹⁷ Among people who accepted the invitation to participate at the Parliament, there were not so many "old elites or the traditional religious leaders."¹¹⁸ Those who accepted were often younger and modern religious reformers who had a global and liberal vision of religions. But despite this limitation, the diversity of guests was, for that time, a kind of socio-religious revolution completely outside the daily population's behaviour. Religiously liberal organizers were able to create a momentum of progress in religious matters. It was the first international interreligious event of its kind and magnitude, even though its degree of real openness may have then varied more than what the popular memory about it has become in later decades.

Although it was not easy to gather these participants, the organizers succeeded. This event is still perceived today as a real success. By going beyond the fears, tensions and threats expressed by some people, the organizers managed to turn the Parliament in a meaningful event. If they had been afraid of the criticism, they received from a few high-level religious leaders rather than work to overcome it, perhaps the World's Parliament of Religions would never have taken place. The organizers reached their goal by advocating commonalities between religious faiths and traditions, seeking a peaceful unity of all religions against violence and for the promotion of peace. Thanks to this vision, they were able to reduce the distance between the views that many people held towards different religions.

Today, there is still criticism towards the Parliament, but this 19th-century event can still serve as an example of success and progress. The modern interreligious dialogue movement began in an American society which did not have the same degree of liberal views as can be found today, yet a few of its visionary religious people made it possible to bring to fruition a particularly liberal vision then – the meeting of such a diverse group of religious people. It allowed for

117 Eric J. Ziolkowski, "Introduction," in *A Museum of Faiths: Histories and Legacies of the 1893 World's Parliament of Religions*, ed. Eric J. Ziolkowski (Georgia: Scholars Press, 1993): 8.

118 Joseph Kitagawa, "The 1893 World's Parliament of Religions and Its Legacy," in *A Museum of Faiths: Histories and Legacies of the 1893 World's Parliament of Religions*, ed. Eric J. Ziolkowski (Georgia: Scholars Press, 1993): 178.

the first decisive step towards the later development of a modern interreligious dialogue movement.

Even though he was not one of its participants, Mahatma Gandhi later shared a story about the 1893 event that is most representative of what an inter-religious dialogue meeting looks like: everyone has a part of the truth:

Once upon a time in a great city an elephant was brought with a circus. The people had never seen an elephant before. There were seven blind men in the city who longed to know what kind of an animal it was, so they went together to the place where the elephant was kept. One of them placed his hands on the ears, another on the legs, a third on the tail of the elephant, and so on. When they were asked by the people what kind of an animal the elephant was, one of the blind men said: "Oh, to be sure, the elephant is like a big winnowing fan". Another blind man said: "No, my dear sir, you are wrong. The elephant is more like a big, round post". The third: "You are quite mistaken; it is like a tapering stick". The rest of them gave also their different opinions. The proprietor of the circus stepped forward and said: "My friends you are all mistaken. You have not examined the elephant from all sides. (Doc. Page 300) Had you done so you would not have taken one sided views". Brothers and sisters, I entreat you to hear the moral of this story and learn to examine the various religious systems from all standpoints.¹¹⁹

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119 Jones, *A Chorus of Faith*, 299.

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